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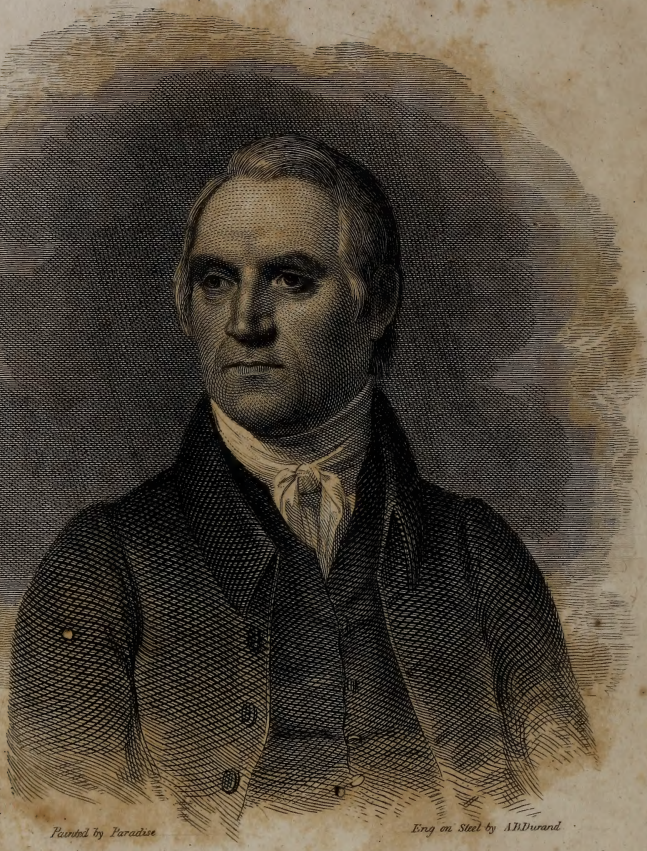

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The Rev. Elijah Hedding, A.M.

Bishop of the Methodist Episcopal Church.

THE

METHODIST

MAGAZINE,

DESIGNED AS A

COMPEND OF USEFUL KNOWLEDGE,

AND OF

RELIGIOUS AND MISSIONARY

INTELLIGENCE,

FOR THE YEAR OF OUR LORD

1827.

VOLUME X.

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DIVINITY.

CHRIST'S KINGDOM NOT OF THIS WORLD.

A Discourse delivered before the Legislature of Vermont, on the day of General Election at Montpelier, October 12, 1826.

BY THE REV. WILBUR FISK, A. M.

JOHN xviii, 36.

Jesus answered, My kingdom is not of this world.

IT has been to the discredit of the Christian religion, and to the detriment of those nations who have embraced it, that the true relation existing between this religion and civil government, has not been generally understood. The Jews supposed, when the Messias came, he would exert his power and exercise his authority for their worldly advancement, and national aggrandizement. They supposed, in short, that he would come in the manner and with the authority of an earthly prince. But because Jesus of Nazareth came not thus, they would not acknowledge him. In vain did he endeavour to convince them by his spiritual teaching, his miraculous and divine power, and his benevolent works, that he was just such a teacher as they needed; and that, in his own way, he could bestow the greatest possible blessings upon their nation. They would not receive him. Their language was "we will not have this man to rule over us." In vain did he endeavour to correct their views, and bring them to a true sense of his government and authority, not only by his manner of asserting and exercising his authority, but also by expressly declaring to them, "the kingdom of God is within you." Or as in the language of the text, "My kingdom is not of this world." With a wicked consistency, they rejected both him and his saying. Thus their pride and worldly ambition deprived them of their only Saviour and rightful Governor, and proved, in the end, their overthrow and dispersion.

With less consistency, but we fear, in many instances, with no less criminality, various nations since that time, have professedly received Christ, but rejected his saying. They acknowledge Jesus as the Messiah, but they deny that his "kingdom is not of this world." In their zeal, and in their professed attachment for Christ, they have come like the multitudes in the days of his flesh, to "take him by force, and make him an *earthly* king." They have introduced his authority into civil government, and made use of his name to serve their worldly views, and carry on their political operations. In this way they have done great injury both to the cause of Christ and of civil government. The former has

degenerated into a mere system of outward forms, superstitious rights and disgusting bigotry; the latter has become oppressive and tyrannical; lording it not only over men's civil rights, but also over their consciences. Against all such unholy prostitutions and sacrilegious connexions, this saying of our Lord still stands opposed. "My kingdom is not of this world."

Of this, the more judicious among modern politicians have become convinced: and have made some successful efforts to break this unauthorized and unholy connexion, between church and state, and place each on more independent ground. In doing this, however, there is great danger of varying from the true point, by passing over to the other extreme. For the mind, in its changes, is like the vibrations of a pendulum, constantly, when it has left one extreme, tending to the opposite, with a momentum proportioned to its former distance from its proper point of rest. In breaking the improper union which has existed, in most Christian governments, between church and state, men are in danger of losing sight of the true relation which exists between them. They are apt to allow religion no share in the establishment and preservation of good civil government. On this side, our danger as a nation, lies. We have not, it is true, in rejecting from our government a national hierarchy, and all ecclesiastical establishments, rejected, like some others, Christ and his religion altogether. But it is to be feared our politicians are not sufficiently aware how much they are indebted to Christ's kingdom for those excellent principles which form the basis of our political fabric; nor do they seem to be fully aware of the vast influence of this kingdom in preserving this fabric from ruin. The sentiment seems to be imbibed by many, that however true religion may be, and however good in its place, it is of little or no use to the politician or his cause. Against this idea, as well as the opposite, the words of our text may be directed. For it is because Christ's kingdom is not of this world, in its origin, operations, influences and retributions, that it is of such eminent service in all good governments. If it were of this world, it could only accomplish what the governments of this world can, and in the same imperfect way; but because it is not of this world, but of higher origin and nature, therefore it possesses superior advantages and superior influence to settle, regulate and enforce the mutual rights of those who govern and of those who are governed. And on this, the well being of political society entirely depends.

To guard us against a criminal and dangerous indifference to the kingdom of Christ, in our political operations, by pointing out the proper relation between Christ's kingdom and the kingdoms of this world, so that the rights of each may be distinctly marked, their due share of independence recognized, and their alliance defined, will be the design of the present discourse.

It must be obvious to all who pay attention to the subject, that the terms *kingdom of Christ, kingdom of Heaven, kingdom of God,* as used in the New Testament, especially by the evangelists, refer primarily, to the spiritual government of Christ over the hearts of men, through the influence of that gospel of which he was the author. And when Christ says of his kingdom, "it is not of this world," he should be understood to distinguish it from the *governments* of this world. The object of Pilate's question seems to have been to ascertain whether Christ was a king. And the design of the answer was not only to affirm that he was a king, but to assert at the same time that his authority and government were not like those of this world. Understanding this to be the import of the text, we proceed to show in several propositions, how Christ's kingdom is distinguished from the governments of this world; and under each proposition, notice, that this difference renders the principles of Christ's kingdom of eminent service to the well being of political society.

1st. Christ's kingdom is not of this world in its origin. And in this respect it stands distinguished from secular governments. It is true, it may be said, all good governments originate from God; "for the powers that be are ordained of God." But they do not originate from God in the same sense with the kingdom of Christ. The governments of this world grow out of the peculiar circumstances of the people, and vary according to those circumstances, in different ages and different nations. Their laws are the enactments of men, and are executed by men; and are therefore subject to all the imperfections incident to humanity. Not so with the kingdom of Christ. Jesus, the divine Saviour, is the immediate lawgiver, the Holy Spirit is the prime minister, and all the subjects stand immediately responsible to the court of Heaven. Hence this is perfect in its nature and operations, immutable in its principles, and paramount in its obligations. And as it comes from the source of infinite wisdom, it is perfectly adapted to man's character and condition. And therefore it must, by consequence, contain in itself all the fundamental principles for the government of man, in all the possible relations of private, domestic, social and political life. For a government, such as infinite wisdom would prescribe for man in his present state, could not fail to take cognizance, not only of the soul in its abstract nature, but of the whole man in his compound nature of matter and spirit, and of all the various accidents and relations, growing out of that nature. Hence we discover the vast influence this kingdom must have where its operations are felt. But it must be allowed to operate in its own way. It can never be blended, under the administration of men, so as to be made the mere creature of secular power. To this the original dignity of Christ's kingdom will never submit. It dictates, but it will not be dictated; it regulates, but it will not

be regulated. Only let this kingdom alone; throw no obstructions in its way, and like an invisible genius, it will operate with its superintending and guiding influence, pervading every part, and lending its salutary aid to all the laudable operations of political society. And in the mean time this kingdom can be aided by the secular arm, not by directing or restraining its movements, not by wielding carnal weapons in its support, but only by removing obstructions; by *preparing a way for the Lord* and making *straight the paths* for his footsteps.

2d. This kingdom is distinguished from the governments of this world, in regard to the *time* of commencing its restraints. It begins with the early growth of sin; whereas the authorities of this world cannot take cognizance of sin, until it has become so strong and of such a mature age, as to break over all bounds, and boldly show itself the enemy of civil society. Though sin is inherent in the human heart, yet in its first exercises it is comparatively weak and feeble; but it grows and increases by exercise, until in process of time it breaks over all bounds and becomes notorious in its overt acts upon the peace of community. Then, and not till then, can the secular arm be raised to restrain it; but then, in most cases, the restraint comes in too late either to reform the transgressor or prevent injury to society. It is true, the criminal may now be confined or executed, but this does not remunerate the public or individuals for the loss already sustained; and from the imperfection of civil government, some loss must have been sustained before the criminal could be arraigned; though sin long before this might have been laying its plans and gaining strength for their execution. Nor after sinful propensities have thus become strengthened, is the punishment likely to prove salutary, in effecting a reformation in the transgressor. Therefore we say the secular arm is raised too late to save the community from loss, or to reform the sinner. Religion, on the contrary, comes in to exercise her power, while the half formed purpose is yet feeble and wavering, while the desire is yet growing. It crushes the serpent of sinful desire in the egg; it strangles the young Hercules of unholy passion in the cradle. It is thus the religion of Jesus Christ exercises a most timely and salutary influence upon the heart, fitting its subjects not only for the service of God, but for the service of the state.

3d. This kingdom is distinguished from the governments of this world, in regard to the *place* of commencing its restraints. For Christ, by the influences of his gospel, commences restraining his subjects within, at the root of sin; whereas the restraints of worldly governments, are only imposed upon the outward and open fruits of sin. The outbreakings and overflowings of moral evil may be resisted by the strong dykes of civil authority; but, like another Elisha, religion casts in the salt of grace, to heal the

fountain. Despair of success or fear of punishment may for a time restrain the restless spirit, but still it reigns in the heart, and is watching its opportunity for criminal indulgence; but the spirit of the gospel, is stronger than this strong man armed, it enters into the soul and binds the strong man of sin and spoils his goods. This influence enters into the secret closets and visits the inward council chambers of the soul, and there it "reasons of righteousness, temperance and judgment to come." O could we get admittance to this secret parley, what should we there see? what an influence should we there see exerted? When criminal desire claims indulgence, when lust burns, when anger rages, when revenge seeks retaliation, when envy rankles, when pride swells, when covetousness gripes the heart and ambition moves the soul; in short, when any one or more of the unholy passions, stirs up the soul to any thing unlawful, then who is that with aspect so dignified, with authority so commanding, and with eloquence so persuasive, standing amidst the dark and mutinous group, commanding and entreating, threatening and promising, expostulating and reasoning, until every wicked and corrupt Felix, and every proud and wanton Drusilla trembles? Oh it is the genius of the gospel of Christ! she stands there from morning till night, and from night till morning, restraining, and sometimes changing, the wicked purpose of the heart. And have you my brethren never witnessed such a scene? Though not in others, yet doubtless you have in yourselves. What is it when temptation presented itself in all its most plausible and promising forms, what is it that restrained you? Was it the fear of civil authority? did the secular arm lay its restraint upon you? No, you are conscious that this, in most cases, had no influence upon you. But it was because the inward kingdom of God came nigh unto you with its restraining grace. And whatever you may think of the natural integrity of your hearts, however much you may pride yourselves that you are not as other men, you owe it to this same influence, that you are moral men and useful citizens. So far as you have escaped the influence of unholy passions, so far as you have been submissive to good government and useful to community, so far you are bound to say, "by the grace of God, I am what I am." And is this influence of no consequence to good government? Is it not indeed of vital importance to its very existence? for though the powerful arm of government were able for a time to keep the unprincipled man so far within the bounds of restraint, by the penalties and discouragements with which it hedges him round, as that he never comes under the lash of its penal sanctions; yet how much mischief is done to society, by an evil disposed individual, who is barely kept under by the power of the law? Whatever is loose in example, whatever is indecent in language, whatever is corrupting to youth, all flow out of this kennel of moral filth. It is a moral, and infec-

tious disease, which, were it not for the direct or more remote influence of the gospel, would sooner or later corrode and destroy the body politic. For human laws cannot reach the seat of the difficulty. Who has ever found in the most perfect system of political law any thing that will answer this purpose? Do any of these codes forbid anger? or a lustful look? or an uncharitable thought? or a haughty spirit? or a hard heart? And could such laws be executed if made? Yet all these are forbidden by the laws of Christ's kingdom. For these laws are exceeding broad, extending to the inner man, and discerning the thoughts of the heart. Witness Christ's sermon on the mount; witness in short, the whole tenor of the gospel requirements. And does any one think this a dead letter, a powerless system? Is the gospel, like the governments of this world, incapable of executing such laws? This may be determined, by noticing in the next proposition,

4th. That the kingdom of Christ is distinguished from the governments of this world, in the manner of exercising its influence. This *kingdom*, says Christ, *is within you:* by which we are to understand, not only that this kingdom adapts its laws to the mind and takes cognizance of the thoughts of the heart, as we have already noticed, but also, that it exercises a *power* over the mind. "There be some of them that stand here," says Christ at a certain time, "which shall not taste of death, till they have seen the kingdom of God come *with power*." And not only were Christ's *words with power*, when he was on earth, and not only did he then give "to as many as received him the *power* to become the sons of God," but even after his resurrection and ascension, the "gospel was the *power* of God unto *salvation*, to every one that believed;" for it came to the people, "not in word only, but also in *power*, and in the *Holy Ghost* and *in much assurance*." And from the apostolic age to the present day, the true spiritual kingdom of Christ has maintained this same energetic character. It has a strength to arrest the mind, and light to convict, and power to condemn, and energy in all its operations. It takes hold of the mind with an authority which has made kings tremble, and vile transgressors quake like an aspen leaf. The Holy Spirit does this by its immediate operations, and by the exhibitions it makes to the soul of gospel truth; especially of the purity and sanctions of the divine law. In connexion with this the sinner sees his own impurity and his exposed situation. He sees the judgment to come, and its awful retributions, he sees the impossibility of escaping. Though there are many sins of which human laws cannot take cognizance; though there are many ways on earth of eluding justice; though in committing many of his sins, the secrecy of midnight shrouds him, and thick darkness covers him; yet for all these, he sees God will bring him into judgment, and there will be no escape. In short, the kingdom of Jesus Christ

brings all its influence from the other world, and there are planted those engines which operate so powerfully upon this. There the king sits enthroned, thence he issues out his mandates, and to that court all his precepts are made returnable. There all his subjects are held to answer, and there they are to be "judged according to the deeds done in the body." This it is that throws an awful grandeur about the religion of Jesus Christ, and it is this which gives it an influence upon the minds of men, surpassing every thing else. These are truths which are set home by the Holy Spirit upon the heart and conscience of the transgressor, and make him tremble under their influence. And frequently, being thus alarmed of his danger, and sorrowing for his sins, he throws open the door of his heart for the entrance of the gospel kingdom, and yields himself up to its renovating power. Thus it is that the Spirit carries on his work of reformation. He turns back the tide of nature's current; he unclasps the iron grasp of ruling passion; yea he brings in upon the dark chaos of the corrupted mind, a new and blooming creation, fresh and bright as primitive paradise. This is what the gospel calls regeneration, and is in fact the first establishment of this inward kingdom in the soul. Of such a mysterious, inward, supernatural change, some are in doubt, yea, some who appear to manifest a respect and a veneration for the Scriptures. But why should we doubt when, even leaving scripture testimony out of the question, matter of fact is so clear upon this point? Witness the effects of this gospel upon individuals and communities. And to do this we need not go beyond the limits of our own state. I appeal to the candid and judicious; has there not been within a few years a great change for the better, not only in individuals, but in many towns and villages throughout our land; and that too through the influence of the gospel? Have not these changes sometimes been sudden and unaccountable upon any natural principles. Let the unbeliever talk of high wrought excitement; let the caviller point to the hypocrite and the apostate, of which we confess there are too many; yet it still remains an undeniable truth that this reform has been great, glorious and permanent; it is the foundation of our morality, the spring to our Christian benevolence, and I will add, the bulwark of our government.

Look again at the powerful effects of this gospel of the kingdom, upon the hearts of the poor African slave; the stupid Hottentot; the wild Indian. Can the power of the gospel be questioned in any of these cases? We might collect together a vast number of historical facts, in relation to this subject, by which the power of the gospel might be illustrated, but we will confine ourselves to two instances, much in point—one among the Wyandot Indians of Upper Sandusky, (Ohio,) and the other among the Chippewas, on the Grand River, U. C. In the former place,

about three hundred and twenty, and in the latter about one hundred have been evidently made subjects of this kingdom. These were a short time since most degraded heathens; wild, wicked and intemperate. But now they have become Christianized and measurably civilized. Among the Chippewas, the Missisaugah tribe, is represented the "most intemperate, filthy and wretched," of any of our frontier tribes; and of these about ninety are reformed, and exhibit it is said a pattern of sobriety and devotion. And what is more striking, these changes have been effected simply by preaching Christ to them, and the effects were the very same as when the gospel was preached eighteen hundred years ago; the word was with *power*, the hearers were pricked to the heart and they cried out, "What must we do to be saved?" Now can any doubt that a kingdom like this has power in it? It marches directly up to a wild, drunken, degraded Indian's heart, and makes its successful attack upon the very evils of his moral nature: and proves itself to be the very same power which anciently arrested the wild man among the tombs, who was presently found, "sitting at the feet of Jesus, clothed and in his right mind." And this is the power which is exerted on all the subjects of this kingdom.

Here then is the difference between Christ's kingdom, and the kingdoms and governments of this world; secular power can only give the law, but Christ gives not only the law to his subjects, but also the power and disposition to keep it. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled" in the subjects of his kingdom. "For the law of the spirit of life hath made *them* free from the law of sin and death." And here too we see the aid which this kingdom affords to all good governments. For when a man is made better by the gospel he is prepared for every good word and work. He is better for all the relations of life; he is the better magistrate, he is the better citizen.

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF THE REV. SAMUEL HUNTER.

THE REV. SAMUEL HUNTER was born January 26th, 1776, in the county of Montgomery and state of Maryland. His grandfather Anthony Hunter was an emigrant from Germany. His father, Henry Hunter, did not live long after the birth of Samuel. His mother married a second time, and removed to the state of North Carolina when he was about fourteen. In this state he

continued until he had arrived at the age of twenty-one: at this period he commenced the world for himself, and being desirous of the pleasures and happiness of the world, became an extensive traveller.

Led by curiosity, he went to hear a certain Mr. Spencer whose zeal or some other peculiarity had given currency to the report of his being a madman. However, his preaching seems to have been accompanied with the power and demonstration of the spirit to the heart of Mr. Hunter; convinced of sin and fearful of its dreadful consequences he betook himself to prayer and reading of the Scriptures. But being destitute of religious associates and exposed to the contagion of corrupt manners, he was removed from his good purposes and the diligent use of the means of grace. He became more excessive in the ways of folly. Overtaken at length by severe affliction which blasted his prospects of earthly good, he once more indulged serious reflection about his soul's salvation. The idea of having to render a strict and just account to God of his conduct through life, and receiving a destiny according to that which he had done, seriously alarmed him, and urged him to accept the remedy provided in the gospel. This, through mercy, he found after a diligent use of the means of grace. He was prepared to say that he knew God had power on earth to forgive sins. It was in April, 1809, Smith county, Tennessee, near Carthage, that he experienced this most unspeakable blessing.

In August he returned to North Carolina, joined society in November, and in 1810, was sent to the Yadkin circuit under the direction of the presiding elder. In 1811, he was received on trial and sent to Bedford circuit, 1812 to Salisbury, 1813 to Orange, 1814 to Caswell, 1815 to Greensville, 1816 to Orange, 1817 to Bedford, 1818 he located. But finding his health had improved and he was capable of rendering some service to the people, he recommenced travelling. In 1819 he was readmitted and appointed to Guilford circuit, 1820 to Franklin, 1821 to Buckingham, 1822 to Bedford, 1823 he obtained a superannuated relation. He continued in this relation until he died.

Mr. Hunter was a sound, consistent, and doctrinal preacher. His manners, though not the most conciliating, were nevertheless reconcileable to the piety and sincerity of the Christian. He ever indicated the utmost frankness in his conversation, and never failed to appear what indeed he was. His ingenuity seemed never tortured in concealing what others might disapprove. If his position could be justified by Scripture, the face of a thousand enemies could not deter him in its defence. Deception had no place in his heart, hypocrisy he cordially despised, and the opposition of man he never feared. He was a bold and undaunted Christian.

The three last years of his life were attended with the severest affliction, and often in that time was he threatened with death.

He tried the skill of many of the best physicians he knew, but found little or no relief from any. Dr. Cook he thought better acquainted with his case than any other, and more successful in the application of remedies. To him therefore did he submit the management of his case.

In the first part of his affliction, death was a considerable terror to him. His desire was to live. But a little before the conference of 1825, he expressed himself as being entirely resigned to the will of his Maker, and having no choice for life or death. A little after this conference he went over to Winchester, to be more convenient to his favourite physician; thinking, that by this means, his recovery would be rendered more speedy and certain if such a thing was at all possible. But he continued to linger until November 25, 1825, when he expired in the full triumph of faith, and is now we humbly trust, realizing the promise of his Redeemer, that his light affliction, which was but for a moment, should work out a far more exceeding and eternal weight of glory.

To the Editors of the Methodist Magazine.

DEAR BRETHREN—I send you a short, but very imperfect account, of the religious character and death of my late pious and much afflicted wife; should you deem the same worthy of a place in your useful and widely extended miscellany, which has been made a blessing to thousands, you will have the goodness to give the same an insertion.

I remain yours, with much esteem,

SAMUEL CLARK.

Georgetown, D. C., October 3d, 1826.

MRS. JANE CLARK, the subject of the following lines, was the daughter of Reuben and Ruth Mitchell of Dorchester county, eastern shore of Maryland. She was born December the 14th, 1787; her parents were among the first in that county who received the gospel of Christ, as taught in the ministry of the Methodist Episcopal Church, and to whose souls it became the happy power of God to salvation: from that time forward, and for many years, their house was occupied as a place of public preaching, and as an asylum for the messengers of Christ in the hour of trial and danger; and to which many fled to hear the words of life and salvation in the name of Christ. Their constant care and attention at all times were, to bring up their children in the fear and favour of heaven, and in this their efforts were crowned with the most distinguished blessings of God; several of their children have long since died in the triumphs of the Christian's faith, while they themselves are left to toil on the shore of time. Their other children, four sons and two daughters, are

members of the Methodist Episcopal Church, and the happy partakers of the grace and favour of heaven.

About the age of 14, the subject of these lines, (as she has often informed me,) became acquainted in some measure with the depravity and corruption of her nature, while attending the closing scene of one of her most intimate and affectionate female companions, whose soul was happy in her God. From this time forward she became much interested with the nature and tendency of the Christian religion; while her tears, her groans, her sighs, and her prayers, conducted her broken and desponding heart to the cross of Christ. In this state she continued for some time, gazing on the bleeding, crucified Son of God by faith; and as she thus gazed, light broke into her soul, the darkness which before had surrounded her mind gave way. While she, in the transport of joy, and the assurance of love, was enabled to say, "I have found him, I have found him." From this time forward, even to the closing scene of her life, she retained her confidence in her God: and although cast upon a rough and boisterous sea of affliction for years, she could still adopt the language of the poet and say,

"Yet will I in my Saviour trust,
And glory that he died for me."

In the month of April, 1817, she was arrested with a severe attack of the inflammatory rheumatism, which for nearly twelve months deprived her of the use of all her limbs. After continuing in this state for some time, she was attacked with a severe coughing, accompanied with a discharge of blood from the lungs, which continued, at times, to the day of her death. So that for the last nine years of her life, she never enjoyed one month's health at a time, so that life, in some measure with regard to her, had lost all its charms, if any it possessed. In the month of October last, in returning from an evening's visit to my sister, she was arrested with a chill which was shortly after succeeded by a fever, so as to confine her to her bed and room, at which time she stated to me that she should not recover the attack, but that in a short time she should return to her Father and her God.

From this time she became more than ever engaged in abstracting her mind from her family and the cares of the world, and fixing it on the interests of her soul, and so continued until the day in which God signed her release from earth to heaven, so that when the messenger came she was ready to go. As a wife, she was at all times affectionate, and cautiously studied the interests of her family. As a mother, she was tender and much interested for the welfare of her children: as a neighbour, she studied the peace and harmony of society, and as a Christian, she was warmly attached to the doctrines and discipline of the Methodist Episcopal Church, of which she was a member from early life. Her

piety was of that character, that she would often "weep with those that wept, and rejoice with those that rejoiced." For several of the last years of her life, her closet and her God could witness the sincerity of her tears, shed for the cause of her Saviour and the salvation of men. At times, all hours of the night, as well as those of the day, could find her retiring to her closet with her God, until she was compelled to yield to the severity of her increasing affliction. She was always much pained, whenever I was prevented from attending any of my regular appointments, (which was often the case during the last six months of her life,) in consequence of her indisposition; and although my attention was wanting, she would endeavour to press me into the work of calling sinners to repentance.

The last six months of her life she was altogether confined to her bed and room; during which time, her affliction, of a complicated character, was extremely severe: but in the midst of all her soul was kept in peace, although the enemy at times would thrust hard at her. So that at one time she called me, and said, "My dear, it seems as if the Lord deals hard with me, that I should be thus afflicted and cannot die, although I wish to go." I endeavoured to encourage her, by telling her it was the enemy of souls that was striving to destroy her comfort, and to look to the Lord for deliverance: after pausing for some time, she said to me, "I now know why I am thus afflicted, it is for my unfaithfulness." From this time, her confidence seemed to increase, and so continued, mixed with a patience and resignation such as I have never been called to witness before.

A few weeks before the closing scene arrived, she said to an old saint of God, that called to visit her, "My dear sister O***s I shall get to glory before you. Oh how good the Lord is to me." On the Sunday week before she was called to take her departure, she supposing her end drawing near, called me and said, "I wish you to send for sister B****r, I fear she has something against me, and I wish to know if she has." I told her I would. At night she appeared much worse, but her confidence growing stronger and stronger in her God, so that her soul became truly happy. She then turning her head, and looking me in the face, as I sat by her bed, said, "My dear, will you meet me in glory, will you meet me in glory?" After giving her an assurance that I would endeavour so to do, she then raised her voice to an extraordinary degree, so as to be heard in every part of the house, and said to her weeping friends who came to see her, one by one, "Oh sister S*****d, will you meet me in glory?" "Sister H*****y, will you meet me in glory?" and then she said to my sister, "Oh Harriet, will you meet me in glory? will you meet me in glory?" After resting a while, she turned to a young lady who came to stay the night with her, and said, "Oh Maria, do get

religion, get your soul converted, and meet me in glory. Oh how good is the Lord to me!" She then said to me, "My dear, you have not sent as yet for sister B****r." I then told her I would: at which time two of the sisters present went to bring her. She then said, "I fear I shall not have strength enough to speak to her when she comes. About 10 o'clock she came into the room, when I said, my dear sister B****r is come, when she raised her feeble and trembling arms, and caught her round the neck and said, "Sister B****r, have you any thing against me?" when she, bathed in tears, replied, "No, my dear sister Clark, I never had, but I have always loved you." "Now," said she, "I can die in peace, but not before. Oh sister B****r will you meet me in glory." She continued in this happy state of mind from that time until a few days of her death, when her mind for a short time, appeared to be oppressed by the tempter of souls. At this time, brother Guest, the preacher in charge of this station, called in to see her; after which her mind became composed and happy in God. On my coming into the room, she said to me, "Oh how I wish to die and to be with Christ." And although tenderly attached to her children, she gave them up into the hands of her God, and appeared to have lost sight of them altogether; knowing that he, into whose hands she had committed them, "was able to do abundantly above all that she could ask or think," for them. The evening before she died, she said to me, "Unless I get better I shall not survive until the morning; do you think I will?" to which I made no reply, owing to the feelings of my heart upon the solemn event about to transpire. Her coughing with a severe vomiting, continued from this time, with scarcely any intermission, until within a few minutes before she died; when her yielding spirit could say—

"Thee will I love, my joy, my crown,
Thee will I love, my Lord, my God,
Thee will I love beneath thy frown,
Or smile, thy sceptre or thy rod.
What though my flesh and heart decay,
Thee will I love in endless day."

About half past one o'clock in the morning, she complained of the dimness of her sight. A few minutes before she died, she said to me, "My dear, how weak I feel, I am almost gone;" she then desired to be raised a little in the bed, which was done: when she said, with her soul transported with the prospect of immortality and eternal life, "I am going:" and as she uttered these words, and while the balm was applied to her lips, her head reclined in the arms of sister L******b, and her anxious spirit took its flight to her God and Saviour, a quarter before two o'clock, on Wednesday morning, April the 19th, 1826, in the 39th year of her age. We may now adopt the language of the poet and say—

"This languishing head is at rest,
Its thinking and aching is o'er;
This quiet immoveable breast
Is heaved by affliction no more."

Her funeral was attended by a large and respectable body of citizens, when a most appropriate and impressive, address was delivered by brother William Ryland of the Foundry station; after which, the service was closed by brother Job Guest, of this charge.

MISCELLANEOUS.

THE GLORY OF GOD.

This is an expression of very frequent occurrence in the Sacred Scriptures. It is also much used by ministers, as well as by all professors of Christianity. It is therefore of some importance to understand its meaning. That we may do this, let us first inquire into the meaning of the word glory.

Perhaps as intelligible an explanation of this word, as we can obtain, has been given by Dr. McKnight. He says, that it signifies, "the bright rays of the sun, by which the sun himself, and all other objects are made visible." Allowing the accuracy of this definition, our English word *glory* most happily expresses the idea intended to be conveyed by it. Hence the sun is said to *glow*, that is, his rays dart forth in every direction, diffusing, by their radiant beams, light and heat. The man glows with joy or anger; his cheeks glow with beauty, and his words with wisdom. Hence also it is said, such a man pants for glory; by which is meant that he is ambitious to surround himself with the rays which emanate from a mind that performs splendid actions. These actions constitute his glory. Whatever natural or acquired abilities a man may possess, unless these abilities are called into action he can have no glory. The glory of Abraham, Moses, and others, consists in the noble actions which they performed in the sacred cause in which they were engaged. These form a halo of glory around their characters, which renders them illustrious or glorious on the page of history.

Alexander, Cæsar, and other heroes of whom we read, could have had no glory, however wise and courageous they might have been, had not their wisdom and courage been exhibited by those splendid achievements which have emblazoned their characters among men.

From these remarks we may understand what is meant by the glory of God. It is the *shining forth of His perfections*, or the *splendour with which He surrounds Himself, whenever He makes an exhibition of His character in any of His works or ways.* This, it is believed, is the sense in which the Sacred Scriptures use this most expressive term. When the request of Moses to "see the GLORY of God" was answered, it is said, "The Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord—the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands,

forgiving iniquity, transgression and sin, and that will by no means clear the guilty, Exod. xxxiv, 5–7. In this manifestation were unfolded to the view of Moses the perfections of Jehovah, and when he beheld them he beheld Jehovah's glory: for in this, the outbeamings or shining forth of these perfections, his glory consisted, and not in the mere possession of them. In Psa. viii, 1, it is said, "How excellent is thy name in all the earth! who hast set thy GLORY above the heavens." That is, Thy perfections shine with such a brilliancy as to eclipse, by the splendour of their glory, all the luminaries of heaven; and this exhibition of thy perfections, renders thy name excellent, because by it thy name, thy true character is known, through all the earth. The celebrated passage in Habakkuk, so justly appealed to as an instance of true sublimity of writing, contains a similar sentiment:—"God came from Teman, and the Holy One from mount Paran. His GLORY covered the heavens, and the earth was full of his praise." Having thus spoken of the transcendent glory of Jehovah, shining with such inconceivable splendour, as to *cover*, that is to *hide*, even the whole heavens by the glare of its radiant beams, the prophet proceeds to show the manner in which it thus displayed itself, by an awful exhibition of the Divine character in his wonderful ways of working.—"His brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power," (not *revealing*, but *hiding*, as if, notwithstanding all this illustrious exhibition of his power, the most of it was still concealed.) "Before him went the pestilence, and burning coals went forth at his feet," &c. The entire passage is a most awful development of the righteous character of God both in scattering and avenging his enemies, and collecting and saving his people; and all this was but an exhibition of his GLORY by the shining forth of his perfections.

These instances of the beaming forth of the character of Jehovah, consisted chiefly in those exhibitions of himself through the medium of his works, and by other such visible tokens as he chose to select for that purpose. After the coming of Christ, Jehovah is said to have diffused the rays of his glory in the moral world through Him. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the GLORY of God in the face of Jesus Christ," 2 Cor. iv, 6. Here the perfections of God are represented as concentrating and as shining in their collected strength, in the face of Jesus Christ; so that by looking unto Jesus, we behold the glory of God. Hence Christ is the light of the world, because the rays of the divine glory falling on him, are thence diffused throughout the moral world. While, therefore, we look unto God, through Jesus Christ, "with open face, beholding as in a glass the glory of the Lord," we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii, 18.

Undoubtedly the Almighty is supremely excellent in and of Himself, and might have so existed for ever, without ever exhibiting His perfections in creation and providence, or giving a special revelation of them to His creatures; but under such circumstances His excellencies would have been known only to Himself: His glory, properly speaking, would have

been as if it were not. He might, indeed, have contemplated Himself with infinite delight; but allowing that we have given an accurate definition of glory, that it consists in the *manifestation* of His perfections, this glory could have had no existence. We may, indeed, conceive it possible for Him to possess infinite intelligence, omnipotence, and all those perfections usually ascribed to Him, and to derive supreme enjoyment from their possession, without making any such display of them as is now beheld when His glory is seen. His glory, therefore, does not consist in the mere possession of these perfections, but in making such a display of them, that we may say with the psalmist, "The heavens declare the glory of God, and the firmament showeth his handy work."

From these remarks we may inquire whether there be any foundation for the distinction, which has been sometimes made, between the *essential* and *declarative* glory of God. If His glory, as has been supposed, consists in the *display* or *exhibition* of His perfections, whether in the works of creation and providence, or in the special revelation of Himself to men in the face of Jesus Christ, then this distinction falls to the ground. Whatever glory he may possess, of which we have any knowledge, is susceptible of being declared. We may as easily, since He hath declared Himself to man, speak of any of His perfections, such as His spirituality, immutability, ubiquity, omnipotence, wisdom, justice and goodness, as we may of the *exhibition* of any of these perfections. And as He cannot make a display of them, without, at the same time, exhibiting His glory; and as His glory consists altogether in this display of His perfections; this is His essential glory, because He has no other. His glory, not being an inherent property of His nature merely, but an emanation of His perfections, by which He himself shines forth and surrounds Himself with the radiant beams of His own perfections; there can be no foundation for the supposed distinction between His essential and declarative glory. His glory is one and the same, not contemplated, like the attributes of His nature, as a distinct perfection, but as the collected strength of the whole, diffusing itself in every direction, enlightening the world by its inconceivable splendour.

The glory of the sun does not consist in the mere properties of his nature: for, allowing him to possess all his inherent properties in their fullest extent, his glories may be hid by an intervening cloud; but let this cloud be dispersed, the sun will shine forth in his splendour and exhibit his glories; his glory consisting in the "bright rays by which he himself, and other objects are made visible." So the glory of God consists in this, and in nothing else, namely, the beaming forth of those perfections by which He makes Himself known, as He did to Moses, when He proclaimed His name unto him. While these perfections are displayed, without any intervening object to obstruct His rays, His glory is beheld. But whatever tends to cast a shade over the character of God obscures His glory, though He possesses in Himself these perfections in all their fulness. When the psalmist says, "The heavens declare the GLORY of God," he speaks of this glory as being one and indivisible, and not as being divided between "essential" and "declarative" glory. How strange would it sound for

any one to paraphrase this passage thus—"The heavens declare thy 'declarative' glory!"

From every view of this subject, therefore, we cannot but conclude that the nominal distinction, so often made between God's essential and declarative glory, is wholly without foundation; and that the word, "declarative," in this connexion, is a mere feeble expletive, which ought to be disused as unbefitting the subject. It likewise follows that we need no such qualifying word as "essential," when we speak of the glory of God, seeing that God cannot exist, under the present circumstances of the world, without an exhibition of His perfections, which forms the halo of glory which surrounds his character. This is as needless as it is to speak of His "essential" wisdom, justice, truth, &c, as though he possessed an accidental, adventitious wisdom, justice, truth, &c. We may, indeed, say that all these things are essential to His existence, because he cannot exist without them; but they ought not to be distinguished by such a qualifying epithet as would suppose that He possesses the like attributes merely in a nominal way. The fact is, the perfections of God form the subject of a proposition of which we predicate His glory, the same as God becomes the subject of the proposition when we say, He is good, the one resulting from the other, and standing related to each other as cause and effect.

Instead, therefore, of introducing the enfeebling expletive, "declarative," when we speak of the glory of God, it is much more becoming, as well as orthodox, to imitate the language of Scripture, which always acquires force from its simplicity, and say, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." How would the force and energy of this passage be weakened by qualifying the concluding expression, by the introduction of the word "declarative." How much more exceptionable, if not altogether disgusting, is it to use this phrase in our addresses to the Deity—"Help us to promote thy *declarative* glory!" Let us, therefore, declare the glory of God by preferring the simple and energetic language, found in the Holy Scriptures, in which good sense, correct taste, and profound theological truth, are always combined with deep reverence for the sacred Author of the inspired volume.

SACRED CRITICISM.

Επισκοπος, *Overseer or bishop.*

This word is derived from επι, upon, and σκοπα, perfect middle voice, from the passive voice, σκεπομαι, to *look*, or *inspect*, hence επισκοπεω, to *oversee*, to *look diligently*, or to *superintend*. It is a translation in the *Septuagint* of the Hebrew verb פקד (pequed) and has about the same meaning; for the verbal signification of this Hebrew root is to *take notice*, to *take care of*, to *visit*, to *inspect*, to *review*, or to *muster*.

A reference to a few passages of sacred Scripture will justify this interpretation, Gen. xxi, 1, ויהוה פקד את שרה. "And the LORD *visited* Sarah." In the Septuagint, this passage is translated και κυριος επεσκεψατο, meaning the same as the Hebrew, and as that is rendered in our version; that is, the Lord *vi-*

sited, or *looked* after Sarah, to see that His promise to her should be fulfilled.

In 1 Sam. xv, 2, פקד is rendered *remember*. In the Septuagint it is translated by εκδικησω, *I will punish*, that is, I will *visit* Amalek with vengeance for his atrocities towards Israel. Several other passages might be adduced where the verb occurs in this sense, and where the original idea is kept up in the Seventy and the English translation, either by a term of the same or an analogous import. From this verbal signification of the word, whence the word bishop has been taken, the annual duties performed by a diocesan bishop, are called a *visitation*, because he *visits* the various flocks committed to his charge with a view to *oversee* and inspect their affairs.

Having ascertained the radical meaning of the verb, let us now inquire in what sense the noun επισκοπος, is used in the Holy Scriptures. Still keeping up its verbal signification, it is applied in the Old Testament, both in the Hebrew language and the Greek of the Septuagint, to persons holding offices, either military, civil, or ecclesiastical. In Numb. xxxi, 14, it is applied to military officers, "And Moses was wroth with the פקודי (Septuagint, επισκοποις,) *officers* of the host." In 2 Kings xi, 18, the *officers* of the house of the Lord, are called in Hebrew פקדת and in Greek, επισκοπους. In Nehemiah xi, 9, it appears to be used both in a *civil* and *religious* sense: —"And Joel, the son of Zichri was their פקיד *overseer*; in the Greek of the LXX, επισκοπος επ' αυτους, *overseer* or *bishop* over them." In Isaiah ix, 17, we have the same form of expression, both in the Hebrew and the Septuagint, —"I will also make פקדתך thy *visiters* or *overseers*," επισκοποις, rendered in this place by our translators, "officers."

From all these places it is manifest that the word is used to designate any person who may have been appointed to the special oversight of any concern, whether civil, military, or ecclesiastical; and it is so far from marking a chief in either of these departments, that it more generally denotes a subordinate officer; as the פקדים or επισκοποι, *officers* so called, as *overseers* were subject to the appointment of superior officers, under whose direction and control they acted.

From this use of the word in the Septuagint, no doubt the writers of the New Testament borrowed it, and applied it to the ministers of the Christian church. It is, therefore, of some importance in this inquiry, to ascertain in what sense they used, and who was designated by, this term. In one place, 1 Peter ii, 25, it is applied to Christ:—"But are now returned unto the Shepherd and (επισκοπον των ψυχων υμων) Bishop of your souls;" doubtless, because Jesus Christ in the most emphatical sense of the word, *oversees*, *takes care of*, and *superintends* the concerns of the souls of His people, in all their difficulties, doubts, and fears.

In Acts xx, 28, the apostle Paul is said to have assembled in the city of Ephesus, the επισκοπους, *overseers* or *bishops*, or as our translators have rendered the word, "elders," and declared unto them that (πνευμα το αγιον) the Holy Ghost had made them *overseers* of the flock of Christ. These επισκοπους, most evidently were the ordinary teachers or pastors of the flock of Christ at Ephesus. In 1 Tim. iii, 1, 2, the word occurs in

a similar sense; and that it denoted a subordinate minister in the church is manifest, from his being subject to the appointment of Timothy the evangelist.

Why our translators should have translated this word sometimes *bishop*, and sometimes *elder*, may be seen hereafter. The word *overseer* answers to the Greek word επισκοπος, denoting an *official* station in the church, the same as *elder* does to πρεσβυτερος, which signifies an *elderly* person; though it is sometimes used in an official and ecclesiastical sense, as in 1 Tim. xvii, 5, where it is said, "Let the πρεσβυτερος, elders, that rule well, be counted worthy of double honour." It seems to be used in this sense also in Titus i, 5, "For this cause left I thee in Crete, that thou shouldest ordain (πρεσβυτερος) *elders* in every city;" for the same person in the seventh verse is called επισκοπος, a name plainly denoting his office, as an *overseer* in the church of God.

It is highly probable that these officers were denominated by the apostle, sometimes επισκοπος and sometimes πρεσβυτερος, because such as were set apart for the office of *overseers* were selected from among the *elderly* deacons, who by their age, gravity, and long experience, had acquired a commanding influence among the junior brethren in the ministry, as well as over the church generally. The word πρεσβυτερος, comes from προεισθηναι, which denotes the person to whom it is applied to be *far advanced in years*, the same as our English word *elder* according to its primitive and literal meaning. Hence the former expression is applied by Greek writers to *ambassadors*, because elderly men were generally employed as such on account of the wisdom they had acquired from a long course of experience; and hence we read of "the elders of the city,"—the *elders* composing the Jewish sanhedrim—hence our word *alderman*, denoting the guardians of our cities.

Thus much for the meaning and application of the Greek word επισκοπος. Our word *bishop* is of Saxon origin, *bischop*, and is supposed by the lexicographers to be a corruption of the Latin *episcopus*, as the latter is plainly the Greek word Latinized. Whatever may have contributed to its adoption by our translators, it is manifest that it conveys no definite idea to the mere English reader of the Bible, and it is therefore to be regretted that the more simple and expressive term *overseer* had not been substituted in its place.

It seems highly probable that the bishops of the English hierarchy, who revised Cranmer's translation of the Bible in the days of Queen Elizabeth, introduced this word to please their female sovereign, and to bear down as much as possible upon the Puritans, who manifested no small solicitude to reduce the orders of the ministry to the primitive standard. As this revision was carried on under the control of the high court of commissioners established by that high handed princess, with archbishop Parker at its head, whose persecution of the Puritans is too well known to need repetition here; and as the queen and her council manifested a strong predilection for the pomp and splendour of the clergy, as well as for the ceremonies of the church; they no doubt made their translation of the Bible favour their high church notions as far as they conveniently could. And as the controversy between the court party and the Puritans, who were by far the most weighty

in talent and piety, turned chiefly on the power of the ministry, the latter not relishing the high toned episcopacy for which the former contended, these were induced to introduce this exotic word *bishop* instead of *overseer* into their translation of the Bible.

The reasons for its retention in our present version of the Holy Scriptures may likewise be easily perceived.

When King James, at the request of Dr. Reynolds of the Puritan party, and some of the bishops of the court party, ordered a new translation of the Bible, he instructed the translators to deviate as little as possible, in all technical words, from the bishops' Bible, and for this plain reason, which he himself assigned at the Hampton Court Conference, for adhering to the high church party in their zeal for uniformity, "No bishop, no king."

We have thus traced this word to its origin, have seen its several applications in Scripture, and the reason why *bishop* instead of *overseer*, was used to translate the original Greek, επισκοπος, not because we are opposed to a third order in the ministry, if the circumstances of time, place, and the state of society call for it; but to exhibit to the reader, as far as this limited search would enable us, the true state of the case in relation to this term, and also to show that such an order of ministers as were styled *bishops* or *overseers* in the primitive times, were not altogether such as are exhibited in the hierarchy of England.

HOME PRODUCTIONS.

Under this motto we insert the following communication, with our hearty approbation of the general sentiments it contains. Though we may not have solicited our brethren to come forward in this work, as strongly and "familiarly" as we might have done, yet we have repeatedly done it in our way, both generally and individually, as some can bear witness; and we take this opportunity, rendered favourable by the kind suggestions of our correspondent, again to solicit attention to this subject. In the mean time it must be obvious to every reflecting mind, that editors are, from their responsible station, a sort of literary "despots," being compelled, however disagreeable to their feelings, to exercise a power of life and death over the pieces submitted for publication. We endeavour, however, to "use this power as not abusing it;" but it cannot be expected that we should be under an obligation to publish every thing which may come to hand. Doubtless some may have felt themselves unwarrantably neglected; but we can assure all such that when a piece has been "passed by" it has been from respect to them, as well as to ourselves and our readers. Though conscious of many errors, we can say that we have done the best we could "to please every one for his good to edification," trusting that however much we may have erred in judgment, our motives will be rightly interpreted by our candid readers.

We should, however, do injustice to our friends, who have assisted us in our work, as well as to our own feelings, were we not to acknowledge our obligations to them. And if our correspondent, whose remarks have elicited this article, will turn over the pages of the Magazine, he will find, even under the head of Divinity, some sermons of "home materials." In the volume for

1825, he will find *six* out of the *twelve* numbers occupied under this head by some "good old fathers" in the church, under whose ministry, we doubt not, many have been refreshed; and in the volume for 1826, there is at least one good sermon by a "favourite preacher;" and we venture to promise him one not inferior in the present and next number; perhaps one to be furnished by himself may occupy the pages of the next. At any rate we hope this article may call forth the talents of those who are able to edify the church in this or any other department of our work, to employ them to the glory of God and the good of their fellow men.

*** For the usefulness of the Magazine, in aiding the ministry, we refer our readers to the letter of the Rev. Glezen Fillmore, in page 24 of this number. If such effects are produced by reading the Magazine, how can any one "do all he can to save souls," if he neglects to give it as wide a circulation as practicable.

Extract of a letter from the Rev. Dennis B. Dorsey *to the Editors, dated Centre county, Pennsylvania, November 11th,* 1826.

Pardon me, if I offend by suggesting one of my many thoughts on the contents of the Methodist Magazine. I must first, however, inform you that I am a constant reader, and an admirer of the work; and am persuaded of the excellency of its contents generally. But the thought I would suggest, relates to the comparative scarcity of materials at *home*, especially under the head of Divinity. I do not mean that great men of the church of England, or of the Wesleyan Methodists in England, cannot write great sermons, for they have evinced the contrary: but that the Methodist people generally, think and say, that there are many great preachers, aud some great writers in the Methodist Episcopal Church in America. And when we read what we call *our* Magazine, we are rather surprised to find no more American Methodist productions, particularly under the abovementioned head. Now we do not pretend to think, Messrs. Editors, that *you* can control this circumstance, any more than you can the coining of gold in South America. Every one must dig up, smelt, and coin his own ore. Yet, peradventure, a familiar solicitation from you, would inspire more zeal in our writers, to promote this great work. Our Methodists are generally plain people, and would carefully read and digest a short, simple discourse in every number of the Magazine; especially if the name of some good old father or brother, A, B, or C, were attached to it. "Ah!" they would say, "here is a sermon written by my favourite preacher:—will you not read it? It reminds me of old times; surely you cannot read it without feeling as you used to, when he travelled, or was stationed among us." But in *this* case, *some* would be disappointed; yet, perhaps, more, in many parts, would be interested, than would be in a sermon of Dr. A, of London, or the Rev. Dr. B, of Edinburgh: and merely for this *reason*, that they know the man who wrote it, and had been blessed under his ministrations from the pulpit. And, indeed, I, for one, must acknowledge my partiality in this respect. I always feel more curiosity, if not real interest, in reading the productions of my acquaintance. Here you will see more fully than you have all along, that I am rather on the *selfish* plan. But I declare to

you, Messrs. Editors, that what I write is from several years observation in travelling as a Methodist preacher, in Maryland, Virginia, and Pennsylvania. On reflection, I find it impossible for you, as well as others, to please every body, in your selections: and as you, no doubt, are actively engaged at this, as well as other parts of your extensive labour of love, there is no doubt that you will please and edify as many as you can. I am rather inclined to think, however, that *yourselves* would rather the American preachers would write more for the Magazine. You, no doubt, lament what many others do, that the most able, are not the most willing. A proof of this is now before you on these pages. For you may see that I am *willing*, perhaps ignorantly so. But hoping that you are so far like our Lord and Saviour, at least when you see it will prove effectual, as to choose the weak things of this world to confound the mighty, and ignorant things to confound the wise, I feel quite easy in making these observations. I have often been tempted to send you some '*rough*' materials; but my consciousness of insufficiency has always intimidated me. I expect you always have such communications as this, in great abundance, to lay by for the moles and the bats: but some of them may do to work up in the course of an age, when their authors shall be forgotten.

RELIGIOUS PUBLICATIONS THE MEANS OF PROMOTING REVIVALS OF RELIGION.

Rev. N. Bangs and J. Emory. When I travelled Erie District, a preacher gave me the names of several subscribers for the Methodist Magazine, which I forwarded to the Book-room. One of the subscribers afterwards informed me that the Magazine for the present year was sent to him, when he designed to subscribe for the year to come; but he was not able to pay for it. Probably, said I, some of your brethren will take it. "They are too poor."—Some of your neighbours may be disposed to take it. "They are wicked, seldom go to meeting, and care for none of these things." You desire their salvation; your example, your prayers, your admonitions, and a preached gospel have all failed; try to persuade them to take the Magazine, and God may bless it to the salvation of their souls. The next time I saw the brother, he said, I have done as you told me. I have persuaded a wicked neighbour to take the Magazine, and it has been the means of his conviction and conversion. And this has been the commencement of a good reformation which is now going on in the neighbourhood."

Last Christmas evening, one son, two daughters, and a neice, of brother T. Bliss, of Fenner, were struck under conviction while reading the Methodist Magazine. Brother and sister Bliss united in prayer for them. The children themselves cried for mercy; and before ten o'clock, the four rejoiced in a sin-pardoning God. When I saw them last, they all appeared to be prospering in the way to heaven.

Yours, respectfully.

Glezen Fillmore.

Black Rock, November 11, 1826.

Communicated for the Methodist Magazine.

REMARKS ON JOB XIX.

COMMON TRANSLATION.

Verse 25. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth;

26. And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God.

27. Whom I shall see for myself, and mine eyes shall behold, and not another.

CORRECTED TRANSLATION.

Verse 25. And I know that my Redeemer liveth, and hereafter upon the dust shall he stand;

26. And hereafter my skin shall encompass this body, and from my flesh shall I gaze upon God:

27. Whom I shall gaze upon, and these eyes shall behold him, and not as an alien.

HUMAN life in its best estate is but labour and sorrow, so soon passeth it away, and we are gone; and such is the opinion and experience of the best and wisest men, in all ages, and in all countries. Human life, abstract from religion, is ofttimes drudgery almost intolerable. Riches, honours, attainments, are but fleeting shadows; like vivid corruscations they are seen for a moment—they are gone, and leave wretched man in darkness and despair. This life is but a preparatory state, an antichamber, where by the help of a friend, who sticketh closer than a brother, the poor and naked, blind and destitute, are fitted and prepared to gain admittance into a mansion wide and beautiful, where darkness and doubt are for ever removed—light and truth are seen and felt—where they are clothed with purity and innocence as with a garment—where brotherly love and charity predominate—where the great Master of Israel, light and truth, and life and love; and under whose government all enjoy liberty and happiness, beyond the power of the human heart to conceive, or the tongue to express.

Human life is one continued warfare; one unceasing struggle between truth and falsehood, light and darkness, righteousness and wickedness. *These* encourage man to go forward in the faithful discharge of every duty and obligation; *those* to harrass, perplex, and if possible, prevent the performance of any duty or obligation. *These* hold out a reward of countless value, permanent rest, eternal life, and unfading glory to such as are actuated thereby; *those* lead down to punishment, unceasing disquietude, never ending misery, and eternal death. *These* insure the possession of every blessing heart can desire, every pleasure that refined sense can enjoy, and every beauty and perfection that God wills his children to have; *those* bring upon miserable man every curse that the imagination can conceive, every torment that the keenest sense can feel, every deformity and horror that a just and angry God sentences and inflicts.

In this state of existence all is imperfect, obscure, difficult, and uncertain. But when the drama of life is brought to a close, the curtain of death like a dark and impenetrable cloud suddenly rolls up, and discovers to us *eternity*. We stand before the judgment seat of Christ—solemn and awful stillness rests upon the assembled nations—the Judge discloses to innumerable multitudes of men and angels, the secrets of all hearts, and gives to each individual that just reward to which his preparatory life shall

entitle him. The righteous are taken to the bosom of God. The wicked are turned into hell.

Like righteous Job, from the highest state of prosperity, happiness, and health, we may be suddenly cast down, reduced to poverty, and trodden under foot. Like Job we may have our cattle stolen, and our servants slain—lightning may fall upon our flocks and consume them and their keepers—our camels may be carried off, and their drivers killed by the edge of the sword—a whirlwind from the desert may throw down our houses, and destroy our sons and daughters therein—Satan may be permitted to afflict us with a sore disease from head to foot—our wives may be foolish enough to turn against us—our friends may be inconsiderate enough to accuse us of folly and crimes,—and our enemies may persecute, afflict, and speak all manner of evil of us falsely, and bring us before the judgment seat of our country for crimes never committed; yet in the midst of all these complicated distresses, losses and evils, if we have Job's faith and hope, we are safe, and comparatively happy—a tempest may rage around our dwelling, but within there shall be peace.

Each of us in such case can say, "I know that my Redeemer liveth; and that hereafter he shall stand up as the judge of all the earth, and the dust to which this body shall be reduced, shall be reanimated; and in that day my skin shall again surround this body, and from this flesh, purified and spiritualized by the word of his power, shall I gaze upon God with wonder, love, and praise; whom I shall gaze upon with intense desire, and these eyes now swollen with tears and bitter weeping, shall be wiped from all sorrow, and behold him, not as a God now for the first time known, but with whom I have been long acquainted, not as an alien, but as a citizen of heaven, a co-heir with my Redeemer in glory.

H. T.

Natchez, 26th May, 1826.

CAPTAIN PARRY'S THIRD VOYAGE.

The following extract is from a quarto volume, lately published, entitled, "Journal of a Third Voyage for the Discovery of a North-West Passage, &c. By Captain Parry." It is not to be expected that this work, which is confined to a description of a forlorn and desolate region, and its scanty productions, can abound with any great variety. Ice, snow, darkness, danger, silence, and solitude, together with the scarcity of animal and vegetable life, render the narrative, however, peculiarly interesting, and it has accordingly engrossed no small share of public attention. The passages which follow, contain his concluding remarks on the important object of his voyage:—

"Having now brought to a close my narrative of this our third unsuccessful attempt to decide the question of a northwest passage from the Atlantic to the Pacific, I shall here beg to offer, in conclusion, a few remarks on this and one or two other subjects, which have engaged much of my attention during eight successive summers that I have been employed in this service.

"I shall first mention a circumstance which has particularly forced itself upon my notice in the course

of our various attempts to penetrate through the ice in these regions; which is, that the eastern coast of any portion of land, or, what is the same thing, the western sides of seas or inlets, having a trending at all approaching to north and south, are, at a given season of the year, generally more encumbered with ice than the shores which have an opposite aspect. The four following instances may be adduced in illustration of this fact, and they cannot but appear somewhat striking, when considered, in viewing a map which exhibits the relative position of the shores in question.

"It is well known, that, in the extensive northern seas, reaching from latitude 60° to 80°, bounded on the east by Lapland and Spitzbergen, and on the west by Greenland, the whole of the latter coast is blocked up by ice throughout the summer, so as to make it at least a matter of no easy enterprise to approach it; while the navigation of the eastern portion of that sea may be annually performed without difficulty, even to a very high latitude, and at an early part of the season. A second equally well known instance occurs in the navigation of Davis's strait, which, from Resolution island, in latitude 61½°, to the parallel of at least 70°, is usually inaccessible as late as the month of August, and a great deal of it some summers not accessible at all; while a broad and navigable channel is found open on the eastern side of the strait (that is, on the western coast of Greenland) many weeks before that time. We experienced a third and very striking example of this kind in coasting the eastern shore of Melville peninsula, in the years 1822 and 1823, the whole of that coast being so loaded with ice as to make the navigation extremely difficult and dangerous. Now, on the eastern side of Fox channel, there is reason to believe, as well from the account of that navigator in 1631, and that of Baffin in 1615, as from our own observation, that there is little or no ice during the summer season. In the course of Fox's progress along the shore, from the Trinity islands to his farthest north, no mention whatever is made in his journal of any obstruction from ice, which would hardly have been the case had he met with any; and in our own passage, as well as in that of Baffin, from Trinity islands towards the middle of Southampton island, little or no obstruction was met with from it till well within sight of the latter coast. The last instance of the same kind which I shall mention, is that of Prince Regent's inlet, and of which the events of this voyage furnish too striking a proof, the ice appearing always to cling to the western shore in a very remarkable manner, while the opposite coast is comparatively free from it.

"These facts when taken together, have long ago impressed me with an idea, that there must exist in the polar regions some general motion of the sea towards the west, causing the ice to set in that direction, when not impelled by contrary winds, or local and occasional currents, until it butts against those shores which are actually found to be most encumbered by it. In confirmation of this idea, I am enabled to adduce some more definite observations, which would appear to tend to the same result. In the narrative of the voyage of 1821 to 1823, I have shown in how remarkable a manner the ships were, in two separate instances, set to the westward, to-

wards Southampton island, instead of being carried in the direction opposite to a strong wind; and how closely the packed ice was found to cling to the same land, even against a fresh breeze blowing directly off the shore. During the time of our 'besetment' in Baffin's bay, in the month of August, 1824, a set to the westward, even against a strong breeze in that direction, has already been noticed in the present narrative, (p. 19,) and a similar circumstance occurred on our last return. In all these instances, the opportunities were as favourable for detecting a current as can ever occur at sea, the daily observations for latitude and longitude not admitting the possibility of any material error in our actual place, and the ships being, in three instances out of four, either immoveably 'beset' in the ice, or firmly attached to it, and therefore wholly independent of dead reckoning.

"Whether the circumstances I have above stated may have any reference to the well known fact, of the western shores of lands enjoying a climate considerably more temperate than the eastern ones in a corresponding latitude, I do not presume even to conjecture; nor indeed do I feel myself competent to offer any decided opinion as to the cause of the phenomena in question. Having stated the facts precisely as they occurred to my notice, I shall only, therefore, add to these remarks by suggesting, for the consideration of others, whether such a tendency of the sea as that above noticed, may not have some connexion with the motion of the earth on its axis.

"In the effect produced by the ice upon the strength of the wind, there is something so remarkable, that although I have already cursorily alluded to it in the course of my narratives, yet, as I have never met with any explanation of it, I am desirous of once more drawing to this subject the attention of those who are competent judges of the cause of this phenomenon. The fact to which I allude is, the decrease of wind which invariably takes place in passing under the lee, not merely of a close and extensive body of high and heavy ice, but even of a stream of small pieces, so loose as almost to allow a ship to pass between them, and not one of them reaching a foot above the surface of the sea. So immediate, indeed, is this effect, that the moment a ship comes under the lee of such a stream, if under a press of sail, she rights considerably, the difference being at least equal to what seamen would estimate a 'reef in the topsails,' or sometimes more. Any thing like mere mechanical shelter must of course, in such a case, be wholly out of the question; which is still more apparent from the fact, that even a coat of 'sludge,' of the consistence of honey, covering the surface of the sea, will, though in a less degree, produce a similar effect. I have several times, under these circumstances, watched the thermometer, to see if any sensible change took place in the temperature of the atmosphere; but if the phenomenon be in any respect due to this cause, its amount is certainly too small to be thus detected.

"Another remarkable feature observable in the Polar regions, at least in those parts which are encumbered with ice, is, the total absence of heavy or dangerous squalls of wind. There is, of course, an exception to this in the neighbourhood of land, especially such as is intersected by valleys

and ravines; but in a ship fairly at sea, I cannot call to my recollection a single instance, in the Polar regions, of such squalls as, in other climates, oblige the seaman to lower his topsails during their continuance.

"In revisiting many of the spots discovered by our early British navigators in the Polar regions, and in traversing the same tracks which they originally pursued, I have now and then, in the course of my narratives, had occasion to speak of the faithfulness of their accounts, and the accuracy of their hydrographical information. I should, however, be doing but imperfect justice to the memory of these extraordinary men, as well as to my own sense of their merits, if I permitted the present opportunity to pass without offering a still more explicit and decided testimony to the value of their labours. The accounts of Hudson, Baffin, and Davis, are the productions of men of no common stamp. They evidently relate things just as they have seen them, dwelling on such nautical and hydrographical notices, as, even at this day, are valuable to any seaman going over the same ground, and describing every appearance of nature, whether on the land, the sea, or the ice, with a degree of faithfulness which can alone perhaps be duly appreciated by those who succeed them in the same regions, and under similar circumstances. The general outline of the lands they discovered was laid by themselves with such extraordinary precision, even in longitude, as scarcely to require correction in modern times; of which fact, the oldest maps now extant of Baffin's bay, and the straits of Hudson and Davis, constructed from the original materials, will afford sufficient proof. The same accuracy is observable in their accounts of the tides, soundings, and bearings, phenomena in which the lapse of two hundred years can have wrought but little change. It is, indeed, impossible for any one, personally acquainted with the phenomena of the icy seas, to peruse the plain and unpretending narratives of these navigators, without recognising, in almost every event they relate, some circumstance familiar to his own recollection and experience, and meeting with numberless remarks which bear most unequivocally about them the impress of truth.

"While thus doing justice to the faithfulness and accuracy with which they recorded their discoveries, one cannot less admire the intrepidity, perseverance, and skill with which, inadequately furnished as they were, those discoveries were effected, and every difficulty and danger braved. That any man, in a single frail vessel of five and twenty tons, ill found in many respects, and wholly unprovided for wintering, having to contend with a thousand real difficulties, as well as with numberless imaginary ones, which the superstitions then existing among sailors would not fail to conjure up,—that any man under such circumstances, should, two hundred years ago, have persevered in accomplishing what our old navigators did accomplish, is, I confess, sufficient to create in my mind a feeling of the highest pride on the one hand, and almost approaching to humiliation on the other: of pride, in remembering that it was *our* countrymen who performed these exploits; of humiliation, when I consider how little, with all our advantages, *we* have succeeded in going beyond them.

"Indeed, the longer our experience has been in the navigation

of the icy seas, and the more intimate our acquaintance with all its difficulties and all its precariousness, the higher have our admiration and respect been raised for those who went before us in these enterprises. Persevering in difficulty, unappalled by danger, and patient under distress, they scarcely ever use the language of complaint, much less that of despair; and, sometimes, when all human hope seems at its lowest ebb, they furnish the most beautiful examples of that firm reliance on a merciful and superintending Providence, which is the only rational source of true fortitude in man. Often, with their narratives impressed upon my mind, and surrounded by the very difficulties which they, in their frail and inefficient barks, undauntedly encountered and overcame, have I been tempted to exclaim, with all the enthusiasm of Purchas, 'How shall I admire your heroic courage, ye marine worthies, beyond names of worthiness!'

"On a subject which has, for many years past, excited so strong and general an interest as that of the northwest passage, a subject which has called forth so much warm British feeling in every British heart, it may perhaps be expected that, charged as I have been with three several attempts at its accomplishment, I should, ere I close this volume, once more offer an opinion. This I am enabled to do the more briefly, because the question evidently rests nearly where it did before the equipment of the late expedition, and I have, therefore, little to offer respecting it, in addition to what I have already said at the close of my last narrative. The views I then entertained on the subject, of the nature and practicability of the enterprise, of the means to be adopted, and the route to be pursued for its accomplishment, remain wholly unaltered at the present moment; except that some additional encouragement has been afforded by the favourable appearances of a navigable sea near the southwestern extremity of Prince Regent's inlet. To that point, therefore, I can, in the present state of our knowledge, have no hesitation in still recommending that any future attempt should be directed.

"I feel confident that the undertaking, if it be deemed advisable at any future time to pursue it, will one day or other be accomplished; for, setting aside the accidents to which, from their very nature, such attempts must be liable, as well as other unfavourable circumstances which human foresight can never guard against, nor human power control, I cannot but believe it to be an enterprise well within the reasonable limits of practicability. It may be tried often, and often fail, for several favourable and fortunate circumstances must be combined for its accomplishment; but I believe nevertheless that it *will* ultimately be accomplished. That it is not to be undertaken lightly, nor without due attention to every precaution which past or future experience may suggest, our recent failures, under such advantages of equipment as no other expedition of any age or country ever before united, and we trust also our own endeavours to effect something worthy of so liberal an outfit, will at least serve to show. I am much mistaken, indeed, if the northwest passage ever becomes the business of a single summer; nay, I believe that nothing but a concurrence of very favourable circumstances is likely even to make a single *winter* in the ice sufficient for its accom-

plishment. But this is no argument against the possibility of final success; for we now know that a winter in the ice may be passed, not only in safety, but in health and comfort. I would only, therefore, in conclusion, urge those who may at any future time be charged with this attempt, to omit no precaution that can in the slightest degree contribute to the strength of the ships, the duration of their resources, the wholesomeness and *freshness* of their provisions, the warmth, ventilation, and cleanliness, of the inhabited apartments, and the comfort, cheerfulness, and moral discipline, of their crews.

"Happy as I should have considered myself in solving this interesting question, instead of still leaving it a matter of speculation and conjecture, happy shall I also be if any labours of mine in the humble, though, it would seem, necessary office of pioneer, should ultimately contribute to the success of some more fortunate individual; but most happy should I again be, to be selected as that individual. May it still fall to England's lot to accomplish this undertaking, and may she ever continue to take the lead in enterprises intended to contribute to the advancement of science, and to promote, with her own, the welfare of mankind at large! Such enterprises, so disinterested as well as useful in their object, do honour to the country that undertakes them, even when they fail; they cannot but excite the admiration and respect of every liberal and cultivated mind; and the page of future history will undoubtedly record them as every way worthy of a powerful, a virtuous, and an enlightened nation."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

FOREIGN.

From the October number of the Wesleyan Methodist Magazine, we select the following particulars respecting the present state of their missions.

Extract of a letter from Mr. M'Kenny, *dated Colombo, Jan. 10th, 1826.*

Since my last communication, in connexion with our good work among the military, we have to notice a very interesting event, which is the death of William Brewington, the leader of the society in the eighty-third regiment. He went up with his company to Kandy, when they were removed from Colombo, and there continued with great zeal and diligence to watch over the little flock; occasionally sending us simple but interesting accounts of the state of his class, and the progress of the work of God among the soldiers in the interior. However, it has pleased the Lord to call this eminently pious man to his eternal reward; he died at Kandy on the 13th ultimo, and we have been much comforted by the accounts we have received of the blessed state of his mind to the very last. The Rev. T. Browning, church missionary, paid our dear friend much attention at all times, but particularly during his illness; and the following is an extract of a letter from this gentleman to me on the subject, dated Kandy, December 14, 1825.

"My dear Sir,—I understand from John M'Gowan of the eighty-third, that it was the wish of William Brewington, who died in hospital yesterday, that I should write a line to you to inform you of his death. He has had rather delicate health ever since he came to Kandy: but has been able to attend his duty till within the last two months, during which time he has been very ill of dysentery. About a month ago he was getting much better, and had some hope of recovery; but after a relapse he became so weak

that he gave up all expectation of returning health, and when the medical officer intimated to him the necessity of beginning to look out for another world, he answered with great confidence, that he had not to begin that work, but wished rather to die than to live. During the remainder of his life he continued to enjoy an almost uninterrupted peace of mind. There was nothing rapturous or transporting, but a steady confidence in the merits of Christ Jesus, which enabled him to look forward to death with satisfaction and delight. He told me he sometimes felt that he was a great sinner, but he recollected that he had a great Saviour. Since he has been very ill he has had M'Gowan constantly to attend him, who says that he continued to the end to enjoy the same degree of peace and consolation. The night before he died, on waking from a doze, he asked M'Gowan if that was the right time, and when M'Gowan asked him what time, he said, Did you not hear me sing? and then repeated with great emphasis, all the hymn beginning, 'My God, the spring of all my joys,' &c, saying that it was very expressive of his feelings.

"Thus, my dear sir, I have given you a brief account of this good man, which I have no doubt you will be happy to receive. I have always been much pleased with Brewington since I have known him, and have, I think, witnessed in him a gradual progress in grace and Christian experience, and I have no doubt he is now praising and glorifying that Saviour whom he loved and served in sincerity."

The death of truly pious and useful men is felt by the church of Christ in every part where the Redeemer's kingdom is established, but it is more powerfully felt in a country like this, where the holy man is perhaps one in ten thousand; but "the Lord is righteous in all his ways."

The prayer meetings in the houses of several of our friends, which were first noticed in my letter of last April, are continued and well attended, and are much calculated to increase and extend the work of God among us.

We have lately formed another class at the mission house, consisting of females only; at present the number is only four, but we expect an increase: it is under the care of a zealous and excellent leader, Mr. Mooyaart. We have also got a new juvenile class formed at the New Bazar school, which consists of twenty-four promising boys, and is met by Mr. Chinner, the English master of the school.

The religious state of Colombo, altogether, is very encouraging at present; the union that exists between Christians of all denominations is most remarkable: we often meet together at each other's houses for the express purpose of holding religious intercourse, and on these occasions all distinctions are lost in the firm conviction that we are all the lovers and followers of the same Master, and that the object of our ambition is to see who will be most like him in humility, deadness to the world, resignation to the divine will, and extensive usefulness. Indeed it may be said with truth of the little flock of Christ in this place, that great grace rests upon them all. O that the little leaven may continue its influence until the whole lump be leavened.

At a late meeting of the Bible society, our active and excellent friend Mr. Mooyaart was chosen secretary, an event which is to be regarded in a very important light in relation to the future success of this valuable institution. Several plans are already under consideration and arrangement in order to further its interests, and I doubt not but we shall soon be able to communicate some pleasing information on this subject.

I have now to notice our late district meeting, held at Colombo last month; this was a time of deep interest to us all, and I know not that I have ever witnessed greater faithfulness among brethren. The ordination of our five brethren, Sutherland, Gogerly, Lalman, Anthoniez, and Cornelius, excited an uncommon degree of interest. The several services were performed in English, Portuguese, and Singhalese; upon each occasion, our chapel was well filled: a great solemnity pervaded the assembly; and much impression was excited by the relation of the conversion and experience of the brethren who were set apart for the work of God. May the effect produced by these services long remain, and the fruit be found after many days!

Extract of a letter from Mr. Hume, dated Caltura, December 30th, 1825.

OUR recent letters have put you in possession of the plans of labour we have adopted, and of the hopes we entertained of very great success attending our efforts; our hopes are now in a very pleasing manner being realized. We seem to have not only gained the confidence of the people, but to have in a very considerable degree excited a lively interest about the things of religion: this is principally to be attributed to the extensive introduction of prayermeetings among the natives.—Many who never would have come to us or to the house of God, are thus reached by the gospel, and though, as yet, they are not capable of appreciating Christianity, the beauty of its precepts never fails to recommend it to the good-will of the little companies who attend our meetings. Their nods of assent, their fixed attention, and the frequent remarks they make on Scripture subjects, prove to us not only that our words are understood, but that an interest is felt in the important truths advanced.

In a few instances I have of late heard the voice of prayer ascending from native huts as the family within were surrounding the family altar; and in one case in particular, the service was conducted by a little boy. The becoming manner in which he was reading a chapter of the New Testament, with an audible voice, collected a number of the people around the door of the hut, who, as I was passing, were listening attentively to the little worshipper within: the circumstance seemed to surprise very much. I have several times, in walking out in the evening, heard the same boy singing his evening hymn. From the mouth of babes and sucklings God will perfect praise.

Our schools continue to prepare with a good degree of effect a generation that will praise the Lord. They are forming the character of the future race of Christians. They are infusing precepts of morality, and sowing seeds of truth, which, under the divine blessing, will shoot forth in the practice, and be matured into habits, in after life. Every one of our schools is not only a nursery of moral but of religious principles. The children are taught not only the knowledge of letters but the knowledge of God, of his Son Jesus Christ, and of the way of salvation by him; and every school contains a few plants which we have every reason to hope will in time be trees of righteousness, the right hand planting of the Lord. We have particular expectations in reference to the schools in and about Pantura, and indeed to the work generally in that part. The Lord has evidently in a very uncommon degree given a hearing ear, and we hope he will not withhold the understanding heart from the population of that part of the station.

Our classmeetings are still kept up, and are, in general, seasons of refreshing, at least to myself, and I hope to others also. Our sacramental occasions have of late been particularly interesting: the presence of God has been with us in a very gracious manner, and we have rejoiced with glad hearts in the full confidence that we shall feast together in the kingdom of our God. Our congregations continue steady, and are, I hope, profiting by the numerous sermons which they hear in the different languages.

Extract of a letter from Mr. Stoup, dated Galle, Jan. 20th, 1826.

THE tone of moral feeling has been greatly raised among the various classes of inhabitants in the island, both European and native, since the residence of Christian missionaries among them. This I have often heard remarked by persons long resident in the country, and well qualified, from their extensive acquaintance with its society, to make such an observation. The knowledge of Christian doctrine is gradually spreading among the natives, and especially those of the higher classes; and though it may be said of many of them, that "they fear the Lord and serve their own gods;" yet we doubt not but this knowledge will eventually clear away the darkness of superstition and paganism from their minds, and "shine more and more unto the perfect day." The sabbath is more reverenced than formerly, though there is still room to wish that it were more strictly observed; yet we are happy to see that in and near the towns where Europeans reside, there is generally a partial cessation of worldly business, and more of those who are nominally Christians attend some place of worship. I think it may

be said with respect to Galle, that there is as little business going forward in it on a Sunday, as in the generality of country towns in England.

On the second inst. I had all the children of the neighbouring schools assembled in the Galle chapel, when I preached to them from John iii, 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was a most interesting occasion; the children were all remarkably neat and clean, and behaved very orderly; the chapel was quite filled, and they read the responses of the Liturgy aloud and very distinctly. How delightful to hear from the lips of heathen children, "We praise thee, O God, we acknowledge thee to be the Lord:" "All the earth doth worship thee, the Father everlasting." Surely among this assembly one might contemplate the members of a future church, who "shall stand as pillars in the temple of our God, to go no more out."

Letters also from Matura, and Negombo, give flattering accounts of the state of their congregations, and particularly their numerous schools, those nurseries for the rising generation.

SOUTHERN AFRICA.

Extracts from the Journal of Mr. Kay, who is stationed at Caffraria.

A BRIEF description of the ceremony of ascertaining who had bewitched a sick person, I will now give.

The whole company is ranged in the form of a crescent, with their faces towards the cattle-folds. The women clap their hands, and sing with all their might; while the men beat their spears, stamp with their feet, and occasionally join in the song of the females. A kind of sorcerer (answering, in a great measure, in point of character, to the Pawaws of the American Indians, and the Angekoks of the Greenlanders) sits in a hut at a short distance, in company with eight or ten natives, who seem to constitute his council. When I arrived, he was momentarily expected to make his appearance in order publicly to declare, by whose evil influence the warrior in question was afflicted. Nevertheless, upwards of three hours elapsed before their expectations were realized. At length, however, it was announced that he was coming, when every man and woman, except those that were designed to form his train, instantly flew to the dancing party, and renewed their strange and laborious manœuvres with redoubled vigour, making the surrounding glens echo with their doleful sound; insomuch that it might be heard at the distance of some miles. I felt deeply impressed with the idea that infernal spirits thronged the air and hovered over us.

The harbingers of the sorcerer consisted of six or eight women, one of whom first made a tour round with the branch of a tree in her hand. When she retired, the others followed in the same manner. This done, a more formidable procession began to approach; but with more regularity than I had been led to expect. The wizard was encircled by a numerous guard, so as to be entirely concealed from view. Having proceeded until they had arrived in front of the assembly, leaving a space of about thirty yards, his train took its stand, and the song became general. In the course of a few minutes, a most frightful figure came forth, painted in different parts of his body with red ochre. One side of his face was red, and the other jet black. He had the skin of some wild animal fastened round him, in the form of a petticoat, and a piece of a jackall's tail fixed on his forehead. Upon coming to about the centre of the circle, he occasionally writhed as if in agony; and at other times threw himself into the most violent attitudes. Having again retired to the centre of his guard, he required that the oxen, which they were about to present him for his services, should be brought before him, together with a certain bead, to be taken off the dress of each individual in the opposite party. These were immediately brought, and the latter article laid at his feet with the utmost reverence, by the persons who presented them, and who passed before him in regular rotation for that purpose. The impression on the minds of the natives is, that he discovers the witch by scent. Hence he pretends to

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smell those body beads to aid his determination of the matter. His requisitions being complied with, they again proceeded with their clamorous song, but continued only for a few minutes: when, silence being commanded, he commenced his harangue, to which all listened as though he had been an oracle: and excepting the occasional expressions of applause, which sometimes proceeded from all parts of the circle, the utmost stillness prevailed, and the attention of every individual seemed to be as steadily fixed, as if life or death were to be the result of his decision.

He at length declared, that the warrior had been brought to the gates of death,—partly by the evil influence of a woman, who is supposed to have bewitched her husband (because he died!) some time ago,—partly by the daughter of a neighbouring captain, in having unlawfully detained a small leathern bag belonging to the sick person,—and partly by the captain (brother of the afflicted) of the kraal in which they were then assembled. Here the captain stood up, and demanded the reasons for his thus charging him: at the same time requiring that he should prove his assertions; exclaiming with a loud voice,—"Is not the man my brother? what inducement could I have to injure my brother? How did I take that which you lay to my charge? And supposing it to be true, in what way could that injure my brother?" The fellow, unable to answer these, and several other questions of a similar nature, slunk away in confusion, and under evident apprehension of personal danger, as the whole assembly seemed now to be divided into two parties; and the one which supported him was by far the smallest. It was well for himself, that he had postponed his appearance until the shades of evening furnished him with a curtain, and facilitated his escape; and it required but a few words on my part, to show that such men are actuated by the "father of lies."

WESTERN AFRICA.

Extract of a letter from Mr. Piggott, dated Free Town, Sierra Leone, Feb. 15, 1826.

If the committee intend enlarging their borders, there is much ground to be possessed, a most spacious field of labour, both in the Bullom and Timmanee countries, which are occupied by no one but the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." Here is not only a large field of labour, but with pleasure I announce to you, my dear sirs, that I think there never was, in the memory of man, a better opening for the spread of the gospel among them; for since the arrival of our most excellent governor, a very large tract of country has been ceded to the British government, so that now, under the protection of our own laws, we may have access to almost any part around us. Since I last wrote to you, I have been over to the Bullom shore, and I beg now to state the following particulars. It being evening when I arrived, I just paid my respects to the venerable old King George, who is now upwards of 109 years old, having the use of all his faculties and limbs, and generally enjoying a good state of health. He has been king upwards of twenty years, and was in England about twenty-four years ago. He received me kindly, and after I had mentioned the purport of my coming, he promised to hear my palaver in the morning, and that he would send for one of his sons, who was at a town some distance off, to be the interpreter, as he knew both English and Bullom very well. After waiting for some time in the morning for the young man in vain, I inquired whether there was any one else; but for my own part, I could see the need of no one, as the king could understand and speak English very well. However, according to his wish, we found a man, and after offering my present to the king, (which is always the first step towards hearing a palaver, and for which the king thanked me very kindly,) I began to make known the object of my coming, which was to know whether they were willing to receive religious instruction. The old man replied, "I like white man too much, and would be glad if some one would come, for that word lives in my heart;" that is, it was his earnest desire to have some one to teach them. I asked whether they would wish to have a

school. The king, and the head men present, said, they would be glad to have a school in which to teach the children; for the king said, "I have plenty of children; I have sent some into the Mandingo country to be taught, and some I have given to white men in Free Town;" but he said, "If I could have a school at Bullom, I would have them back and give them to you." I was truly sorry to hear some were sent into the Mandingo country to learn, because without doubt they will also learn its religion. The Mandingoes are strict Mohammedans, and it is through their schools that they are become so numerous.

I asked how many children the late Mr. Nylander had when he was at Bullom; he said, thirty boys and eight girls, but he could give me as many as I wanted. "Suppose," said the king, "you want ten, twenty, thirty, or more, I will give them to you, for I have plenty." But it was to be upon this condition, that we feed, clothe, and have them entirely under our care. "For if they live with their parents," said the king, "it will not be good; their parents will send them to work, so that they will but seldom come to school;" neither, unless we were to have them from their parents, would there be any probability of their leaving their superstitious ways. It was upon this condition Mr. Nylander had the boys. I have oftentimes heard that pious man lament, with tears in his eyes, that he ever left that place for Kissey. As for school house, chapel, and ground for farm, the king said I might select what part I chose, and have as much ground as I wanted for cultivation, by first mentioning it to him and letting him see it, (and, as I suppose, making him a small present for it.) They could not, or would not, tell me the population of either town or country, owing to some superstitious notion among them, or being unwilling to suffer white men to become acquainted with their strength. I have since been informed by H. Savage, Esq., who is well acquainted with the country, that he supposes their population not above 700 or 800. And I should imagine there are not above 100 at the town where the king lives; but they informed me there were more than forty small towns around them, some of which, however, do not contain above seven or eight houses. With respect to the healthiness of the place, I have not conversed with one who does not consider it the most healthy of any part on the coast. I believe it to be the most so of any part I have seen or visited, especially at a place called Clarkson, where Mr. Nylander used to reside, about ten minutes' walk from the town: it is all level ground, and about forty or fifty yards above the surface of the water, just opposite to Free Town harbour, so that a person might stand at his door and have a full view of Free Town, and of all the vessels in the harbour, and before they get to the Cape when coming in, as also when going up or coming down the river. When the bush is cut, (which has grown since Mr. N. left,) there is nothing to obstruct a free current of air both from sea and land. The place also abounds with fruits of various kinds, and the soil appears very good.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Tallahasse Mission.—Extract of a letter from the Rev. Josiah Evans, dated Tallahasse, October 18, 1826: "Since our last report we have had several camp meetings; and, as on many other occasions, they have been much blessed of the Lord in the awakening, conviction and conversion of sinners. Our camp meeting in the Pea River Mission was truly a good time. The number that attended the meeting was but few; but the people behaved with great decorum, and manifested much attention to the word preached. We did not suppose that there were more than 150 people that attended the meeting at any one time; but out of that number there were 21 that professed to be converted during the meeting. I would suppose that nearly one-fourth part of the non-professors that attended the meeting were converted. It may not be amiss (for the encouragement of the aged sinner) to mention the conversion of an old man, in the 73d year of his age, and who had been literally blind 15 years. This man manifested signs of penitence at the commencement of the meeting. He seemed to be almost in despair.

But on the third day of the meeting he realized that it is possible for a man to be born when he is old. His change was quite visible. He was exceeding happy, and exhorted all around him to draw near the Lord; for, said he, I, an old sinner, have obtained mercy, and so may any of you. To make use of his own language, 'I have been in the dark 15 years. I have not been able to see my way, nor have I seen the sun; but now, glory to God, I can see the way to heaven as well as any of you.' But this rare instance of late conversion should not encourage others to put off the concerns of their souls to a late period of life; for how very few live to this age. Brother Turrentine, the missionary of Holmes' Valley, commenced the labour of his mission under discouraging circumstances;—but, like a good soldier of Jesus Christ, he persevered in the way of duty and obedience, and has formed several societies that seem quite alive in religion. The people of this mission had been destitute of preaching of any kind, except one or two neighbourhoods, even from the settling of this country; but the most of them have heard the gospel with gladness, and embraced the same. Truly this wilderness is beginning to blossom as the rose. O that these blossoms may not be blasted nor withered; but may they mature and bring forth fruit abundantly, some thirty, some sixty, and some a hundred fold. We also had a camp meeting in that mission commencing 14th Sept., which was attended with much good. Seriousness and attention prevailed among the people during the meeting. Sixteen joined society. I suppose nearly that number were converted to God. There has been no revival of consequence in Tallahasse mission, and only an increase of about 35 during the year. Our camp meeting for this mission was held last week, which we trust was not in vain; though we had fewer conversions there than at either of the former. The behaviour of the people at each of these camp meetings was praiseworthy, and I believe many of them will praise God in eternity for blessings received at camp meetings."

Wyandot Mission.—Our information from this mission has not been very particular recently. A letter, however, from the Rev. Jas. B. Finley, states that the work is progressing, that no abatement of zeal is manifested by the converted Indians generally. We are very sorry to learn, that Mr. Finley's health is poor, and that consequently he is obliged to remit in some measure his labours among those people; but his place is to be supplied by the Rev. James Gilruth, who, we trust, will be instrumental of preserving them in their "most holy faith," and of extending the work among those who yet remain in pagan darkness.

Canada Mission.—A letter from the Rev. William Case, states that the work is still prospering, particularly among the Missisaugas, at the Credit and at Bellville. It is hoped that the sympathies of the Christian community which have been excited towards these people, will not cease to operate until they are completely emancipated from their pagan thraldom, and restored to the rights and privileges of Christian men.

Mobile.—A letter from the Rev. John R. Lambeth, dated Nov. 1, 1826, states, that in consequence of the prevalence of the yellow fever in that place, during the months of July and August, the congregation had been much reduced; and that even in the country, where many of them had fled for refuge, but few could be collected for meeting. The writer, however, says, "I visited many of the sick, and tried to impress on their minds the necessity of the great Physician of souls, with what success may be known hereafter. One, at least, died triumphant in the faith. As soon as it was thought safe I returned to the city, and have been trying to do all the good I could. The congregation continually increases, and hear the word with great attention. On the whole I think my prospects are flattering."

Cherokee Mission.—Extracts of a letter from the Rev. Nath. H. Rhodes to the editor of the Wesleyan Journal, dated Oct. 23, 1826: "My third quarterly meeting is now over. Since my last to you, I have extended the round of my circuit into the Cherokee nation. I have two appointments in the nation, but, as yet, little or no good seems to have been done. Few come to meeting, and when I ask them to go to meeting, they point to their ears, signifying that they cannot understand me. I attended a camp meeting held in the nation by the missionaries of the Tennessee Conference, early in the

present month. It was held at the Ooyokiloke Mission, ten miles south-east of Newtown, the seat of their national council. This mission appears to be in a prosperous state. Brother G. W. Morris, the missionary, took me to the school house, and from what I could observe there, I am of opinion that the children learn finely. There are more than fifty belonging to the church at this place. Brother Morris tells me, that during the five months that he has been on this mission, he has not heard a profane word, nor seen a drunken man, nor witnessed a quarrel, nor heard the sound of an axe on the sabbath day, (except once or twice in a case of necessity,) in the neighbourhood of the mission.

"The camp meeting began with about forty hearers, on the 5th inst. They were preached unto, from Luke xiii, 5, and they appeared deeply serious and attentive. Early on the morning of the 6th, the usual signal was given for singing and prayer, and this service was performed in the Cherokee language, at the preachers' tent, apparently with much devotion. At sunrise we held a prayer meeting at the stand. It was a gracious time. At the close of the eight o'clock sermon, mourners were invited to the altar to be prayed for. Twelve Indians came forward. The spirit of grace seemed to pervade the assembly. I was particularly delighted at the 11 o'clock service. This was conducted both in English and Cherokee. Jesus Christ was held forth on the pole of the gospel to needy sinners; and at the close of this service, mourners were again called to partake of the benefit of our prayers. The invitation was given in English and Cherokee, and 21 came forward, who all seemed deeply affected. At the close of the sermon at candlelight, they were again invited to the altar, and 30 came forward. The work seemed genuine and deep. On the 7th inst. we had a weeping, refreshing time, at the close of the morning service; the work seemed to advance through the day; and at night, there were eight who professed conversion. The 8th was the sabbath.—During this day the word was preached in English and Cherokee. Even the full-blooded Cherokees sat and wept in the bitterness of their hearts on account of sins, seeking deliverance through faith in our Lord Jesus Christ.

"At this meeting I was pleasingly surprised at the excellent order which was maintained. The people only had to be told what we wished, and it was universally attended to. Only one instance of reproof occurred during all the meeting, and that was with a white man.

"Brother Edward Gunter, a Cherokee exhorter, whom I met with at this camp meeting, gave me an account of another one, which was held in the settlement of Creek Path Valley, about the middle of last month. He says that there was a considerable congregation from the beginning of the meeting, principally of natives; who, he assured me, were as solemnly attentive to the preaching, as any congregation could be among the whites. On the second day of the meeting, there were a number of whites who came to it, from Jackson county, in Alabama. The work advanced regularly during the meeting, until Sunday night, when it was great indeed, and as many as 15 or 20 of the natives were supposed to be truly converted."

REVIVALS.

Since the last number went to press we have been cheered with accounts of revivals of the work of God in various parts of our country.

Richmond in Virginia.—A letter from this place states, "I can truly say we have a most glorious revival among us, such as has never before been witnessed by the oldest inhabitants here. Many have been converted to God, many more are truly awakened, and are inquiring what they shall do to be saved. Old professors are greatly quickened, and there is a manifest struggling for perfect love or sanctification of soul. Some profess to have attained to this gracious state. All glory be to God for the success of the doctrine of holiness.

"The signs of this gracious work began to make their appearance about the first of September; since which time upwards of 130 white persons profess to have found God in the pardon of their sins and the regeneration of their hearts. Some few coloured persons have obtained like precious faith. Of the above number 105 have

been received as candidates for membership in the Methodist Episcopal Church in this place."

Batavia Circuit.—A letter from the preacher of this circuit mentions that a glorious work of religion is going forward. It states the number which have obtained mercy is very inconsiderable, when compared with those who are still crying, "men and brethren, what shall we do to be saved?" We have had several meetings which have been attended with much of the Divine presence, and in which souls have been born from above. The first sabbath evening in which we invited the mourners to come round the altar in this place, five came and meekly kneeled, four of whom were that evening born heirs of the kingdom. Last Saturday and Sabbath were the days of our last quarterly meeting in this place, which was a season of great refreshing from the presence of the Lord. The sermon of Saturday, by our presiding elder, was very able and heart-searching, and was rendered a blessing to many. Our prayer meeting on Saturday evening was very lively and highly interesting. About 8 o'clock we requested the mourners to come round the altar, which was soon entirely surrounded, from one end to the other, with the penitent, who were incessantly crying, "Lord have mercy upon us"—"O God, save, or we perish." But before our meeting ended, God's healing power was realized, and some six or eight souls were enabled to sing Hosanna to the Son of David, and praise the Lord for his pardoning love. Among the converts of this evening were two young women of very amiable character, who were twin sisters.

Brunswick Circuit.—"About the last of August," says the writer, "while Christians were praying, and their minister labouring day and night, the Lord poured his Spirit upon us, and sinners began to inquire what they must do to be saved. This inquiry had not been made long, before some were enabled to testify that God had power on earth to forgive sin. And while young converts were praising God for pardoning love, sinners were falling upon the right and left, and crying for mercy. And from that time until the present, the work of the Lord has been reviving powerfully, and we expect many more will yet be converted. Parents are seeing their children, for whom they have prayed many years, turning to the Lord. Husbands and wives are becoming children of God. Brothers and sisters are telling each other what the Lord has done for them. This revival is confined mostly to the young and middle aged, which we think should induce men to turn to the Lord before they become hardened in sin. The number of converts cannot easily be ascertained; but we believe many will rejoice throughout eternity for what they have seen and felt this autumn. We still labour day and night, and the work is progressing rapidly. At the last preaching there were five conversions, and many crying for mercy. O that the Lord may uncover his omnipotent arm, display his power, and make known his goodness, in the salvation of the people on Brunswick circuit."

Potsdam Circuit.—Extract of a letter from the Rev. B. G. Paddock, dated Oct. 2, 1826: "Since my last, several souls have been converted to God; and the number of inquiring persons increases daily. Prayer meetings, class meetings, and our public meetings, are all becoming more interesting. We have prayer meetings almost every other evening. The countenances of the people as they walk the streets, indicate that conviction has seized their hearts. From good information from different parts of this county, I am satisfied there never was such a time as the present. Had we twice our present number of preachers, we should have an abundance of labour for them all. I preach from 8 to 12 times a week, and yet I cannot satisfy half of the calls! My daily prayer to God is, to give grace and strength for the great work, and raise up more labourers."

Middlebury, Vt.—Extract of a letter from the Rev. J. Clark, dated Nov. 20, 1826: "Methodism in this place has much to contend with, and much to render its progress slow, as all well know who have here laboured and toiled for years which are past. Yet the God of our fathers often smiles and gives us gracious seasons while we are endeavouring humbly to wait before his throne. Our congregation on the sabbath is large and generally attentive to the word. Our meetings for prayer are held four evenings in a week, and are always interesting, and sometimes

very lively and profitable. At our prayer meeting on sabbath evenings our chapel is generally well filled, and the congregation, with few exceptions, is attentive to the solemnities of the occasion. Our society is thought, by our brethren, to be more generally engaged in the work of the Lord at present, than it has been for some years past. However, we have much cause for humility and mourning on account of the dulness which yet remains among us. Doubtless much of our present order and prosperity is to be attributed, under God, to the indefatigable labour and unwearied pains of my worthy predecessor on this station."

Buffalo District.—A letter from the Rev. Loring Grant, published in the Christian Advocate, contains much cheering information respecting the revival and extension of the work of religion on several circuits in that district. After an interesting detail of the particulars of this gracious work, the letter concludes as follows: "To conclude I would observe, that the district is rising—the preachers are increasing in zeal, in the abundance of their labours, and in usefulness. Quarterly meetings are attended with much Divine influence, are rendered seasons of refreshing, and are crowned with the conversion of immortal souls. We therefore thank God for what he has already wrought, and hoping to see still greater things than these, take courage to pursue our glorious career, trusting for support and success in him who hath said, "Lo, I am with you alway, even to the end of the world."

OBITUARY.

DEATH OF MRS. SABRINA S. PIER.

Communicated by her husband, the Rev. Orris Pier.

MY late consort was born February 27, 1802, in Monkton, Addison county, state of Vermont. At the age of eleven she lost her father, in consequence of which she was separated for a while from the rest of the family; but on the second marriage of her mother, she returned to the domestic circle. In early life she manifested an amiable disposition and deportment, which secured her many friends At the age of seventeen, at the time of a reformation in her neighbourhood, under the ministry of the Rev. Nicholas White, Sabrina was awakened to a sense of her lost estate. With many prayers and tears she sought until she obtained mercy; and she was noted for the plainness and simplicity of her Christian manners and deportment. She attached herself to the Methodist Episcopal Church, and became an exemplary attendant on all its ordinances.

On the first day of July, 1819, we were united in marriage; and we lived, delighted in each other's society, for upwards of seven years—short, indeed, they seem, since I am deprived of one who so eminently contributed to pass them away so pleasantly.

During my absence in the work of the ministry she fulfilled the duties of a wife and a mother at home, evincing a steady desire to do all the will of her heavenly Father. In the midst, however, of the enjoyments of the present life, she seemed to anticipate but a short stay here. This she intimated in a letter to her mother, in which she says, "Death is on our track; and I pray that we may be clothed with salvation as with a garment."—She was mine; but I cannot say less, than that she was a most devoted Christian, an affectionate wife, and a tender mother.

On Tuesday, the 29th of August, she was attacked with the typhus fever, which was but moderate at first, but finally increased with that violence and obstinacy, as to resist all attempts to arrest its progress. Though cheered on the first appearance of the disease with a prospect of a speedy recovery, when the alarming symptoms were discovered, they seemed to turn our thoughts on the painful prospect of a separation by death. During her illness her mind, borne up by the Spirit of her Saviour, seemed ascending to heaven, and she conversed freely on the subject of death, manifesting a perfect resignation to the will of God, whether it were for her to live or die. Being sensible, at last, that her days upon the earth would be but few, she requested me to join with her in singing a favourite hymn, descriptive of the heavenly world.

A little before her death, wishing distinctly to understand the state of her mind, I took her by the hand, and called her by name, but was so excited that I could not speak more. Anticipating my desire, she raised her eyes to heaven, with a countenance brightening with immortal hope, and exclaimed, "Let those wheels roll; I shall soon be on the shore." She then sunk into the arms of death, without any apparent pain, and her spirit no doubt rests with God.

HYMN FOR NEW YEAR'S DAY: BY BISHOP HEBER.

As o'er the past my mem'ry strays,
Why heaves the secret sigh?
'Tis I that mourn departed days,
Still unprepared to die.

The world and worldly things beloved
My anxious thoughts employ'd;
And time unhallow'd, unimproved,
Presents a fearful void.

Yet, Holy Father! wild despair
Chase from my lab'ring breast;
Thy grace it is which prompts the prayer,
That grace can do the rest.

My life's brief remnant all be thine!
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to Thee!

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DIVINITY.

CHRIST'S KINGDOM NOT OF THIS WORLD.

A Discourse delivered before the Legislature of Vermont, on the day of General Election at Montpelier, October 12, 1826.

BY THE REV. WILBUR FISK, A. M.

(Concluded from page 10.)

5th. This kingdom of Christ is distinguished from the governments of this world, in that it presents objects suited to man's capacities and desires, and affords comforts suited to his lowest and extremest miseries.

There is a spirit, an active, aspiring principle in man, which cannot be broken down by oppression, nor satisfied by indulgence.

> "He has a soul of vast desires,
> It burns within with restless fires."

Desires which no earthly good can satisfy; fires which no waters of affliction or discouragement can quench. And it is from this his nature, that society derives all its interest, and here also lies all its danger. This spirit is at once the terror of tyrants, and the destroyer of republics. To form some idea of its strength, let us look at it in its different conditions, both when it is depressed, and when it is exalted. See when it is bent down, for a time, by the iron grasp and leaden sceptre of tyranny, cramping and curtailing and hedging in the soul, and foiling it in all its attempts to break from its bonds and assert its native independence. In these cases, the noble spirit, like a wild beast in the toils, sinks down at times into a sullen inactivity, only that it may rise again when exhausted nature is a little restored, to rush, as hope excites or madness impels, in stronger paroxysms against the cords which bind it down. This is seen in the mobs and rebellions of the most besotted and enslaved nations. Witness the repeated convulsions in Ireland, that degraded and oppressed country. Neither desolating armies, nor numerous garrisons, nor the most rigorous administration, enforced by thousands of public executions, can break the spirit of that restless people. Witness Greece: generations have passed away since the warriors of Greece have had their feet put in fetters, and the race of heroes had apparently become extinct; and the Grecian lyre had been long unstrung, and her lights put out. Her haughty masters thought her spirit was dead; but it was not dead, it only slept. In a moment as it were, we saw all Greece in arms: she shook off her slumbers, and rushed with frenzy and hope upon seeming impossibilities, to conquer or to die. And though the mother and the daughter, as well as the father and the

son, have fought and fallen in the common cause, until her population grows thin; though Missolonghi and many other strong holds are fallen, until her fortifications are few and feeble; though Christian nations have looked on with a cruel inactivity, without lending their needed aid; yet the spirit of Greece is no more subdued than at the commencement of the contest. It cannot be subdued.

Look at the negro slave, who is said to be among the most stupid of the race of men. He is degraded at his birth, he is degraded throughout his life, so that not a ray of science is allowed to enlighten his mind, and not a spark of ambition is allowed to be kindled up in his soul; till one would think there was not enough of native fire left in his bosom to excite him to a venturous action. But we have heard, not only of individuals rising up and destroying their oppressors, or bursting from their yokes, but we have heard of the inhabitants of a large island, rising from the lowest servitude, mastering their masters, butchering and expelling them, and raising up a government and a commonwealth of their own, and establishing themselves in a rank among the nations of the earth.

We see then that man has a spirit, which is not easily broken down by oppression. Let us inquire, whether it can be more easily satisfied by indulgence. And in every step of this inquiry, we shall find that no miser ever yet had gold enough; no office seeker ever yet had honour enough; no conqueror ever yet subdued kingdoms enough. When the rich man had filled his storehouses, he must pull down and build bigger. When Cesar had conquered all his enemies, he must enslave his friends. When Bonaparte had become the emperor of France, he aspired to the throne of all Europe. Facts, a thousand facts, in every age and among all classes, prove that such is the ambitious nature of the soul, such the increasing compass of its vast desires, that the material universe, with all its vastness, richness, and variety, cannot satisfy it. Nor is it in the power of the governments of this world, in their most perfect forms, so to interest the feelings, so to regulate the desires, so to restrain the passions, or so to divert, or charm, or chain the souls of a whole community, but that these latent and ungovernable fires will sooner or later burst out and endanger the whole body politic.

I know it has been supposed, by the politicians, that in an intelligent and well educated community, a government might be so constituted, by a proper balance of power, by equal representation, and by leaving open the avenues to office and wealth, for a fair and honourable competition among all classes, as to perpetuate the system to the latest posterity. Such a system of government, it is acknowledged, is the most likely to continue; but all these political and literary helps, unaided by the kingdom of Christ, will

not secure any community from revolution and ruin. And he knows but little of the nature of man, who judges otherwise. What has been the fate of the ancient republics? They have been dissolved, by this same restless and disorganizing spirit of which we have been speaking. And do we not see the same dangerous spirit in our own comparatively happy and strongly constituted republic? The wise framers of our excellent political institutions, like the eclectic philosophers, have selected the best parts, out of all the systems which preceded them; and to these have added others, according to the suggestions of their own wisdom, or the leadings of providence, and have formed the whole into a constitution, the most perfect the world has ever witnessed. Here every thing that is rational in political liberty, is enjoyed; here the most salutary checks and restraints, that have yet been discovered, are laid upon men in office Here the road to honour and wealth are open to all; and here is general intelligence. But here man is found to possess the same nature, as elsewhere. And the stirrings of his restless spirit have already disturbed the peace of society, and portend future convulsions. Party spirit is begotten; ambitious views are engendered, and fed, and inflamed; many are running the race for office; rivals are envied; characters are aspersed; animosities are enkindled; and the whole community are disturbed, by the electioneering contest. In proof of this, we need only refer to our late presidential election. This alone will show us, that the higher the elevation, at which men aim, the more restless, troublesome and dangerous do their aspiring spirits become. No meanness is foregone, no calumny is too glaring, no venality is too base, when the mind is inflamed with strong desire, and elated with the hope of success, in the pursuit of some favourite object. And when the doubtful question is decided, it avails nothing. Disappointment sours the mind, and often produces the bitterest enmity, and the most settled and systematic opposition, in the unsuccessful party; while success but imperfectly satisfies the mind of the more fortunate. And if no other influence comes in, to curb the turbulent spirits of men, besides that which is found in our general intelligence and constitutional checks, probably, at no great distance of time, such convulsions may be witnessed in our now happy country, as shall make the ears of him that heareth it tingle, and the eyes of him that seeth it weep blood. State may be arrayed against state, section against section, and party against party, till all the horrors of civil war may desolate our land. Are there no grounds for such fears? Already the partisans of a murderer, in one state, have disorganized the whole judicial system, and put a serious check, for a time, to the administration of justice. The high spirit of a governor, in another state, has threatened opposition, and almost defiance, to the constituted authorities of the general government. Already

disgraceful disorder has been countenanced, from mere party feelings, in the highest, and what ought to be the most dignified legislative council of the nation. Already the capitol of the nation, it is said, is a place of much intrigue and political chicanery, to secure office and promote the interests of parties. Already office seekers, in different parts of the country, unblushingly recommend themselves to notice, and palm themselves upon the people, by every electioneering manœuvre; and in this way, such an excitement is produced, in many parts of the Union, as makes the contending parties almost like mobs, assailing each other. Only let the public sense become vitiated, and let a number of causes unite to produce a general excitement, and all our fair political proportions would fall before the spirit of party, as certainly and as ruinously, as the fair proportions of Italian architecture fell before the ancient Goths and Vandals.

And is there nothing that will satisfy the mind of man? Has Heaven placed a race of beings upon this earth, and constituted them with souls of such capacity, and with desires of such compass, that nothing in this wide orb can fill them? Does our Creator take delight in giving an impetus to the human mind, which drives it irresistibly over all the fields of fatal experiment, spreading desolation in its track, through all the fairest works of God? There is a remedy. Amidst all the commotions and agitations of earthly governments; amidst the feverish heat and burning thirst of this world; amidst its rivalships and its enmities, the restlessness of its desires and the raging of its passions, "the God of heaven hath set up a kingdom." In this kingdom there is no rivalship and no disappointment; all the subjects are candidates for the highest honours, and all win, who run. Here those "who hunger and thirst are filled;" filled with that "righteousness and peace and joy, in the Holy Ghost," which are the peculiar properties of this kingdom: a "peace that is like a river," a "righteousness that is like the waves of the sea," and a joy that is "unspeakable and full of glory." The subject of this kingdom, therefore, is at rest; he says of its joys, they are enough, its treasures are satisfactory, its prospects are ravishing. And will such a man disturb the peace of society, to obtain honours from man? Will he exchange his peace of conscience for the joys of this world? No;

> "On all the grov'ling kings of earth,
> With pity he looks down;
> And claims, by virtue of his birth,
> A never fading crown."

He is now able to view things more in their true light; the fascinating charms of this world are broken, and he sees its comparative worthlessness; he sees the value of the soul, and the vast importance of eternal things. That beauty which charms the angels,

and binds them to the throne of God, is measurably revealed to him, and he is ravished thereby. The very language of his heart is,

> "The blessed Jesus is my Lord, my love,
> He is my king; from him I would not move—
> Away then all ye objects that divert,
> And seek to draw, from my dear Lord, my heart.
>
> That uncreated beauty, which hath gain'd
> My ravish'd heart, hath all your glory stain'd;
> His loveliness my soul hath prepossess'd,
> And left no room for any other guest."

It is true, there are different degrees, in the privileges of this kingdom, and the soul will be interested therein and influenced thereby, in proportion to its advancement. Those in the lower degrees are more easily drawn aside; and even the highest, in spiritual attainments, may, through neglect, suffer their minds to become darkened and their love to grow cold; and then the mind is prepared to drink again into the spirit of this world. It is also true, that there are hypocrites and false professors, among the number of visible subjects in this kingdom. Still, neither the little engagedness of some, nor the apostasy of others, nor the hypocrisy of others, can destroy the truth of the position laid down. Christ, in the kingdom of his grace, can fill the capacities and satisfy the desires of the human soul, while the good things of this world cannot.

Equally adequate are the blessings of this kingdom, to relieve man's lowest and extremest miseries. For as the King himself, "for the joy that was set before him, endured the cross, and despised the shame, and has set down at the right hand of God," so his subjects do the same, and with the same prospect of reward. For one of the articles in the bill of rights of this kingdom is, *All things shall work together for the good of the subjects.* Yea, and their spirit is supported, under the most trying circumstances, by the assurance, that "these light afflictions, which are for a moment, work out a far more exceeding and eternal weight of glory." There is something, also, in the very nature of this kingdom as it exists in the soul, aside from the prospect of future reward, which sooths the mind, in its bitterest anguish. A something which cannot be described, to those who have not felt it. For this is a joy with which the stranger intermeddleth not.

And there is an enlargement of mind, imparted by this gospel, which enables the soul, in the midst of the most straitened circumstances of this world, to "rest and expatiate in the world to come." Hence he needs not revenge himself upon the world, by imprecations and outrages; he resorts not to plunder and to theft, to satisfy his desires and better his condition: his feelings are not depressed and mortified, and stung and goaded, till he rages with fiendlike madness, or sinks down in brutal stupidity. No, he has a dignity about him, which savours of his royal birth, a calmness that savours

of the peace of that kingdom which is *within him;* an elevation of mind, produced by his constant communion with the Holy Ghost; and a confidence, which is not easily shaken, because it has taken fast hold upon eternal things.

And is this a man "for treason, stratagems and spoils?" Will he be a disorganizer in society? and a dangerous man in community?

6th. Christ's kingdom is distinguished from all others, in that its principles and operations tend to the perfection and permanency of all good governments; but the principles and operations of worldly governments tend to deterioration and dissolution.

The truth of this proposition is seen, in what has been already advanced. For it must follow conclusively, that a kingdom perfect in its origin and operations, and so well suited in its influence and provisions, to the nature, circumstances, and capacities of man, will make its subjects the permanent supporters of all that is good. Yea, it effectually reforms that disorganizing spirit in man, which otherwise operates, like a universal menstruum, to decompose every political association. But it is not designed under this proposition to show the tendency of the principles of this kingdom, from the nature of them, for this has been already done; but it is designed to show that the spirit of Christianity has contributed more than any thing else to introduce correct views of civil government. And Christians have been the most active and successful, in establishing and maintaining the civil and political rights of man.

In proof of this, reference may be made to the revival of pure religion, at the Reformation. For a number of centuries before this event, England and Scotland, Holland and Germany, were groaning and grovelling under the pressure and darkness of absolute power. But the light of the Reformation was the dawning of liberty's luminous day. From that time to this, the principles of civil liberty have been gaining ground. Scarcely a century had elapsed, before England and Scotland had become politically regenerated. And though the historic facts connected with these events cannot now be detailed, yet whoever examines the history of those times, must acknowledge, that "the Puritans and Covenanters were the fathers of liberty, in these kingdoms; the politicians and cavaliers would have been its death." In about the same time, Holland became free and powerful; and a great part of Germany was measurably emancipated from its political thraldom. And it is of great consequence to this argument to note, that where pure religion did not revive, even though the people were equally refined and enlightened, there was no revival of political liberty. Italy, France, and Spain, still continued under the yoke, though in other respects, save in their religion, they were as well prepared, perhaps, for improvements in their civil govern-

ments as the nations before mentioned. France did, it is true, share partially in the religious reform of that day, and in the same proportion that it shared in this, the spirit of political reformation was begotten among the people. The Huguenots, who were the religious reformers in that kingdom, possessed, unquestionably, more correct views of true liberty, and more prudence to introduce it, than all the philosophers and politicians that wrote and bustled in the French revolution. And had they been encouraged and protected, they would have operated like leaven, upon the whole of the body politic and ecclesiastic, until they had brought about a salutary reform. The Magna Charta of the people's rights would have "grown with their growth, and strengthened with their strength." Of this, the reigning dynasty were aware, and therefore they butchered and banished them, until this noble race, more noble by far than their royal persecutors, were almost extinct in France; and their tomb was the grave of French liberty. It is true, the public mind had received an impetus which, strengthened by the example of other nations, and especially of these United States, continued its influence long after the moving cause had ceased to exist. But this influence soon became corrupted, by the polluted channels through which it flowed. The Huguenots being driven from the kingdom by exile and by death, the infidel philosophers took the ark of liberty into their own hands, and undertook to conduct it to its place. But this was a work to which they had never been consecrated; and the genius of Liberty, offended to have her cause supported by such profane hands, fled from them; and to avenge the insult offered her, she sent licentiousness, the only proper companion of infidels, to throw among them *firebrands, arrows, and death.* The result is well known.—And now let the candid inquiry be made, Why did France fail so fatally in her struggles for liberty? She was not making an untried experiment; for she had the successful example of other nations before her. Many of her leading men had been well instructed in the school of American politics, and they were men of learning and general intelligence. Why did they fail? Their infidelity and impiety were undoubtedly the cause. If they had sent pious and faithful men throughout the nation, to disseminate among them the principles of the gospel kingdom, and if these principles had been permitted to have their natural and unrestrained influence, I doubt not but France might now have stood pre-eminent among the number of free and independent republics.

In further proof of our proposition, let us inquire into the origin of our own free government. And we shall find it originated in the principles of the kingdom of Christ The germ of our tree of liberty was produced in the reformation already noticed. It budded in the Christian church in Europe, and was brought, by our pilgrim fathers, to these shores; it was planted in the midst of their

devotions, watered by their tears, guarded by their pious vigilance, and defended by their Christian valour. On this subject it would be unnecessary to enlarge, even if the limits of this discourse would allow of it; for he must have paid but little attention to the origin of our political institutions, too little to have any share in their administration, not to know, that it was religion which prepared the way for this republic; religion enlightened the minds and directed the hands of those who laid the foundation; it kept down the passions and directed the spirits of those who raised the superstructure; yea, religion is the cement which unites all the parts together. In short it may be truly said that the Bible, the statute book of Christ's kingdom, the constitution of his spiritual realm, contains such excellent sentiments upon the rights of man, and gives such enlarged and ennobling views to the human mind, that it becomes dangerous to the pretended divine right of kings, and subversive of the absolute authority of tyrants. And this truth exists not merely in theory, but rests on matter of fact, and is confirmed by actual experience.

In concluding, but little need be said by way of inference, since the different connexions and bearings of the subject have been noticed, as the different parts were examined. If the foregoing views of this subject, however, be correct, two thoughts naturally suggest themselves, on which it may be proper to dwell for a moment.

1. The subjects of Christ's kingdom stand in a very essential relation to the cause of political liberty. It has been supposed that the pious had little or nothing to do with the affairs of the nation, and that to take a part in the bustle of the political world, was contrary to the spirit of that kingdom of which they were subjects. It is true Christians have no right to enter into the intrigues of many, styling themselves politicians—they have no right to help on or connive at the barter and sale of offices, as is the practice of some. Nor is it consistent with that kingdom, which is not of this world, to seek ecclesiastical preferments and emoluments, by meddling with the affairs of state; nor to support a man merely because he is of the same religious party, or favours and supports that party. Nevertheless, in the political world they have a great work to do, and much is depending upon them. From the part which has been already taken by Christians, in promoting good government, and from the success which has thus far attended their exertions, we see the necessity that they continue in their work, until the world shall become politically regenerated. Indeed it appears to me, that all the blessings of the millennial day, so glowingly pourtrayed in ancient prophecy, are to be introduced in this way. The very letter of some of these predictions implies this. "And in the days of these kings," saith the Lord to Daniel, "shall the God of heaven set up a kingdom, which shall never be de-

stroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." And again, "The saints of the Most High shall take the kingdom, and shall possess the kingdom for ever, and for ever and ever." Now in what way is this to be accomplished? Will it be by introducing an ecclesiastical government throughout the earth, and ruling the nations of this world by spiritual lords, and making all men amenable to an earthly court of conscience? No; in this sense Christ's "kingdom is not of this world." It will be by giving the gospel a universal spread, and a universal influence; by introducing into all nations and into all their political operations, the civilizing, humanizing, and soul-controlling spirit of the kingdom of Christ; and by imparting, through the principles of this kingdom, liberal views of the rights of man; and by destroying, through the power of the gospel, all vain and dangerous ambition and lust of power on the part of rulers, and the spirit of insubordination on the part of the ruled. This work is already begun; and begun too, as we have shown, by the "saints of the most high God." They are already beginning to take the kingdom of this world, *to break in pieces and destroy* all those despotic principles, by which the nations have been governed. And they are marching forward to greater and more glorious conquests, in the moral and in the political world. But their conquests are not like the battles of earthly warriors, "with confused noise and garments rolled in blood;" for the weapons of their warfare are spiritual, and "mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought, to the obedience of Christ." And when Christ reigns by the principles of his grace, over the hearts of men, controlling the minds of rulers, and directing the councils of states, and enlightening and reforming the minds of all, when under this influence, those free institutions which have been commenced, shall have been brought to their highest earthly perfection, and shall have become universal, then shall Christ truly reign on the earth; war shall cease; truth and righteousness shall prevail; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." Such is the relation, in which the subjects of Christ's kingdom stand, to the cause of political liberty. And this very naturally leads to a second reflection.

2. Statesmen, and all concerned in civil government, stand in an interesting relation to the kingdom of Christ. If they would accomplish their object, they should act, at all times, in accordance with its principles; feel their dependance upon its helps, and their

accountability to its requirements. For by how much the principles of Christianity are essential to good government, by so much are the agents in such a government dependant upon those principles; and by how much it is essential to Christians to interest themselves in the affairs of state, by so much it is important, that all statesmen be Christians. In how interesting a light does this present religion to rulers! It presses its importance upon them, not only as men, but as public men: not only in the part they act as personally responsible to God for themselves; but also, in the part they act for community, by which they are made responsible for the good of society.

Respected Rulers: In view of the importance of this subject, and its interesting relation to the circumstances in which we now are; permit me, without a separate reference to the different grades of office, to address you with due respect, but with great freedom of speech: a freedom which you have in fact conferred upon me, by the station in which you have placed me. For the custom which you have established, of opening your legislative proceedings by a religious discourse, was never designed, it is presumed, as a mere compliment to the clerical order. Nor was it designed to give direct instruction on political subjects; since, for this service, the gospel minister cannot, ordinarily, be supposed to be qualified. But if I have not altogether mistaken the subject, this laudable custom was introduced, for the purpose at which I have been aiming, in the present discourse; to show the importance of religion to good government, and to impress its importance especially upon the minds of rulers. The design of your coming, first of all, to the shrine of devotion, is, that you may get your hearts so imbued with the sound principles of Christ's spiritual kingdom, and your minds so engrossed by the soul elevating truths of the gospel, that you might not, in your subsequent proceedings, be easily swayed, by personal ambition, or party spirit, or local prejudices. To all these you are greatly exposed in your present stations; and against these you cannot be too much guarded. But what guards are sufficient, if you are not guarded by personal religion? It is doubtless common, for men in office to look forward to the time, when the bustle of life shall be over, and its active scenes shall have gone by; when they shall have done with office and honour, in this world, then they hope to share in the blessings of Christ's kingdom, and become partakers of the hope of the gospel; for they too wish "to die the death of the righteous, and have their last end like his." But they ought to understand, that religion is of vital importance, in the very work in which they are engaged. This alone can give them the government of themselves, and prepare them to act with the strictest impartiality and integrity, in behalf of the public. This alone, as we have seen, can give them correct views of the rights of man, and of political

liberty. This will make their influence salutary, not only in the state councils, but in all the social circles in which they move; and this alone can fit them for a seat in the kingdom of glory. If then there is any interest in the great political and moral reform that is going on in the world; if there is any value in political liberty; if any beauty in moral virtue; above all, if there is any excellency in the kingdom of Christ; if any worth to the soul, or any thing desirable in eternal salvation, *think on these things*. The things of time are important, but only important as they stand connected with eternity. The operations of the governments of this world are important, but only important, as they stand connected with the kingdom of Christ. It appears to me, that the Most High threw out this earth, midway in the immensity of space, as a theatre, on which to make an exhibition of his gospel kingdom. Upon this exhibition, the inhabitants of the upper and nether world are looking, with great interest; for *angels desire to look into these things*, and devils tremble and rage at these displays of grace and glory. Yea, and perhaps the planets around, with their various inhabitants, take an interest in this exhibition; else why did "the morning stars sing together when the foundations of this *earthly theatre* were fastened, and the corner stone thereof was laid?" Or why did that "star in the east," as if drawn by an attraction superior to those joint forces that kept it in its orbit, leave its accustomed track, to hover over the humble cradle of Zion's infant king? What a dignity do these considerations give to the scenes that are acting here! And on this grand theatre you have a part to perform. And although the space you occupy, and the parts you perform, are comparatively small, nevertheless they are important, not only as they relate to yourselves, but to community. "Therefore being compassed about with so great a cloud of witnesses," and sharing in a work of so much interest; how important that you move circumspectly! especially since the great Manager himself is looking on, with eyes that read the secrets of the heart; and more especially, since the whole scene is fast opening up to that final catastrophe, when each "shall be rewarded according to the deeds done in the body." May you be guided by the light of truth, and blessed with every needful aid by the King of kings; and, *when the chief Shepherd shall appear, may you receive a crown of glory that fadeth not away.*

BIOGRAPHY.

MEMOIR OF MRS. ELIZABETH LIPSCOMB.

Communicated for the Magazine by the Rev. Job Guest.

The subject of the following memoir was born in King William county, state of Virginia, April 30, 1768. Her parents, William and Jane Degge, were persons of respectable standing in what

might be termed the middle class of society, firmly attached to the forms of the then established church; but like too many in that as well as the present day, perhaps for the greater part of their lives lived without the knowledge of sins forgiven. They were, however, careful to instruct their children in the general doctrines and principles of Christianity, as embraced in the articles and homilies of the Church of England, and as taught by her ministers: but however humiliating the reflection, it is nevertheless true, that at that day of which we are now speaking, in many parts of the country, ministers and people were alike destitute of the knowledge and enjoyment of that faith which justifies the ungodly.—Such I have reason to believe, from remarks I have frequently heard my parents make, was the state of things in the county and neighbourhood in which they were born and raised; and continued so to be, until the Scriptural doctrine of heartfelt religion was preached, and enforced, by the ministers of Methodist and Baptist churches.

About the year 1785 the Methodist preachers first visited the neighbourhood in which Elizabeth Degge resided. She was among the first-fruits of their ministry, embraced the religion of Jesus Christ, and became a member of society in 1788 or 1789. In uniting herself to the sect that was then "every where spoken against," she no doubt had to contend with opposition and difficulties, common to almost all who in that day became the subjects of converting grace; but she then, as through life, found the grace of God to be sufficient.

On the 1st of Oct. 1791, she was married to Mr. John Lipscomb, of the same county and neighbourhood with herself. On the 13th of September, 1792, she bare her first-born, he who now endeavours, though feebly, to pay this tribute of respect to an affectionate and departed mother.

As my parents at their marriage possessed but little of this world's goods, they were of course dependant upon their mutual efforts to provide for the wants of their growing family; and my father finding it inconvenient as well as unprofitable to pursue the line of business to which he was brought up in the country, removed to Washington, D. C., in 1794.

At the time of their removal from King William county, the small society that had been raised by the labours of the Methodist preachers, and to which my mother had been attached, was literally broken up, the "shepherd smitten, and the sheep scattered." To what circumstance this was owing, I have no means of determining. The Methodist preachers had abandoned the neighbourhood, and perhaps a solitary individual besides herself was all who remained of the society, bearing the name of Methodists. The consequence was, that she removed to Washington without bringing the proper evidence of membership. This being the case, and

having come to a strange place, she did not at once go forward and claim her membership, as she no doubt would have done under other and more favourable circumstances. I believe, however, that she not only kept up the form of godliness, but preserved alive in her soul the principle of love to God; nor did she in any degree lose her attachment to the people of her choice. She, with my father, joined the church again in Georgetown, D. C., in Oct. 1795, there being at that time no society in Washington more convenient, and of which she continued a member of unblemished character, for nearly thirty years. In 1798 my parents removed to Georgetown, where they continued to reside until January 1825, and where they raised a family of five children in respectability.

As a wife, the subject of these remarks, I am well satisfied, was not surpassed by many in the management of her domestic concerns. From the time she took charge of a family, all that industry and frugality, which were so needful to insure a continuance of the favours of a beneficent Providence as a reward of the labours of her partner and herself, were carefully kept in view, and practised in the management of her house affairs. As far back as I can correctly remember, (which is about thirty years,) no care, no labour or fatigue, that her strength would permit her to undergo, was thought by her too much, to promote the interests of her family; and even after her bodily strength was so far prostrated that she could not attend to the more active affairs of the family, such was her anxiety to redeem time, that when able to sit up, she might generally be found with some light work in her hands, such as knitting, &c. In addition to the remarks just made on this part of her character, I only observe, that possessing naturally a good temper, and adding to this the religion she lived in the enjoyment of, she made an affectionate, agreeable companion, and just such a one as her husband needed to bear up his hands while contending with the common difficulties of life.

As a parent, I also say unhesitatingly that my dear departed mother had but few equals. While I review the years that have passed by, and gone into eternity, I find my bosom swelling with sensations to which my tongue cannot give utterance, nor a pen of the readiest writer description. I look back and fancy myself in infancy, childhood, and passing through the slippery paths of youth, and with the same view I associate the watchful eye, the tender care, the unabated anxiety of an affectionate mother, continually about my ways, that I might not run into the baneful and destructive paths of vice. Glory to God, that she lived to see her labour of love rewarded. She was indeed careful to instruct all her children, as they arrived to years of understanding, in the fundamental doctrines of the Christian religion; such as the fall of man, his restoration through our Lord Jesus Christ, the certainty of a judgment to come, the reward of virtue, the punishment of

vice, &c. These doctrines, with the precepts of the gospel, she was careful to instil into the minds of her children. But how frequently have we heard the complaint made, that a majority of children composing the families of professors of religion, are worse than those of irreligious parents. We must admit, that there is too much truth in the statement. And why, we ask, is this so? May not a satisfactory answer, in most cases, be found in the circumstance, that parents are not always as careful as they should be, to back and support, by the irresistible argument of holy living, the precepts they give their children?

That this was not the case with my departed parent, I am bold to declare; for while she said to her children, "You should do thus," or "You ought not to do so and so," she did not, by her example, contradict her advice, and thereby destroy the effects those religious instructions were calculated to produce. Her professions as a Christian, her admonitions as a parent, and her life as a disciple of Jesus Christ, all harmoniously went hand in hand; and through God's goodness and mercy, she lived to see three out of five of her children the subjects of converting grace, and members of the M. E. Church: one a preacher of four years' standing in the itinerant connexion, another a leader and steward of the society of which he is a member, and a third a private member of respectable standing: and, thank God, we are not without hopes of yet seeing the other two of her children, in answer to prayer, brought into the same fold. But she was not only careful for the souls of her children, but also for their bodies, that they should be clean and neat, and as far as her limited means would permit, of genteel appearance; but she was never in the habit of trimming them off, while under her control, in the common frippery of the day; in which (alas for us as a society of professing Christians!) too many parents are seen indulging their children: but being plain herself, she brought up her children in plainness, and her example, in this respect, has not been without its influence. If in her general conduct she erred as to the management of her children, it was in being indulgent; and that she was so, I do not pretend to deny: but yet think it safe to assert, that she did not run into a fatal error in this respect. Seldom did she resort to the rod of correction; her most effectual remedy was love, and this did she frequently administer successfully.

As a member of the Methodist Episcopal Church, she was steady and regular in her attendance to all the means of grace in use among us, that health, strength, and such social or domestic duties as could be dispensed with, would permit her to be found in the use of; and in Christian experience, as far as I have been capable of judging, her enjoyments were of a regular and solid character. She did not seem to be the subject of those ebbings and flowings in religion, like some I have known, sometimes soar-

ing aloft from all terrestrial objects as in a chariot of love, and then in a short time plunged into the depths of fear, dismay, and uncertainty: no, her experience was not of this kind. She seemed to move on like the deep and steady current, not to be stopped in her course by the common oppositions with which Christians have to contend. For the last few years of her life, such were her afflictions, that it was but seldom she could reach the sanctuary of the Lord where she was wont to worship, though but a short distance from her residence. This inconvenience was in some degree remedied, by having become a member of the class that for some time had met at her house; yet it was frequently the case, that her bodily strength was so far prostrated, that she could not get from one room into another. Here I was called to the discharge of a duty, of which none but those who have been similarly situated can form any just conception. The duty of a class leader is at all times weighty and responsible; but it certainly becomes a much heavier cross, when it is the duty of the leader to approach a parent of many years' standing in the kingdom and patience of Jesus Christ, and one so afflicted as to carry conviction to the mind, that the "silver cord will soon be loosed, and the golden bowl broken." When spoken to in class, in the general, she had but little to say; but that little was sufficient to inform those uniting in worship, how matters stood between God and her soul. A favourite and very common expression with her was, "I feel that my God has not altogether left me to myself; I feel as if he will not forsake me:" and sometimes would speak of her hopes and prospects beyond the limits of time, in a satisfactory and encouraging manner.

To the members of the society in this place, generally, she was personally and well known; but to many of her female friends and acquaintances, in particular, will her name long be remembered with grateful sensations, for those offices of kindness and attention which it was her delight to render, and that too, frequently, in the most trying and critical situations. It was only necessary to know her services were wanted, by this neighbour or that friend, and whether at the midnight hour or not, or whether the weather was pleasant or otherwise, were inquiries that did not enter her mind on occasions of this kind: was it necessary, would health and strength permit, the call was at once obeyed. It was in the discharge of what she conceived to be a duty of this kind, that the foundation of that disease was laid, which caused her so much suffering, and finally removed her from time to eternity.

Having received information that a sister, who resided in Montgomery county, Md., about 22 miles from Georgetown, was in a low and declining state of health, she at once determined to visit her,—and accordingly left home in a cold and unpleasant night. This ride, the fatigue and exposure she underwent while administering to the wants of her sister, (whom she did not leave until her

eyes were closed in death,) fixed upon her lungs a cold, which resulted in a decline, of which she died.

In the fall of 1824 my father conceived it would be to his advantage to remove to the country; he accordingly made arrangements, and in January, 1825, removed to Prince William county, Va. This was truly an afflicting circumstance to my mother, as she could take but one of her children with her, and was to leave that society, with which she had so long been in the habit of worshipping God, and that circle of acquaintances that an interchange of friendly visits for years, had rendered so dear; and a probability of being cut off from an enjoyment of all the means of grace, save the devotions of the family and closet: but she sacrificed, without objection, her feelings in this matter, to the interest of her husband. Being weak and much reduced, she was scarcely able to sustain the fatigues of a short journey of only 35 miles, which took the better part of two days, though in a carriage.

For a few months, however, after having reached her new residence, her health was much improved, and we began to indulge the hope of seeing her again restored: but as the summer approached it was soon discovered that our hopes were delusive. In July and August my family spent some time with her, and when they returned she once more, and for the last time, visited Georgetown. She spent the balance of the summer, and part of the fall with us, her health being much as usual, except gradually declining.

In the latter end of October she returned home. The day proving to be very windy and unpleasant, she caught fresh cold; the consequence was, a violent sore throat, from which she suffered much, and a total prostration of the little remaining strength she possessed. She was, of course, confined to her bed, from which she never rose after, only as assisted. In this state of suffering did the last winter and part of the spring pass away with her. But in all this she was never heard, I believe, once to murmur or repine at the dispensations of Divine Providence.

In March last, in company with my sister, her husband, and my wife, I paid the family a visit. We found her much reduced, her voice nearly lost, (not being able to speak much above a whisper,) and almost continually disturbed with a cough. When I entered the room, she looked at me with an expression of countenance I shall never forget, and said, "I have been brought to what I little expected; I should have been willing to have died, and not seen one of you again;" by which I thought she seemed to say, "dear as you, my children, are to me, such have been my sufferings since I saw you, that had it pleased my heavenly Father to sign my release without the pleasure of seeing you again, I should have been perfectly satisfied."

We spent what time had been allotted, and prepared to return; we took leave of her, (all except my sister, who remained,) but

her sighs and tears seemed prophetically to say, "We part to meet no more on this side Jordan;" and so indeed it was; for before the time arrived at which I had intended to have seen her again, "the silver cord was loosed." I had looked forward to the hour of her departure, as one in which I should be permitted to witness the triumphant effects of the religion she had for so many years professed and enjoyed: but not so, for when the fatal change did take place but little notice was given.

For some days she seemed to be conscious that the time of her departure was at hand, and "having loved her own, she loved them unto the end." Said she, "Give this piece of old family furniture to my son ——; such and such things to my little grand daughters —— ——:" and in this composed manner did she proceed to dispose of those little affairs she wished distributed among her children, as the dying tokens of her love for them, and then patiently waited for the hour of dissolution.

On Friday morning, the 14th of April, it was evident to those with her, that the moment of her exit could not be far distant, and towards the middle of the day there remained no doubt but that death had commenced his attack, which her emaciated frame could not long resist. An hour or two before her spirit fled, her aged sister, who had lived in the family for some years, asked her if Jesus was still precious. "Oh, yes," said she, and made an effort to clap her hands in token of victory, but could only rub her knuckles together, death having already seized upon the extremities; and at the same time added, "Tell my dear Johnny never to rest until he gets religion." About this time brother Lewis, a local preacher who lived at a short distance, entered the room, and in this trying hour asked her several questions as to her prospects of eternity; all of which she answered as strength would permit, with readiness and satisfaction. From brother Lewis I have had the pleasure to receive an account of the closing scene, which is subjoined in his own language.

"I visited mother Lipscomb in her last moments, and shall ever have reason to thank God for the precious feelings which I enjoyed on that occasion. To see a happy saint leaving this vale of tears and sorrow, with such resignation, such composure, and sweet tranquillity of mind, was truly encouraging: she plainly evinced to all around her, the great value of religion, and the sure and certain prospects before her of a bright inheritance at God's right hand. She expressed her regret at not being able, in consequence of her great debility, to praise her Saviour; but spoke in soft whispers, and exhorted her youngest son to get religion, be faithful, and meet her in glory. I entered the room just in the moment of this interesting scene, when taking a seat on the bedside, she tenderly and affectionately pressed my hand. I asked her how she felt; she answered, 'happy.' I asked her if she felt that Jesus was with her; to which she replied, 'Yes, yes.' I then commenced singing, 'Why should we start and fear to die?' &c. Her

mortal tenement was now evidently struggling with the king of terrors, and nature seemed to be quitting its last hold on all sublunary things; yet her countenance was truly delightful. Her sister asked her about this time if she wished to join in prayer; to which, with much apparent delight, she replied, 'Yes.' I then called the friends to prayer: my feelings now, notwithstanding the solemnity of death, were sweet indeed; and rising from our knees, I exhorted the friends to feel encouraged, and reminded them of the great proof before us of the sure and certain fulfilment of all the promises of God to those who hold out to the end; and particularly exhorted them to let us covenant with God afresh, and double our diligence that we might meet her in glory. I then addressed myself to her, and said, 'Mother Lipscomb, God being my helper, I will meet you in glory.' She appeared to be unable to speak, but caught my hand, and looking earnestly at me, her countenance beamed with sacred joy, and seemed to say, 'Remember this promise.' Time can never erase the impression made on my mind. The friends that were present then joined in singing 'My hope, my all, my Saviour, thou,' &c; when she became so calm and tranquil that we supposed she was perhaps about to remain longer with us; but a few moments convinced us that it was only that serene sunshine which brightens the Christian's way through the valley and shadow of death, when the pleasing messenger arrives to tell them that Jesus is ready to receive them; for Heaven now attested its claim, and called its own away."

Thus closed, in triumphant hope and sweet assurance of blest immortality, on Friday, April 14th, 1826, about two o'clock P. M. the life of Elizabeth Lipscomb.

Her remains were brought to Georgetown on the Sunday following, and interred in the Methodist burying ground; and although the notice given was of an uncertain character, many of her friends and acquaintances waited at my residence until we arrived with the corpse, thereby expressing an anxiety to pay the last tribute of respect in their power to departed worth.

To all who love our Lord Jesus Christ it must be gratifying to know, that those who put their trust in him shall not be confounded, even in the trying moment of dissolution: but surely it is doubly encouraging to see an aged parent, who has exemplified in life, *prove* in death the power of divine grace to save.

From a brother of high standing in the itinerant ministry I lately received a letter, in which he adverts, though but in few words, to the life and death of her above presented to view. These remarks were made without any expectation of ever meeting any other eye than my own; but as this brother was stationed in Georgetown in 1821 and '22, and of course had an opportunity to know, from personal acquaintance, as well as learn from others, something of the true character of the subject of this memoir, I therefore present an extract, designed to corroborate the above statements:

"The account of your dear mother's departure to a better life is what

I expected to hear. She lived to God, she died to God; all is well. Now, my dear brother, feel that you have an additional tie in heaven, and follew her to regions of rest and glory."

Yes, glory to God, "*all is well.*" I do "feel that I have an *additional* tie in heaven;" and while waiting in hope of uniting with her in magnifying the riches of redeeming love in a blissful immortality, I draw consolation from the reflection, that it may please my heavenly Father to commission her departed spirit to be my guardian angel while left to contend with the difficulties of life: for, of the angels of God the great apostle of the Gentiles declares, that "they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

MISCELLANEOUS.

SACRED CRITICISM.

Ευαγγελιστης, *Evangelist.*

In the preceding number of the Magazine, an attempt was made to ascertain and fix the meaning of the word Επισκοπος, which our translators have most generally rendered *bishop*, sometimes *elder*, but less frequently as it should have been, *overseer*, according to its radical import. From the meaning affixed to the term, and from its use in the sacred Scriptures, it seems natural to infer that it represents an order of ministers in the Christian church, essential to its primitive character, to its prosperity, if not to its existence. This seems to be very generally admitted. But whether there was an order *above* this in the Christian ministry, considered of vital importance to the existence and primitive character of the church, is a question of some controversy, and therefore does not admit of so easy a solution, especially if we look at the church at any period after the days of the apostles.

That these latter exercised an authority* by virtue of their office, considered in connexion with the extraordinary reformation which attended their labours, over the whole Christian church, elders, deacons, and private members, cannot, we think, admit of any rational doubt; but whether they left any immediate successors claiming the same authority, may admit of honest doubt, as it seems to be a position not susceptible of proof equally satisfactory and certain. We are inclined to think, however, that there was an order in the ministry, if not exercising the full powers of the apostles, yet very nearly resembling them in their ecclesiastical functions, at least for a time after the apostles took their departure to the enjoyments and rewards of heaven. Whether they derived this authority, ex officio, as long as they lived, in consequence of being especially set apart for this work, or whether from temporary appointment, it appears that they did exercise some sort of a general superintendency over the whole church.

* It is not contended that the whole power of the church, legislative and executive, concentrated in the apostles; but only that they were considered as superior officers in the church, to whom the others were subordinate.

These superintending officers we believe were called Ευαγγελιστους, *evangelists;* which word is derived from ναγγελιζω, and this from ευ, *well, good,* and αγγελλω, *to reveal, to tell, to deliver a message or news,* hence *good news,* which is considered a literal translation of our word *gospel.* An evangelist, therefore, is one that reveals or publishes *good news,* or *delivers a good message.* In reference to this radical meaning of the word, the writers of the four Gospels are called *evangelists,* because in them were revealed and delivered unto the church the good news of the Saviour's love in the redemption of the world, and that system of truth with which He blessed mankind. Hence these writings themselves are called the ευαγγελια, *the good messages* of *Matthew, Mark,* &c.

From an examination of the several places in the sacred Scriptures where this word occurs, we may determine, not only its radical import, but also, what were the duties of those it was intended to designate. Though it is not of frequent occurrence in the holy Scriptures, yet where it does occur it seems to be used in an emphatical and definite sense. In Acts xxi, 8, *Philip,* who was one of the seven set apart by the apostles to distribute the alms of the church among the poor widows, is called an ευαγγελιστης, *evangelist;* and from the account we have in Acts viii, it appears that Philip became a very successful itinerant preacher of Christ, which no doubt contributed to raise him to that eminent station in the church occupied by the evangelists.

But the question seems naturally to arise here, whether this term is used to designate an officer different from or superior to an elder or overseer. If we allow, as it is believed we ought, that an *elder,* according to the ordinary or most usual application of that term, had the *oversight* of a single congregation, and that his charge was restricted to that only, it will follow that the work of an *evangelist* was somewhat different, as the latter unquestionably itinerated at large, and exercised a general superintendance over that part of the church where he principally laboured. Though our chief dependance for correct information on this subject is on the sacred Scriptures, yet we may derive some help from the early writers of the church, as they undoubtedly must have understood the language of Scripture in relation to this subject, having seen it exemplified in practical life. The following quotation from Eusebius, the first ecclesiastical historian whose history has come down to us, will throw considerable light on this subject,

"Among them which were then famous was *Quadratus,* (together with the daughters of Philip) to have been endued with the spirit of prophecy.—And many other also at the same time flourished, which obtaining the first step of apostolical succession, and being as divine disciples of the chief and principal men, builded the churches every where planted by the apostles; and preaching and sewing the celestial seed of the kingdom of heaven throughout the world, filled the barns of God with increase. For the greater part of the disciples then living, affected with great zeal towards the word of God, first fulfilling the heavenly commandment, distributed their substance unto the poor, next taking their *journey,* fulfilled the work and office of *evangelists,* that is, they preached Christ unto them which as yet heard not of the doctrines of faith, and published earnestly the doctrines of the gospel. These men having planted the faith in sundry new and strange places, ordained there other pastors, committing unto them the tillage of new ground, and the oversight of such as were lately converted unto the

faith, passing themselves unto other people and countries, being holpen thereto by the grace of God which wrought in them."—Eusebius, lib. iii, cap. 33. Dr. Hanmer's translation.

In lib. v, cap. 9, speaking of the zeal and attainments of *Pantœnus*, he says,

"He is said to have shewed such a willing mind towards the publishing the doctrines of Christ, that he became a preacher of the gospel unto the eastern Gentiles, and was sent as far as India. For there were I say, there were then, *many evangelists prepared for this purpose*, to promote, and to plant the heavenly word with zeal, after the guise of the apostles."

There are two things specially observable in these quotations from Eusebius. The first is, that these primitive evangelists were itinerating ministers, taking, as the author remarks, "the first step of apostolical succession," and labouring "after the guise [or manner] of the apostles." It would appear, therefore, from this statement of their peculiar work, that these itinerating evangelists were considered to be the successors of the apostles, in the great work of evangelizing the world; and that, in these primitive times, those high officers in the church, so far from being idle loiterers, did the work of missionaries, planting the gospel "in sundry new and strange countries." That they were not, however, mere missionaries according to the modern acceptation of this word, appears, secondly, from the fact, that they "*ordained* other pastors," (as Titus was required to do at Crete,) "committing unto them the tillage of new ground, and the *oversight* of such as were lately converted unto the faith." This work of *ordaining* other pastors, we believe is not done by those now denominated by some churches, evangelists; but they are employed merely as missionaries to travel within certain prescribed limits, to preach the gospel, not always "in new and strange countries," but frequently in older settlements, where churches are already gathered; and have no special oversight or government of the church. These ancient evangelists seem to have been of quite a different character, not only taking the lead as pioneers in the great work of reforming the world, but also setting the churches in order, ordaining overseers of the flocks of Christ, exercising a sort of general superintendency throughout the whole range of their labours.

Allowing this to be a just and accurate view of this subject, we may safely infer that Timothy and Titus should be ranked among these primitive evangelists. This seems the more probable as to the former, from the exhortation of the apostle Paul to him, εργον ποιησον ευαγγελιστου, "Do the work of an EVANGELIST, make full proof of thy ministry," 2 Tim. iv, 5. This exhortation acquires redoubled force, as being addressed to such an officer as we have supposed, from what the apostle subjoins in the following verse; "For I am ready to be offered up, and the time of my departure is at hand." It seems the aged apostle, under the influence of a strong desire to have the church well provided for after his departure, wished Timothy to furnish full proof of his ability to govern, of his willingness to stretch the line of his itinerating ministry into new and strange countries, where he must "endure hardness as a good soldier of Jesus Christ;" that when the apostle should be "offered up," he might confidently commit to Timothy the sacred deposit which Christ had committed to him, that the work of God might

be carried forward, and the church prudently and scripturally superintended. These were the men who astonished the world by the magnitude of their labours, who shook the nations by the power of that eloquence which was the effect of divine inspiration, and which laid the foundation of that beautiful superstructure which became the joy of the whole earth.

Perhaps our readers may perceive some points of resemblance between those primitive evangelists, and some modern bishops, all except in the name; and though we think it desirable to retain as nearly as practicable, a *nominal* resemblance to the primitive church, yet we think an identity as to the thing itself is of much more vital importance. Those who can take shelter under the wing of the apostles, and claim a kindred with their earliest successors, in consequence of imitating them in their labours and sufferings, may rest secure whether they are called by the same name or not. But how disgusting to see a man boasting of his apostolic authority, and priding himself on being in the line of primitive succession, while no one "mark of an apostle" is to be found in him, either in spirit or practice. As "the mind makes the man," so it is the experience, the disposition, the sacrifices, the labours, and the success, which make the *apostle, the sent of God.*

OBSERVATIONS ON A FUTURE STATE:

In a Letter to Dr. Adam Clarke.

My dear Friend: Having been confined for six weeks past, partly to my bed, and mostly to my room; I was led to reflect on many things respecting the present as well as a future state: some of which I take an opportunity of mentioning to you, that, after considering them, you may reject or approve as you think fit.

I never was fond of controversy; yet I think every one has an equal right to give his opinion: but he should beware of wresting the Scripture merely to favour a particular opinion. This I abhor in any sect or party, let their tenets be what they may. My wish is, that Truth may be established, on which side soever it may lie.—Again, to quibble upon words, or to use a term in any other than the generally received acceptation of it, is disingenuous in Christians, and unbecoming even in honest heathens.

I grant, that the wisest men on earth know only *in part;* and that there are such heights and depths in the ways of God as even angels cannot yet fully fathom: and no doubt God will display to his creatures more and more of his wisdom and love for ever and ever. So that there will be still room, not only for men but angels too, to acquire more knowledge to all eternity. But, if men should spend their strength, time, and labour, in contending about what *may be* in future ages, or what *may have been* at the time of the flood, or any time since; and should they, in supporting their favourite opinion, slacken their pursuit after personal holiness in the present moment, they would be losers, even supposing their conjecture or opinion should turn out to be true. They may spend much time in demonstrating or investigating some mathematical proposition; or they may contend about speculative truths; yet all this may not promote

holiness in the soul. All agree that holiness is absolutely necessary; though they differ as to the time and mode of acquiring it.—The old heathens believed that the souls were to be exposed to keen piercing winds, or frost, or be dipped in a great river, in order to be purified: and I think that some modern purgatories are a little akin to this opinion. But let us pursue HOLINESS, in order to attain it in the present life; and not run the risk of obtaining it in some distant age, by passing through a purgatory, or after having suffered excruciating torments for a long time in hell.

I have been lately considering the word *hades*, which in our English Bible is most commonly rendered *hell*. It is well known that some words change their signification in most languages, even in the space of one century; and this word *hell* (which is of Saxon or German derivation) signified two or three hundred years ago, something *covered*, *concealed*, or *invisible*; and therefore at that time might have been the best translation of *hades* that our language could afford. But, as *hell*, in its modern acceptation, means generally the place of punishment or torment for the wicked; I think *hades* is a distinct thing; and I consider it to mean chiefly in the New Testament, a *state*, rather than a *place*; i. e. the state of the dead, or state of separate souls, or the invisible world. The spirits of the righteous and the wicked may both be in *hades* at the same time; yet one is in a place of happiness, the other of misery. This was the case with the rich man and Lazarus. They were both in the state of separation; but one was in a place of torment, the other in Abraham's bosom, (a term used by the Jews to signify a place of happiness.) I believe *hell*, in our modern acceptation of it, is equivalent to Tartarus among the ancients; and paradise answers to their Elysium. They believed that the souls of the wicked and the good were both in *hades*, after departing this life; but the former were in Tartarus, or Orcus, (a place of torment,) while the latter were in Elysium, (a place of happiness.)

That *hades* is distinct from *hell*, appears evident to me from Rev. xx, 14, where it is said that death and *hades* were cast into the lake of fire: but it would be absurd to say that hell was cast into hell.—There will be no *hades* (a state of separation) when there will be no more death: but the lake of fire (i. e. a place of torment) will exist, when death and *hades* are no more. Peter (Acts ii,) speaking of the resurrection of Christ, quotes the 10th verse of Psalm xvi, and applies it to Christ, shewing that he was really in the state of the dead, that his soul and body were separated for a time, but were reunited, and therefore he rose from the dead. His soul was in *hades*, but was not left there; and his body lay in the grave, but was not corrupted. Christ said to the thief on the cross, "This day shalt thou be with me in paradise." We are not to consider the invisible world as at a *distance*: it is here, it is every where; therefore I understand that passage in the Creed, and in our third Article, thus; I believe that Christ departed into *hades*, (the invisible world, or state of the dead;) that is, that his soul and body were really separated for a time, as ours shall be.

In the Old Testament, indeed, *hades* is given by the Septuagint, as a translation of the Hebrew word *sheol*, which most commonly signi-

fies the grave, and is so rendered in our common version. See Gen. xxxvii, 35; xlii, 38, and various other places. But in the New Testament, I think it is generally to be understood, as abovementioned, the state of the dead, or the invisible world: only in a few places it may, metaphorically, signify ruin or destruction; as when our Lord saith of those cities which would not receive him, notwithstanding his miracles, that they would be brought down to *hades*, i. e. be demolished or become desolate.

The word used in the New Testament to signify *hell* (considered as a place of torment) is *gehenna*. This term was formed by the Jews from a place called the *valley of Hinnom*, on the east side of Jerusalem, where idolaters of old sacrificed their children to Moloch, and caused them to pass through the fire. Afterwards they threw into it filth and things to be consumed by fires which were kept there constantly burning. Hence the term *gehenna* was used by them to signify the place of punishment in another world, in allusion to the perpetual fires kept up in the *valley of Hinnom*.

There is another phrase, which occurs in Eph. iv, 9, viz. *the lower parts of the earth*, which some would strangely pervert to mean *hell*, or the place of punishment for the wicked. It occurs in several places of the Old Testament, by considering and comparing of which we may understand the sense of it in the Hellenistic Greek of the New Testament. In Psa. lxiii, 9, it means the *grave*, or state of the dead. In Psa. cxxxix, 15, it signifies the *womb*, which David compares to the grave, a secret place, where he was formed and shut up as a body in the grave. But it would be absurd for him to say he was formed in hell. In Isa. xliv, 23, it signifies the *valleys*; where the prophet, in a beautiful prosopopœia, calls upon the mountains and vales, and trees of the forest, to break forth in praise to the Lord. Sometimes it signifies, metaphorically, humiliation and destruction. So the kings of Assyria, Persia, and Egypt, are said to be brought down to the nether parts of the earth, i. e. to a state of humiliation and destruction, by reason of their pride and haughty conduct. See Ezek. xxxi, 14, 18; xxxii, 18, 24. The desolation or destruction of Tyre is also foretold, and expressed in similar terms, in Ezek. xxvi, 20. A phrase of the same import occurs in Matt. xii, 40, viz. *the heart* (or inner part) *of the earth*, which plainly denotes the grave; where Christ foretold that he himself would lie for three days, in like manner as Jonah had lain for the same length of time in the whale's belly.

From comparing all these passages together, I understand the apostle, in Eph. iv, 9, as speaking either 1st, of Christ's humiliation when he descended from the highest heavens to this nether world, became incarnate, and did not despise the virgin's womb: (see John iii, 13; vi, 33, 38, 42;) or 2ndly, his descending into the grave and state of the dead. For the apostle interprets the psalmist, (Psa. lxviii, 18,) and concludes, that when David foretold Christ's glorification or ascension into heaven, he did also foresee his humiliation or descent to the earth.

Another thing, which I lately reflected upon, was an assertion of a person about four months ago, who in the course of conversation said, that Adam, in the state of innocence or when created, was in-

capable of improvement. This I denied; and the substance of what I then said, I here repeat for your consideration.

It seems to be the design of Divine Wisdom, that all things, especially intelligent beings, (however good when created,) should be capable of improvement, or a progression from a less to a more perfect state. All nature proclaims this. But that thing or being which is incapable of improvement, must be no other than God: therefore I conclude that God could not create a being incapable of improvement; else he would create a being like himself, which is impossible and absurd. Angels are gaining more knowledge, getting clearer views of the Deity, and the displays of the divine economy, and will ever do so: i. e. they are in a state of improvement, and approaching nearer to the Deity: but as He is infinite, and perfect in every respect, they may advance nearer and nearer to him, and comprehend more and more of his ways to all eternity. I conclude then that Adam likewise might have improved, if he had not fallen. That he and his posterity may, through Christ, rise to a higher degree of felicity than what he enjoyed in Eden, I grant, and I rejoice in the belief thereof: yet still this does not invalidate my argument; nor doth it corroborate the above assertion, that "Adam was made incapable of improvement."

If you have any objection to the above thoughts, I beg you to mention it freely to your affectionate friend, JAMES CREIGHTON.

London, Jan. 20, 1798.

STRUCTURE OF THE HUMAN EYE AND EAR.

By the Rev. Daniel M'Allum, M. D.

Addressed to the Editors of the Wesleyan Methodist Magazine.

IN the following essay I attempt to describe, in familiar and popular language, the anatomy and physiology of the organs of vision and hearing, and then to draw out those views of the character of God, which the subject suggests.

Though Paley has already pursued the same line of remark, with a richness of phrase and a perspicuity of style almost unequalled, still the writer thinks that something may be added to his descriptions, which that great man, either from want of practical knowledge in anatomy, or from regarding more copious illustration as unimportant to his argument, did not adduce. My argument is one of a somewhat different structure and bearing. The argument of Paley, as every one knows, is to prove the existence of God, and to infer the character of the Divine Being from the appearance of design observable in all his works; but without reference to revelation as sustaining his proofs. The remarks I am to offer, have no such lofty aim; but, assuming the unquestionable certainty of revealed truth; assuming, especially, the existence, the supremacy, and other perfections of the Godhead; I am to take the structure of the organs of sight and hearing as two admirable illustrations of what the great Creator is, in so far as his character may be inferred from his works, mutilated and reft of original excellence, as by the fall they acknowledgedly are.

THE ANATOMY OF THE EYE.

The most interesting facts are, the position, the means of protection and conservation, the instruments of motion, and the formation

of this exquisite organ; an organ which we would almost venture, though with feelings of reverence and humility, to call the chief of all the material works of God.

The position of the eye. To render it subservient to its uses, it must be defended with care, and yet be in a conspicuous situation; it must be prominent, and yet be protected; to have the sensibility required, it must be of a delicate construction; and to command the range of visible objects, it must be elevated as much as may be above the ground; and, if thus delicate and thus exposed, much provision must be made for its defence.—Accordingly we find this to be the case. It is placed immediately below the forehead, (the roof of the scull stretching to the upper margin of its window,) and as nearly as possible to the brain; possibly, that not a moment may be lost in the communication between the organ and the intellect, the agent and the principal, the part which receives the impression of visible objects, and the soul which, in some mysterious way, is informed by such impressions of what is going on without. The rapidity with which the communication is made baffles all calculation. In reading, for instance, perhaps every letter of every word is separately conveyed in the form of its image to the eye; at all events every word is thus distinctly communicated; for it is manifest, our whole attention is consecutively turned to every word. In reading privately, what a multitude of words are received by the mind in the course of a single minute! Such despatch in bringing and carrying is far beyond what could have been anticipated, if we had first been promised an organ of sight with a general understanding of what such an organ could do for us, and then had received the boon.

Fancy never could imagine, with satisfaction to itself, another position for the eye; and it is blasphemy to suppose it could find a better. Even in this matter we perceive the divine wisdom; and it is exhibited in characters so large and so legible, that he who runneth may read.

Look next at the provisions made for the defence of the eye. It is lodged in a funnel-shaped cavern of bone, called the orbit. The funnel is composed of portions of seven different bones; three of them belong to the skull, and four belong to the face. The bones of the skull are those of the forehead, constituting the upper margin of the orbit; another bone which is found within the skull, and stretches across, like a shelf, from one temple to the other, and whose shape has been compared, with some propriety, to a bat with expanded wings—this bone in its course constitutes a segment of the orbit: then there is a contribution to the orbit from a square-shaped bone lying at the root of the nose. The upper jaw bone yields a tributary portion, the cheek bone on its upper surface constitutes a part, the palate bone furnishes a contingent, and what is wanting to the completion of the orbit is supplied by a small bone which separates the nostril from the orbit, but which has not yet received a popular name. The orbit derives great advantage from this its peculiar construction. It is more firm and more dense than otherwise it could be. Every bone is another stone in the arch, supporting and being supported; and an injury done to one part less easily extends to another. The bones, besides effecting the protection of this exquisitely sensible organ, give, as we

shall see, a fixed attachment to the muscles.

But if so delicate an organ were allowed to rub on its unyielding shell, it must have been irritated and injured. To guard against this, there is a cushion of fat, which in the living subject is fluid, and confined in cellular membranes, and this lies at the bottom, and for some distance sheathes the sides of the orbit. During their inactivity the muscles themselves contribute to the ease of the eye ball.

We come next to inquire how the eye is protected from without. There are the eaves of hair called the eye brows, growing in an almost semicircular ridge at the verge of the forehead. Perhaps the figure of the ridge is only the segment of a semicircle, and we observe that it inclines downward as it approaches towards the temple. By means of the eaves the drops of perspiration as they trickle down, are thrown off before they reach the eye, and for this purpose each separate hair bends outward and downwards. The perspiration is thus conducted to the top of the cheek, and away from the spot where it might occasion pain or inconvenience. The eye brows serve also to moderate the light, as we perceive by our involuntary contraction of them on a hot summer's day; and their corrugation, in which the arch of the brow is broken and thrown into disorder, is expressive of displeasure, and the unbroken and uniform contraction of the ridge is a mark of deep and labouring thought. The eye brows moderate the light, but the ball needs a covering by which to shut out at pleasure the impression of visible objects altogether, otherwise it were unsafe, if not impossible, to go to sleep. To furnish a means of excluding the light, the eye lids were granted. These are window shutters of an admirable construction. They are not formed of bone or of horn; for however proper these might be for defence, they would be incapable of the rapid motion that is required, and the friction of their motion would have been distressful to the organ. They are not mere expansions of the skin; for these would be too lax, and would be blinds or curtains without the ready means of being drawn up; and before the eye could be adjusted for contemplating any object, the object might have passed away; the most manifest danger and inconvenience would have been the inevitable consequence of such a construction. They are formed of a substance neither so hard as bone, nor so lax as skin; it may be called semi-cartilaginous. It consists of semicircular rings extending from one angle of the eye to the other, having an integument of skin without, like a window curtain drawn over Venetian blinds; and it is covered with a smooth impalpable skin on the inside, which immediately slides over the surface of the eye.

To prevent the eye lids from sticking either to each other or to the ball, they are furnished with minute glands that exude a fine oil which answers this purpose. Then again, for farther protection, we have the eye lashes on the margin of the eye lids. These serve directly the purposes of shading the light, of entangling an insect, and incidentally of ornamenting the window of the soul with a beautiful and appropriate fringe.

These are not all the matters to be contemplated and admired. The transparency of the organ is necessary for its uses, and how shall this be maintained amid all the floating particles of dust around us, some

of them too minute for observation or avoidance. For this important end there is an organ at the external angle of the eye, called the lachrymal or tear-producing gland; every moment it throws out a small quantity of water, which the action of the eye lids gently presses over the whole surface of the ball, and thus every instant accidental pollution is carefully removed, and whatever could soil the pure transparency of the ball is washed away. Now comes the question, How shall this fluid be conveyed away when it has answered its purposes? The provision of the God of Nature for this end is truly admirable. At the inner angle of the eye there is a small opening, leading to a grooved channel through the lachrymal bone, which channel opens at its farther extremity into the nostril; this opening at the inner angle is lower than the gland at the outer angle, and hence the tears flow towards it, and they are directed into it by a few hairs which shoot out from beside the aperture. The tears are exhaled from the inner surface of the nostril in the form of vapour. Look in passing at this farther provision for the transparency of the eye ball. It must be nourished with blood for the sustenance of its animal substance, but red blood would disfigure and discolour the ball; accordingly the vessels are of so minute a calibre as that in a healthy state the red particles are denied admission, and it is only in disease that they are admitted. Inflammation, intolerance of light, and pain, are the consequence. Only one farther particular remains to be mentioned, and that is, the provision that is made to guard against an insect or other extraneous body insinuating itself within the eye lids, and to the back of the orbit, where its intrusion might be fatal to vision. The inner covering of the eye lid proceeds backward to the margin of the anterior hemisphere of the ball, and thence is reflected, being perfectly transparent in its duplicature, over the ball whose outward covering it is, and thus at the edge of the lid, there is within a doubling of the membrane, and thus nothing short of the violence that would rupture this coat of the eye could force any substance beyond that line. We have contemplated the eye as a ball securely lodged, and next proceed to state by what mechanism its manifold and delicate motions are effected.

It has six muscles, four of which are called the straight ones, and two the oblique. They are fixed at one of their extremities into the bony orbit, at the other into the ball; that which is fixed into the upper part of it is called the muscle of pride, from an idea that its action expresses that sentiment; the muscles whose attachments are to the lower part of the globe and orbit expresses humility. There is a muscle at each side for moving the ball laterally. The outer oblique muscle is of considerable length, and doubles by its tendon through a pulley, and is inserted in the middle of the eye ball; the short oblique muscle is directly opposite in situation and action, and is a very short one. The combined action of the straight muscles is to fix the eye, the successive action to roll it. The action of the oblique muscles is, as their name imports, to give a slanting direction to the ball, and the mixed actions of the different muscles give all the variety of movement required. The straight muscles compress the ball, when acting collectively, and render it more convex; their relaxation renders it less so. The globe is thus

endued with a vast power of adapting itself to any direction, and to any distance, within a certain range in which visibles can be contemplated. The bodies of all the muscles are behind the ball. Thus long we have dwelt on the outworks of this wondrous mechanism, and now advance to the inner chambers of the eye. Its walls are composed of three coats; the first is that doubling of that inner skin of the eye lid, whose place, transparency, and use, we have touched upon. The next is a thick, tough membrane, (suppose it to be like the layer of an onion,) which is composed of the tendons of the six muscles just spoken of. This coat is altogether opaque, and admits no ray of light except in front of the ball, where it is completely transparent in what may be called the open part of the circular window, and which is the coloured portion of the eye. In the back part nearest to the brain is an opening for the admission of a fine silk-like cord, called the nerve of sight, which is the immediate organ of vision. This organ proceeds from the brain into the eye ball through the bottom of the bony funnel.— Within the coat last mentioned is another, which commences from the entrance of the nerve, and spreads itself on the inner surface of the former, all the way forward till you come to that part which is transparent. Arrived thither, it breaks off and hangs down a little circular curtain, endued with the singular properties of contraction and dilation, without alteration of its circular form. It is this curtain which has the colour of the eye, black, or gray, or blue. The opening in the centre of the curtain is what is vulgarly called the star of the eye, and is in reality not a substance but a vacuity.

Now this coloured curtain floats in a small collection of water, called the aqueous humour of the eye. This humour it divides into two chambers, the posterior and anterior. The curtain has a very peculiar faculty, as just hinted; it can draw itself up, and thus enlarge the opening into the back of the eye, or it can fall down, and thus narrow the aperture into a point. The great benefit resulting from this faculty is to adapt the admission of light to the quantity of it: in a strong light we almost close this inner eye lid, and yet receive a sufficient number of rays to complete the image of visibles. When we go into a faint light, as, for instance, when we go out of doors on a moonless winter's night, at first we can hardly see at all, and for this reason, the curtain is not yet drawn up. By and by we see every thing more distinctly, and, to quote a remark from the unpublished lectures of professor Jeffray, (a man eminently accomplished in physiology,) if we get a fright, the curtain is so enlarged, that every thing seems of larger dimensions than it is really possessed of; and the man who tells us he met a ruffian eight feet high, may be understood fairly to represent the matter as it really appeared to him. By what mechanism all this is effected, science hath never yet discovered; it is not even known whether the strings of the curtain are composed of muscles, of blood vessels, or of nerves.

Although the eye has all the coats we have mentioned, it is, after all, a globe scooped, so to speak, to contain, among other things, the iris or curtain, and the watery humour in which it floats. Behind these is a transparent substance, the segment of two different circles, of which the outer is the

smaller one. This substance may be compared to a polished diamond, and is that part of the eye where the cataract forms, which is well known for giving the organ a white and "lack-lustre" appearance. It is called the crystalline lens. Behind this, and filling all the remaining part of the globe, is another humour, contained in hexagonal cells of the purest transparency, the humour itself being perfectly colourless. This is called the vitreous or glassy humour. And the use of these humours, as we shall see, is, each in its proportion, to bend the rays of light so that they may fall on the nerve at the back of the eye, where a complete and miniature image is formed of every thing we see. This image is upside down, and it is probably only by habit that we see things erect; for if we look sideways, or if we stoop down with our head on the ground, the object retains its apparent position. The late ingenious Mr. Copland thought, it was by habit also, that, having two eyes, we saw objects single. Here, then, is an organ most admirably adapted for receiving the images of visibles, provided with every thing for its comfort and use; but still two most important questions remain to be answered: How is it that light forms an image? and, How is it that the image conveys the idea?

The first of these questions will require us to make a short digression into the science of optics. Before the days of Newton, (who may justly be called the father of the science,) it was the prevailing opinion, that light was a fluid which filled the whole atmosphere,—and that vision was the light in motion, just as sound is known to be air in motion. Newton discovered that light is a body shot out in straight lines, originally from the sun, and by reflection, from all visible bodies; that vision is effected by the reception on the part of the eye of rays of light from every part of the object that we look upon; and that vision is more or less complete as we receive more or fewer rays from the body into the eye. By his prism he dissected the rays of the sun's light, and separated them into the seven different colours, from the red to the violet; the first being the most powerful, and the last being the feeblest colour. The rainbow itself he proved to be a watery prism which suggested its beauties to the eye from the situation in which it lay to the sun, and to the eye. Black he proved to be the absence, and white to be the mixture, in certain proportions, of all the colours; and that the colour of bodies generally is to be traced to their position in relation to the spectator, or to some quality in them by which they absorb every other portion of the ray, and only reflect that by which we are accustomed to characterize them.

Newton farther discovered, that though light passes of itself in straight lines, it may be bent out of its direction by certain media through which it passes. The atmosphere or body of air (which is the region of tempest and of cloud) is a liquid, and it bends the light more or less in the proportion of its density. Water bends a ray of light more than air does,—crystal more than either,—and the shape of a medium affects the flexure and direction of the ray. Thus a spectacle that bends outward from the ring, converges or bends inward the ray of light; a glass which is concave or hollow towards the centre bends the ray outward.

Now the bearing of these remarks will at once appear, when I come to state that the eye itself is

an optical instrument. The ray of light falls on the transparent part of the ball, and passes into the watery humour; if it falls exactly upon the centre of this part of the eye, it passes straight forward, if it falls on the edge,—or any portion of the arc of the circle,—it is bent in its passage through the doorway of the curtain; it is farther bent in its passage through the crystalline, at least in a small degree, but the peculiar faculty of this humour is to bring the object nearer; and lastly, it is still farther bent as it travels through the glassy humour, till it is so converged as to assist in forming a little and distinct image on the nerve,—so small and so distinct as that the starry heavens are painted on a space hardly so large as the point of one's little finger.—2dly, How does this image suggest the idea to the mind? This question does not at first appear to be one of greater difficulty than the former, but it is one which Solomon could not have satisfied the queen of Sheba upon; and in point of fact, the research of whole ages has not advanced us one step in the inquiry. Nor should this be a matter of wonder: for who by searching can find out the Almighty?—his ways are high as heaven.

Whatever belongs to the connexion between matter and mind is beyond our attainment and conception; and perhaps all that is certainly known on the subject under discussion may be comprehended in the two following remarks: The image on the back of the eye is in some way indispensable to vision; for, if the organ lose its transparency, or any of the lenses become opaque, so as to intercept the light in its passage to that spot, blindness is the consequence. But supposing the image to be completely formed, and the eye in all those portions of it just mentioned to be perfectly sound and unobstructed;—if it become diseased itself,—if disease form in the shape of the black drop or gutta serena, so as to press, without and behind the ball upon the silken cord, all correspondence between the soul and the world by means of the eye is suspended or destroyed. It is very evident that even when the eye has the most complete soundness, it is still nothing more than an organ or an instrument. When a man is lost in thought, rays of light from many objects in his neighbourhood may fall upon his eye, and form the appropriate images, and yet the mind may have no consciousness of them. A friend may enter the room or retire from it; he may have stood before us, and yet we may not be at all conscious of his presence or his departure. And there is such a thing as merely bodily vision,—a man walking on a road is so taken up with some subject of reflection as to be unconscious of his progress or his fatigue, and yet may be so far alive and awake to the world about him as to step aside from a stone in his path. Science can tell us nothing more, and perhaps it would be difficult if not impossible to give a satisfactory reason why we do not see with the tip of the finger, with the nostril, or with the tongue. No image, it is true, is or can be formed on these by the rays of light; but we cannot form a conjecture how the immaterial mind is benefited or assisted in its apprehension of visibles by means of the images.

(To be concluded in our next.)

From the Imperial Magazine.

ON THE NATURAL AND COMMERCIAL HISTORY OF TEA, ITS QUALITIES, ETC.

THEA, in botany, the tea-tree, is a name of barbarous derivation, originating in the Chinese *Tcha*, or Japanese *Tsja*, of which the various nations of Europe have made, according to their fancy, *Chaa*, *Tea*, *Thé*, and which Kæmpfer has formed in Latin into *Thea*. This last has been admitted by Linnæus for the sake of its Greek orthography, being exactly the name of a goddess; a coincidence highly welcome to the ladies, who honour this cordial beverage with their unanimous approbation.

Tea, in common language, denotes the leaves of the tea tree, as they are imported into this country, and the infusion of them in boiling water. The term is more extensively applied to any other infusion of ordinary roots or herbs.

Dr. Lettsom, in his botanical description of the tea plant, thinks it most probable that there is only one species, and that the difference between the green and bohea teas depends on the nature of the soil, culture, age, and the manner of drying the leaves. He adds, that it has even been observed, that a green tea tree planted in the bohea tea country, will produce bohea, and on the contrary; and that, on his examining several hundred flowers, brought both from the bohea and green tea countries, their botanical characters have always appeared uniform.

The tea tree loves to grow in valleys, at the foot of mountains, and upon the banks of rivers, where it enjoys a southern exposure to the sun, though it endures considerable variations of heat and cold, as it flourishes in the northern clime of Peking, as well as about Canton; and it is observed that the degree of cold at Peking is as severe in winter as in some of the northern parts of Europe. However, the best tea grows in a mild temperate climate, the country about Nanking producing better tea than either Peking or Canton, between which places it is situated.

The root resembles that of the peach tree; the leaves are green, longish at the point, and pretty narrow, an inch and half long, and jagged all round. The flower is much like that of the wild rose, but smaller. The fruit is of different forms, sometimes round, sometimes long, sometimes triangular, and of the ordinary size of a bean, containing two or three seeds, of a mouse colour, including each a kernel. These are the seeds by which the plant is propagated: a number, from six to twelve or fifteen, being promiscuously put into one hole, four or five inches deep, at certain distances from each other. The seeds vegetate without any other care, though the more industrious annually remove the weeds, and manure the land. The leaves which succeed are not fit to be plucked before the third year's growth, at which period they are plentiful and in their prime.

In about seven years the shrub rises to a man's height, and as it then bears few leaves, and grows slowly, it is cut down to the stem, which occasions an exuberance of fresh shoots and leaves the succeeding summer; some, indeed, defer cutting them till they are of ten years' growth. In Japan, the tea tree is cultivated round the borders of the fields, without regard to the soil; but as the Chinese export

considerable quantities of tea, they plant whole fields with it. The leaves are not collected from the cultivated plant till it is three years old; and after growing seven or ten years, it is cut down, in order that the numerous young shoots may afford a greater supply of leaves.

The best time to gather the leaves of tea is while they are yet small, young, and juicy; and the different periods in which they are gathered are particularly described by Kæmpfer. The first gathering of the tea leaves, according to this author, commences about the latter end of February, when the leaves are young and unexpanded. The second collection is made about the beginning of April, and the third in June. The first collection, which consists only of the fine tender leaves, is most esteemed, and is called imperial tea. The second is called Tootsjaa, or Chinese tea, because it is infused and drunk after the Chinese manner. The last, which is the coarsest and cheapest, is chiefly consumed by the lower class of people. Besides the three kinds of tea here noticed, it may be observed, that by garbling or sorting these, the varieties of tea become still farther multiplied. The leaves are plucked carefully one by one, and notwithstanding the seeming tediousness of this operation, the labourers are able to gather from four to ten or fifteen pounds each in one day. The tea trees that yield often the finest leaves, grow on the steep declivities of hills, where it is dangerous, and in some cases impracticable, to collect them. The Chinese are said to vanquish this difficulty by a singular contrivance. The large monkeys which inhabit these cliffs are irritated, and in revenge they break off the branches and throw them down, so that the leaves are thus obtained. The leaves should be dried as soon as possible after they are gathered.

The buildings, or drying-houses, that are erected for the curing of tea, contain from five to ten or twenty small furnaces, about three feet high, each having at the top a large flat iron pan. There is also a long low table covered with mats, on which the leaves are laid, and rolled by workmen, who sit round it: the iron pan being heated to a certain degree by a little fire made in the furnace underneath, a few pounds of the fresh-gathered leaves are put upon the pan; the fresh and juicy leaves crack when they touch the pan, and it is the business of the operator to shift them as quick as possible with his bare hands, till they become too hot to be easily endured. At this instant he takes off the leaves with a kind of shovel resembling a fan, and pours them on the mats before the rollers, who, taking small quantities at a time, roll them in the palms of their hands in one direction, while others are fanning them, that they may cool the more speedily, and retain their curl the longer. This process is repeated two or three times, or oftener, before the tea is put into the stores, in order that all the moisture of the leaves may be thoroughly dissipated, and their curl more completely preserved. On every repetition the pan is less heated, and the operation performed more slowly and cautiously.—The tea is then separated into the different kinds, and deposited in the store for domestic use or exportation.

The Chinese know nothing of *imperial tea*, *flower of tea*, and many other names which in Europe serve to distinguish the goodness and the price of this fashionable

commodity; but, beside the common tea, they distinguish two other kinds, viz. the *voui* and *soumlo*, which are reserved for people of the first quality, and those who are sick. We have two principal kinds of tea in Europe, viz.

Tea, *Green*, which is the common tea of the Chinese. F. le Compte calls it *bing* tea, and says it is gathered from the plant in April. It is held very digestive, and a little astringent; it gives a palish-green tincture to water, and its leaves are much twisted.

Tea, *Bohea*, which is the *voui* tea, or *bou tcha* of the Chinese. F. le Compte makes this only differ from the green tea by its being gathered a month before it, viz. in March, while in the bud; and hence the smallness of the leaves, as well as the depth of the tincture it gives to water. Others take it for the tea of some particular province; the soil being found to make an alteration in the properties of the tea, as much as the season of gathering it. It is all bought at Nanking, and thence brought into Europe, where it is now much in vogue.

As to the differences in colour and flavour peculiar to these two kinds, and to their varieties, Dr. Lettsom thinks that there is reason to suspect that they are, in some measure, adventitious, or produced by art. He has been informed by intelligent persons who have resided some time at Canton, that the tea about that city affords very little smell while growing. The same is observed of the tea plants now in England, and also of the dried specimens from China. We are not, however, as he observes, to conclude from hence, that art alone conveys to tea, when cured, the smell peculiar to each kind; for our vegetable grasses, for instance, have little or no smell till they are dried and made into hay.

As to the opinion, that the green tea owes its verdure to an efflorescence acquired from the plates of copper on which it is supposed to be cured or dried, he shews that there is no foundation for this suspicion. The infusions of the finest imperial and bloom teas undergo no change on the affusion of a volatile alkali, which would detect the minutest portion of copper contained in them, by turning the liquors blue.

The fine green colour of these teas, with as little reason, has been attributed to green copperas; as this metallic salt would, on its being dissolved in water, immediately act on the astringent matter of the leaves, and convert the infusion into ink, as happens when a chalybeate water has been employed in the making of tea.

On the whole, Dr. Lettsom thinks it not improbable, that some green dye, prepared from vegetable substances, is employed in the colouring of the leaves of the green teas. And Neumann suspects, that the brown colour and the flavour of the bohea sorts are introduced by art. Both the green and bohea teas have an agreeable smell, and a lightly bitterish sub-astringent taste: with a solution of chalybeate vitriol, they strike an inky blackness. They give out their smell and taste both to watery and spirituous menstrua; to water, the green sorts communicate their own green tincture, and the bohea, their brown; but to rectified spirit they both impart a fine deep green. The extracts, obtained by gently drawing off the menstrua from the filtered tinctures, are very considerably astringent, and not a little ungrateful; but the spirituous most so.

Savary also speaks of a sort of *red* tea, or *Tartar* tea, called *Honan tcha*, which tinges the water of a pale red, and which is said to be extremely digestive: by means of it the Tartars are said to be able to feed on raw flesh. Its taste is earthy, and much the least agreeable of them all: but this is scarcely known in England.

Tea is to be chosen of the briskest smell, and as whole as possible; and the greatest care is to be taken that it have not been exposed to the air to pall and evaporate.

The drink, tea, is made in China, and throughout the greatest part of the East, after the same manner as in Europe, viz. by infusing the leaves in boiling water, and drinking the infusion hot. Indeed, among us, it is usual to temper its bitterness with sugar, but the Orientals use it without the addition of sugar or milk.

However, the Japanese are said to prepare their liquor in a somewhat different way, viz. by pulverizing the leaves, stirring the powder in hot water, and drinking it as we do coffee.

From the account given by Du Halde, this method is not peculiar to the Japanese, but is used also in some provinces of China.

The common people, who have a coarser tea, boil it for some time in water, and make use of the liquor for common drink. Early in the morning, the kettle, filled with water, is regularly hung over the fire for this purpose, and the tea is either put into the kettle enclosed in a bag, or, by means of a basket of proper size, pressed to the bottom of the vessel, that there may be no hinderance in drawing off the water.

The Bantsjaa tea only is used in this manner, whose virtues, being more fixed, would not be so fully extracted by infusion.

The Chinese are always taking tea, especially at meals: it is the chief treat with which they regale their friends. The most moderate take it at least three times a day; others, ten times, or more; and yet it is computed, the consumption of tea among the English and Dutch is as great, in proportion, as among the Orientals.

The distinctions chiefly regarded in Europe are the following:—

Green Teas.—1. Bing, imperial or bloom tea, with a large loose leaf, of a light green colour, and a faint delicate smell.

2. Hy-tiann, hikiong, hayssuen or heechun, known to us by the name of hyson tea: the leaves are closely curled, and small, of a green colour verging towards blue. Another hyson tea, with narrow short leaves, is called hyson-utchin.—There is also a green tea named globe, with long narrow leaves.

3. Song-lo or singlo, which name it receives, like several others, from the place where it is cultivated.

Bohea Teas.—1. Soo-chuen, sutchong, sou-chong, or su-chong, called by the Chinese saa-tyang, and sac-tchaon or sy-tyann, is a superior kind of cong-fou tea. It imparts a yellowish green colour by infusion, and has its name from a place or province in China. Padre sutchong has a finer taste and smell: the leaves are large and yellowish, not rolled up, and packed in papers of half a pound each. It is generally conveyed by caravans into Russia: without much care, it will be injured at sea. It is rarely to be met with in England.

2. Cam-ho or soum-lo, called after the name of the place where it is gathered: a fragrant tea with a violet smell; its infusion is pale.

3. Cong-fou, congo, or bong-fo: this has a larger leaf than the following, and the infusion is a little deeper coloured. It resembles the common bohea in the colour of the leaf.

There is also a sort called linkisam, with narrow rough leaves. It is seldom used alone, but mixed with other kinds. By adding it to congo, the Chinese sometimes make a kind of pekoe tea.

4. Pekao, pecko, or pekoe, by the Chinese called back-ho or pack-ho: it is known by having the appearance of small white flowers intermixed with it.

5. Common bohea or black tea, called moji or mo-ee by the Chinese, consists of leaves of one colour. The best is named Tao-kyonn. An inferior kind is called An-kai, from a place of that name. In the district of Honam, near Canton, the tea is very coarse, the leaves yellow or brownish, and the taste the least agreeable of any.—By the Chinese it is named honam-te, or kuli-te.

But besides these, tea, both bohea and green, is sometimes imported in balls, from two ounces to the size of a nutmeg and of peas. The Chinese call it poncul-tcha. The smallest in this form is well known under the name of gunpowder tea.

And sometimes the succulent leaves are twisted like packthread, an inch and a half or two inches long; three of these are usually tied together at the ends by different coloured silk threads. Both green and bohea teas are prepared in this manner.

The manner of gathering and preparing the leaves, as practised in Japan, according to Kæmpfer, as far as our information reaches, is in a great measure conformable to the method used by the Chinese.

(To be concluded in our next.)

THE BENEFIT OF ATTENTIVELY STUDYING THE SCRIPTURES.

By the Hon. Robert Boyle.

When I first began attentively to read the Scriptures, and, according to my custom when I read books, whereof I have a promising expectation, to mark in the margin the passages that seemed to deserve a peculiar notice or reflection, I marked but here and there some verses in a chapter; but when upon a greater familiarity with the idiotisms, or peculiarity of expression, the sense and the applicableness of Scripture, I came to survey it, I then, in some places, marked the whole chapter, and, in most others, left much fewer texts than before, unfurnished with some mark of reference. And whereas, at my entrance, I took even the choicest part of the Bible to be at best but like some Indian province, wherein, though mines and gems were more abundant than in other countries, yet were they but sparingly to be met with here and there: After a competent stay, my ensuing perusals presented it me, if not as a royal jewel made up of gold and precious stones, yet (which is more glorious) like Aaron's breast plate, —a sacred jewel,—the particular instructions for which were given by God himself, and which, besides the various flaming gems, set in fine gold, and placed in a mysterious order, was ennobled by that Urim and Thummim, wherein God vouchsafed to reveal himself to mortals; and which was adorned with so much cunning work in gold, with blue, purple, scarlet, and fine twined linen, that the contrivance

and workmanship lent a lustre to the glittering materials, without being obscured by them. This experiment keeps me from wondering to find in the inspired poet's description of the man, to whom he attributes a blessedness, that his (chaphatz) delight is in the "law of the Lord, and in his law doth he meditate day and night." For the word other translations render *voluntas* and *studium*, ours has rendered delight. Indeed, the Hebrew will bear both senses, and seems there emphatically to signify, a study replenished with so much delight to the devout and intelligent prosecutors of it, that, like the hallelujahs of the blessed, it is at once a duty and a pleasure, an exercise and a recompense of piety. And, indeed, if God's blessing upon the devout Christian's study of that book do "open his eyes to discern the hidden wonders" contained in it, he should, and he will, in imitation of the psalmist in the same psalm, say of his God, "I rejoice at thy word as one that findeth great spoil," and am as satisfied as navigators that discover unknown countries. And I must confess, that, when sometimes, with the apostles in the mount, I contemplate Moses and Elias talking with Christ, I mean the law and the prophets symphonizing with the gospel, I cannot but, resemblingly transported with a like motive, exclaim with Peter, "It is good for me to be here;" and I cease to think the psalmist a hyperbolist, for comparing the transcendent sweetness of God's word to that inferior one of honey; which is like it in nothing more than in that, of both their suavities, experience gives much more advantageous notions than descriptions can.

TO OUR SUBSCRIBERS.

It will be perceived that the present number of the Magazine contains 48 instead of 40 pages: and it is intended that each succeeding number shall contain 48 pages, so as to complete the volume of 480 pages in ten months. This is done for the following reasons:

1. To save a part of the expense of postage to our subscribers. The number containing 40 pages has 2½ sheets; and according to the post office regulations, a half sheet is charged the same as a whole one, and therefore the postage of three sheets is charged in each number, though it contains only 2½ sheets. The present number of 48 pages contains three sheets, and as the volume will be completed in *ten* instead of *twelve* numbers, the postage of *two* numbers will be saved for the year.

2. As many of our patrons take the Magazine in bound volumes, it will be a great convenience to them, as well as to ourselves, to have the volume completed so as to send it off before the navigation closes. This cannot be done while the volume is not bound until the last of December; and hence our Northern and Eastern subscribers cannot, without great inconvenience and expense, obtain their bound volumes until the last of March or beginning of April. This evil will be remedied by the present arrangement.

As, however, the January number contained only 2½ sheets, or 40 pages, the additional half sheet will be included in the last number for the year.

N. B. For the same reasons, *The Youth's Instructer and Guardian*, which now contains one and a half sheet in each number, will be completed in *nine* numbers, by putting *two* sheets in each number. As the greater proportion of these is sold in bound volumes, it is presumed the present regulations will be acceptable to the patrons of this work.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

The following article we insert in the Magazine in preference to the Advocate, for which it was at first intended, because here it will be more likely to be preserved, as an important historical document. And we take this opportunity to invite our correspondents to send us similar short details of the work of God, from the commencement on their circuits and stations, as they may hereafter furnish excellent data for the history of Methodism in this country, the want of which is even now felt by many who take an interest in its rise and progress.

HISTORY OF CAMBRIDGE CIRCUIT.

Perhaps there is no circuit on this wide extended continent, whose history, if known, would be more interesting than that of this circuit. We read with great avidity every fragment of information respecting the first rise of Methodism in Europe. But its first introduction into this country is equally *entertaining*, and certainly more immediately *interesting to us*. Some of our fathers, who are yet alive among us, and saw these missionaries when they first visited our shores, cannot speak of that propitious day without a beam of joy lighting up their countenances. But missionary zeal was not confined to the *preachers*. Many of the *private members* had lighted their lamps at the holy fires kindled by Wesley in England and Ireland. When they came to this country their light could not be hid, and they were willing it should shine. They were a means of raising up societies in the interior, while the preachers were labouring in the more Atlantic regions.

Among the societies so raised up was one at Ashgrove, which afterwards gave name to this circuit and district. The particulars of its rise, such as I now transmit to you, I have gathered from conversations with brother John Baker, who has a kind of patriarchal relation to this society in consequence of his great age, his long standing in the society, and deep experience in the things of God. It is the most pleasing recollection of his old age that he has lived in the days of John Wesley—that he has been in company with that good man—that he has sometimes rode with him from one appointment to another, and hath enjoyed the advantages of a conversation with him. While listening to his description of the good effects of that great man's preaching, and then hearing him say, he could almost see those bright eyes in glory gazing on the beauties of the Lamb, it hath made me burn with zeal, to be a devout Christian, and useful minister of Jesus Christ; while at the same time it hath discovered to me my own nothingness, and sunk me into the lowest depths of self abasement. I never retired from the company of this good old man without being the better for his conversation.

The New-York annual conference was held in his dwelling house in 1803, before there was any meeting house in this place, and when the travelling preachers in this, and the Genesee conferences, which were then in one, were only 80 in number, though both conferences now number about two hundred and eighty.

Before the revolutionary war Mr. Ashton emigrated from Ireland to this place; about which time a society was formed of his countrymen; but whether by his, or the means of Philip Embury, a local preacher, who used to preach to the society about this time, I am not able to learn. This was the same Philip Embury that is mentioned in the "brief account of the rise of Methodism both in Europe and America," prefixed to our discipline. The best account I can get of him is, that after raising up the first society in New-York, and probably on the *continent*, he in company with seven or eight others made a purchase of a tract of land in this region, which was a cause of his moving into Cambridge. After being a blessing to this society for a few years he moved into the town of Salem, where he ended his peaceful life and labours together. It is a grief to the old friends of Methodism who pass by this way, that the

body of this good man, to whom, under God, we are so much indebted for the first introduction of Methodism into this country, must quietly repose in a private burying ground *without a stone or monument to tell where it lies.*

Mr. Ashton not only did good by his advice and example, but with his substance also. In the house which he soon after built, he set apart one room, and suitably furnished it for a preacher's family. On his demise he bequeathed to the society for the benefit of the circuit four acres of land, on which a very convenient parsonage has since been built, and ten dollars yearly to be divided between the oldest single preachers of the New-York annual conference. And by the same will, his only but *adopted* child, who pays this legacy, is obliged to double it in case he ever leaves the Methodist connexion. His legacy has been a great help to the society in this place. O that others would go and do likewise.

After the coming of Mr. Ashton and Mr. Embury, the society were furnished with no additional helps till the coming of John Baker to this place from Ireland, in 1786. He took a journey the same year to New-York, one object of which, was to engage a travelling preacher to come and take charge of them. But to his grief he was told by the preacher in New-York, that as yet, they had made their way up the North river no farther than Peekskill, about 40 miles from New-York. And on referring to the large volume of minutes, I find there was no preacher that year stationed north of New-Rochelle.

The society here in the next place petitioned to the annual conference for help; but such was the society of preachers in those early days of Methodism, that no help could be sent to them till 1788, when the Rev. Lemuel Smith was sent to take the charge of them and form a circuit. His labours must have been much blest, for the next year he returned 154 members to the annual conference.

This society has always been well established in the principles of Methodism, and is often spoken of for the peace and harmony which had prevailed among them from the beginning; and I think it has done more good with less noise, than most other societies. It has been the parent and fostering protecter of Methodism in all this region.

After the coming of the Rev. Lemuel Smith to this place, order and organization were given to the societies in the north. In proportion to its permanency was the work extended, till it spread far and wide. The circuit was soon extended to Pittstown and Lansingburgh in the south; the frontier towns in Vermont were taken in, and the same preachers, to encompass their circuit, travelled to old Fort Ann, and even to Scroon in the county of Essex, over against Fort Ticonderoga in the north.

In 1810, Thurman, now Warren circuit, was formed from the north part of this; and in 1814 Pittstown, from the south part; and in 1824, so mightily had the word of God grown and prevailed, that a station was set off at Sandy-hill and Glenns Falls: and even now, good old Cambridge circuit numbers about as many members as it ever did when all these circuits were attached to it.

The Rev. David Brown, and the Rev. David Noble, both ended their mortal career at Ashgrove. Their ashes peacefully repose side by side of each other in the burying ground at that place, covered by marble slabs. There is something peculiarly interesting in the deaths of both these veterans of the cross. The Rev. David Brown came from Ireland, and was stationed on this circuit in 1803. Being called in the course of this year to preach the funeral sermon of Mrs. Armitage, while reading the following lines in the hymn which he gave out on that occasion,

> "Who next shall be called away?
> My merciful Lord, is it I?"

as though he had a presentiment of his death, he laid his hand upon his breast and repeated,

> "My merciful Lord. is it I?"

It was the last sermon he ever preached. His was the very next funeral the people were called to attend. When they bore his body to the grave they remembered the affectionate manner in which he had read his hymn. He died of a short sickness, at the house of Zachariah Fisher, who has been a long and constant friend of Methodism in this region. His lonely widow, far from the land of her nativity, has been a needy and worthy pensioner upon that conference, to which the

youthful friend belonged for three and twenty years.

The Rev. David Noble was a local preacher. Exhorting one day after the Rev. Francis Brown had finished his sermon, he spoke much of holiness, and at the close of his exhortation he adverted to the happiness of the saints in heaven, and ended in saying, "May it be all your happy lots and mine," then wiped the sweat from his face, and sat him down and died.

During the past and present years, this circuit has been visited, with a gracious outpouring of the Holy Spirit. Sometime in the Summer of 1825, a number of the inhabitants of the town of Pawlet, believing they would better themselves by hearing the doctrines of free grace, invited the Rev. G. S. a located preacher of the Methodist Episcopal Church, of the town of Granville, to come and preach in their town. God soon blessed the word, and where there was not then the least particle of Methodism, there is now a society of sixty-two members. Sometime in the month of February, 1826, one evening, after the Rev. E. C. had concluded his meeting, and was about to return from the house, a number of young people gathered around him, beseeching him not to go yet, but to stay a little longer and pray for them. They all fell upon their knees, and he prayed for near half an hour, as though he had power with God. Several were hopefully converted at this meeting. The spectators looked on with amazement, expecting to see falling and confusion, but they went away disappointed. To this meeting our C——— friends have given the name of the *bedlam* meeting.

At this place our last quarterly meeting was held. But as yet, having no meeting house, no building could be found large enough to hold even the members and friends for love feast. A cider mill and the upper part of a large wood shed were filled with anxious hearers. Both love feasts were extraordinary for the power and presence of God. It being late in the season for this northern region, (the 23d of Oct.) for public preaching, the aged and infirm took the wood shed, while the public congregation took the open area near the public highway. At the close of these exercises, when the communicants, about two hundred and sixty in number, in the presence of the spectators, all marched out on to the green and meekly kneeled at a homely altar that had been previously prepared for the purpose to receive the symbols of their Saviour's death. So beautiful was their order and so humble their manner, that the wandering multitude, many of whom had never seen the sacrament of the Lord's supper administered to *kneeling* communicants before, went away powerfully and sensibly impressed with the idea "God is among that people."

In Hebron, strange as it may seem, the minds of the people had been previously prepared for the reception of Methodist doctrine, by the preaching of the Rev. Mr. D., a clergyman of the associate churches, as a body of the most high-toned Calvinists of any in America. By information received from the members of his church he had preached the doctrines of free grace and the possibility of final apostasy.

Previously to my coming on to this circuit the Rev. J. L. had formed a small society, principally the fruits of the labours of the Rev. J. M. W. a local preacher of the town of Greenwich; but so strong were the prejudices of the people against them, that one of the members who had served all the neighbourhood round as a mechanic, was now obliged, from the failure of his customers, to change his occupation.

At the last New-York annual conference the Rev. H. C. being appointed my colleague for this circuit, moved into this town. His labours and God's dispensation were jointly raised to effect the same good and gracious ends. Just about the time he began his public labours here, God began to afflict. At a time when there was no epidemical disease falling on any other people round, he sent death among these people, which cut them off one after another. At one time the Rev. H. E. preached a funeral sermon over three corpses, which were all borne by one company, at the same time, and entered side by side in the same burying place. And what is yet more remarkable, the persons who died were principally members of society, and members of the *deepest experience* and most *godly lives*. Though an unbeliever might say that Providence had joined with the wicked to persecute the chosen few; yet

in this God seemed to have some good design, for these all died in faith, giving glory to God. One of them who was not a member, but experienced religion on his deathbed, an account of whom you have received from the Rev. G. Smith, was enabled to cry in the fulness of his soul, "I know I have got religion;" and declared to his friends who stood around his bed, "the Methodists are the rightest people, I know they are the rightest people," and died triumphant, saying with his latest breath, "Glory, glory, glory to God."

These deaths had a powerful and glorious effect. In a full meeting and a crowded house, not long after this last mentioned death, the Rev. J. C. at the close of his meeting, asked those who would set out to seek religion to manifest it by rising up—in a minute every individual was up. He then requested them further to join with him by kneeling while he prayed, when the whole crowd fell upon their knees.

When the members of society, who had lost their brightest ornaments, and firmest pillars; one of whom had not only forsaken houses, and lands, and occupation, for Christ's sake and the Gospel's, but had followed a brother, a wife, a child, a mother, and a sister-in-law, to the grave, saw what would follow, that by the testimony these had left behind, and the triumphant manner in which they had left the world, God had broken the strong pillars of superstition, and prostrated error to the ground; opened the eyes of the blind, and softened the hearts of the hard, and prepared the way for the triumphs of that cross which they had borne so patiently; and the spread of that cause for which they had sacrificed so much; they not only bowed submissively to the rod, but cried out in fulness of rapturous joy, "It is the Lord, let him do what seemeth to him good." "The Lord gave, and the Lord taketh away. Blessed be the name of the Lord." Turning their eyes within to their own enjoyments, and then casting them abroad on the white fields which the labourers are joyfully and zealously engaged in gathering in, they feel both within and without all that recompense of reward which Jesus promised to his disciples, when he said, "*There is no man that hath left house, or brother, or sister, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive a hundred fold, now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life.*"

While these things were going on in the north part of the circuit, God was not unmindful of the south. The labours of the Rev. W. B., a local preacher, have been greatly blessed during this and the past year, in the town of Sandgate; and two new classes have been raised up containing between fifty and sixty members.

The Rev. J. L., a local preacher, of the town of Sunderland, has been the means, under God, of raising up a society of about twenty-five members in that town. No person who regards the prosperity of God's cause, with such evidences as these before his eyes of the usefulness of the local preachers, will ever cast a disparaging reflection upon that respectable body.

In Granville a gracious work has recently begun. This and the reformation at Hebron, have spread till they have met together at the meeting house at South Granville, as a central plain, which is often filled with young converts and penitent mourners. We expect something good.

John Baker is dead!—How precarious is human life. After writing the above, I waited a few days to have an interview with John Baker, before I transcribed it, that he might assist me in filling up some blanks. I just had time to do this, when he was called to receive his reward above. Hearing a few days after this that he was sick, on Tuesday the 5th of December, I called to see him, but it was only just in time to receive his last testimony in favour of religion, and to see him die. When I entered the room, perceivng him very weak, I asked him how he felt in his mind, "O," said he, "it is all day light—clear day light." I observed to him, that must be a great happiness to him when the dark valley and shadow of death were so near. "Yes," said he, "but on the other side there is peace and joy and happiness for ever." I did not distinctly understand what he said, and turning to his son to ascertain from him, he cried out in the fulness of his soul and with a strong voice, "happiness for ever." I observed to him

that he could look back upon a long life spent in the service of God. "O!" said he, "I do not measure myself by myself;" and observed in substance that his salvation was all of grace. I observed to him, that Paul was in a strait betwixt two—"Yes," said he, taking the words out of my mouth, "but to depart and be with Christ is far better." He added,

"A mortal paleness on my cheek,
And glory in my soul."

After which he said, "I know my mind is not perfectly regular, and little images are constantly flitting before my eyes." I observed to him, that I knew by experience that the mind could be calmly staid on God when on other subjects it was unsteady. "I know it by experience," said he. He then called for the life of Mrs. Cooper, and made some vain efforts to read. I asked him if I should read for him. He gave me the book, and I read the account of her death. After which he lay composed for a few minutes; and about two o'clock, without a struggle or a groan, breathed his soul into the hands of God who gave it.

He was personally acquainted with John Wesley, and had been sixty-two years a member of the Methodist society. D. BRAYTON.

Cambridge Circuit, Dec. 16th, 1826.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Cherokee Mission.—Extract from the last Report of the Tennessee conference Missionary society, of Nashville.—After some general remarks on the propriety and usefulness of missions in general, the Report states:—

"It is a matter of great satisfaction to the Board of Managers to know that the Cherokee Mission has been signally successful. It is about four years since the first Methodist Missionary visited this nation, which contains, according to the best calculation which has been made, fifteen thousand souls. During the first and second years one missionary only was employed, the third two, and the past year three have been stationed among them. These, besides itinerating through the new settlements and preaching to the people, have also taught schools, and the result of those exertions has been of the most encouraging character. A part of the nation is included in regular circuits, and the people are regularly supplied with preaching, and the Christian ordinances.

Though the whole amount which has been expended on this mission, during the four years of its continuance, does not exceed sixteen hundred dollars, yet much has been done; many children have been taught to read the Bible, as well as to write; agriculture is becoming a common occupation; civil law is established throughout the nation; meetings are numerously attended; and about *four hundred* of these perishing sheep of the wilderness have been gathered into the fold of Christ, who now mingle their songs with their white brethren, in hope of a common seat in heaven.

The traveller through their settlements, observing cottages erected and erecting, regular towns building, farms cultivated, the Sabbath religiously observed, and almost an entire change in the character and pursuits of these people, is ready to ask with surprise, whence this mighty change? The answer is, the Lord Jesus in answer to the prayers of thousands of his people, is receiving the accomplishment of the promise, "I will give thee the heathen for thine inheritance." Here is a nation at our door, our neighbours, remarkable for their ferocity and ignorance, now giving the most striking evidence of the utility and success of missionary exertions.

To persevere in this great and good work, annual supplies must be had. Though our missionaries do not require much, yet that little is indispensable; and to whom can they look with so much confidence as to those who know them, and who also know the objects of their charity, and the good effects of their bounty.

The Board would conclude by observing that the $635 92¼, the amount collected the year past, will all be immediately applied for the support of the missionaries.

Wyandot Mission.—In our last we stated that want of health had obliged

Mr. Finley to desist from his labours on this station. A letter dated, Upper Sandusky, Dec. 22, 1826, gives the following tidings respecting one of the native preachers:—

"Before this reaches you, I have no doubt we shall loose our excellent chief, brother BETWEEN-THE-LOGS. He will in all human probability have bid farewell to the shores of mortality, and will have gone to enjoy that rest which remains for the people of God. He is now lying very low with that merciless destroyer, the consumption, and his recovery is entirely hopeless. We have no doubt our dear brother's end will be triumphant.

"MONONCUE and brother SAMUEL BROWN are well, and desire to be remembered to our New-York friends."

Mohawk and Mississauga Indian Missions.—The Rev. Wm. Case writes under date of Dec. 15, 1826. "The work is progressing, and extending to other bodies of Indians in the back wilderness. We hope to give you further accounts soon. Thus much we now say, that it exceeds our highest anticipations. I cannot forbear saying that brother Ryerson, at the River Credit, is making progress in the knowledge of the Chippewa. He has advanced far enough to ascertain that the structure of the language bears a resemblance to the Hebrew."

In another, dated Jan. 4, 1827, he observes, "If we now had four or five native missionaries, they might be employed to great advantage. The work is mightily prevailing throughout their border, on the Rice Lake, Mud Lake, and Skoogog Lake. On this account I think the speakers we have cannot be spared at present."

We are much gratified to be able to announce to the friends of these missions, that the American Bible Society has resolved on printing the gospel of St. Luke in the Mohawk language, which has been in the course of preparation for some time, with the English version on the opposite page. There is a prospect that these people, through the characteristic liberality of that society, will soon be furnished with the whole of the New Testament in their native tongue, as the other gospels, the Acts of the Apostles, and Apostolic Epistles, are now in a course of translation.

The Rev. Mr. Case has also procured the translation of several of our Hymns, which will soon be printed for the benefit of the Indians by the Missionary Society of the Methodist Episcopal Church.

Missisepa Mission.—A letter from the Rev. Samuel Bolton, to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated August 12, 1826. "In my former communication I promised a more detailed account of the state of this mission. I then stated that I had fourteen appointments which were included in a two weeks circuit. I have now the happiness to say that, at most of these places the prospects are encouraging, and appearances of good are continually increasing. A number of persons have been stirred up to "seek the Lord," and five societies are formed, in which are included 40 members, who appear to be sincerely pious.

Obstacles which at the commencement of the year appeared formidable have since mostly vanished away. And I am well persuaded that a foundation is laid for more extensive revivals, which I have no doubt will hereafter appear. Among the converts who have experienced a change, are an aged couple near seventy years of age. While administering the ordinance of Baptism to these aged persons, the congregation were much moved, and I think their conversion will have an awakening effect on the minds of others in the neighbourhood.

I cannot forbear mentioning another conversion at another place, which, as it affected me much, I will relate for the encouragement of praying parents. A respectable English family, whose circumstances at home had been happy, by a failure in business had been induced to emigrate to this country. Thus far through life the lady only had given the subject of religion much thought. She had been a member of the Methodist Society at home for 25 years, and had often prayed for her family, but apparently in vain till they were settled in the woods of Canada, when the conviction of her daughter took place. To witness the earnest and fervent supplications of the mother, and to hear the daughter in the deep anguish of penitence, confessing her sins to God, and praying for mercy, presented a scene exceedingly affecting. At length the child found relief and became very happy

in her mind, and now the mother and daughter mutually embrace each other; the mother praising God for the conversion of her daughter, and the daughter joyfully thanking God for his mercy, and for a praying mother.

At the confluence of the Ottawa and Missisepa is a settlement of about ten years. Until my visit there lately, I believe there never was a sermon preached in the settlement. The people cordially received me, and wished to be embraced in the regular ministration of the circuit. The present prospects are, that societies will soon be formed in other parts of the circuit.

From this and other encouraging circumstances, we are called on to give thanks to God for his providence and grace in behalf of this mission. Indeed the missions in general in this province have been attended with success: The deserts are becoming fruitful fields; the forests of Canada are blooming as the rose!

REVIVALS.

It must be an animating prospect to all the friends of Jesus, to behold the displays of his power and grace in the awakening and conversion of sinners; while it presents one of the strongest motives to the minister of Christ to persevere in his arduous and important work.

Since our last number went to press we have received accounts of revivals of the work of God in many places in our happy country, some of which will be found below.

The Rev. John Howard, in a letter to a friend in Charleston, dated Washington, (Geo.) observes, "I am here in the midst of the greatest work of God I ever beheld; we have counted about twenty-five converts that are happy in God; the fruits of four days' labour. We have joined to-day thirty-three members in society, many of whom are men of the first respectability in this part of Georgia."

The Rev. James Moore, in a letter to the editor of the Wesleyan Journal, dated Lincoln circuit, Nov. 30, 1826, says, "When I first came into this circuit the societies appeared languid; my first aim, therefore, was to induce them to use more diligently the means of grace; and to unite in fervent prayer to Almighty God that he would revive his work among us. During the first and second quarters, a few professed conversion and joined society, and in several places we experienced gracious and refreshing seasons in class and society meetings; a goodly number of societies became more fervent in spirit and earnestly cried to God to deepen his blessed work in their own souls and revive it in their families and neighbourhoods. And, blessed be God, we did not pray in vain. The Lord heard, and answered our request to the joy of our hearts. He has revived his gracious work in several parts of the circuit, and many have professed to obtain the pardoning love of God and have become members of the church.

"We have had two camp meetings in the circuit, at both of which the Lord was present in the power of his Spirit, and many professed to be 'brought out of darkness into his marvellous light.' The first began on the 27th July. The preachers and people met on the ground in the spirit of the work, and in full confidence that the Lord would be with us and manifest his saving power in the conversion of immortal souls. We were not disappointed. The work began on the first night and continued more or less, every day, until Monday morning, when the meeting closed. Sinners were cut to the heart, and brought to bow to the mild sceptre of our glorious Immanuel, and old professors were earnestly engaged in crying to God for clean hearts. It was indeed a gracious and glorious time. I think we may safely say, that at least forty persons professed conversion at that meeting.

"Our next camp meeting began on the 21st September; much rain fell during the time, which operated against the meeting. But notwithstanding the rain, the Lord was with us, and many precious souls professed conversion. The gracious work has continued in some places ever since.

"More than a hundred whites and many blacks have been added to the church in this circuit during the year.

"At a cotton factory near Lincolnton, in which many children were em-

ployed, a Sunday school has been established, which has proved a great blessing to the children and others engaged therein. Through the instrumentality of the school and the meetings appointed at the factory, about thirty persons (among whom were several children from 9 to 12 years of age) have come to the knowledge of the truth."

CONTRIBUTION TO THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

From the Tennessee Conference Auxiliary Society, by J. W. Allen, $712 50.

*** This sum includes the amount of the anniversary collection, which was not included in the Annual Report of that Society.

OBITUARY.

MEMOIR OF MRS. MATILDA PORTER.

Communicated for the Methodist Magazine, by Mr. James Donnelly.

MATILDA PORTER, the subject of this memoir, was born in Wilkes county, state of Georgia, ten miles below Washington, the 17th day of April, 1798. At the age of twelve years the Holy Spirit so illuminated her tender mind that she was resolved to flee the wrath to come, but having no kind friend to encourage her to remember her Creator in the days of her youth, those impressions wore away; for in the midst of those tender impressions she was entered at a dancing school. Alas, how many parents forget, or entirely disregard the declaration of the apostle, "Evil communications corrupt good manners." How many thousands are lost who might be saved were the parents only to train them up as the word of God directs? Fortunately for Matilda she did not go as many do from the ball floor to eternity. In 1814, her elder sister embraced religion, and became a member of the Methodist Episcopal Church. From that time Matilda became acquainted more and more with these people and their books. The life of Hester Ann Rogers, and the life and conversation of her sister, had such an effect, that she was again resolved to seek the salvation of her soul. But alas! like thousands, the habit of going to parties, balls, and of meeting with gay associates, having been contracted in the days of her youth, the Holy Spirit was grieved again and again, and after partaking in those amusements, she, like Peter, would go out and weep bitterly, and frequently was she awfully alarmed lest the influences of grace might never visit her again. How many have I seen at the altar bathed in tears, or joyful in hope, and in a little time heard of them on the ball floor. The reason of all this appears to be the same. Parents, guardians, or relations have sent them to the dancing school, and suffered them to go to other places of amusement, until the first impressions were worn off and the habit of sinful indulgences contracted. It is a spectacle affecting to the pious heart to travel through this country and see the youth of both sexes who embrace and speedily forsake religion. Hundreds of them who at camp meeting are penitent and prayerful, are directly drawn off by their old associates to new degrees of hardness and sin. God, who willeth not that any should perish, still continued to strive with the subject of this memoir, until the spring of 1815, when she heard the man, who after became her husband, preach from "Quench not the Spirit;" the word was applied with power by the same good spirit she had so often grieved, and for the first time she presented herself at the altar, in the character of a mourner. She now sought him "of whom Moses in the law and the prophets did write," in earnest.

On the 28th of July she was married to the Rev. John Porter. She now had a companion who could direct her to "the Lamb of God, who taketh away the sins of the world;" and on the 7th of August, at Glover's camp ground, Abbeville district, South-

Carolina, she found the pearl of great price. Having found so great a treasure it was her chief delight to encourage others, and particularly mourners, to lay hold on the same blessing. She took great pleasure in accompanying her husband to his appointments, and when that was not convenient, she always inquired with deep interest after the subject and effect of his preaching. When she was indisposed, she would never suffer him to disappoint a congregation on her account. No sacrifice was too great for her to make for the glory of God and the good of souls. Brother Porter had located on the account of ill health: she often pressed him to travel again, and when he asked her what would become of his helpless family, she would reply, "the Lord will provide, why can you not have the faith of Abraham?" She regularly read the New Testament with Mr. Wesley's notes, some part each day on her knees in private. She said that she never could be thankful enough to God for giving her a companion who could point out the danger on either hand where thousands have been wrecked.

Knowing the evil of a bad education, she was resolved to train up her children in the fear of God. She not only instructed them, but as soon as they knew good from evil, took them to private prayer, and never was more delighted than when she had some of the servants of God under her hospitable roof instructing and praying with her and her family. She could not bear the idea that one of her family should be lost.

The writer of this memoir became acquainted with her in Sept. 1819. He saw her happy in the love of God, and at home and abroad, from that time, when he was with her, found her truly meek and humble. As he passed from Fayetteville to Milledgeville last January, he had time only to offer his Christian salutation. She came to the gate with all that heavenly affection I had discovered for years. She informed me she had been sick the past year and still debilitated. On my promising on my return from conference to call if possible, I rode on, little thinking I should see her no more in time. On my return she was gone hence. The account of her sickness and death I received is as follows. On Saturday the 7th of January she complained of indisposition. On Sunday, the 8th, after taking medicine, she felt much better and talked freely of the things of God and requested her husband to preach her a sermon, (a thing she frequently did when she could not attend divine service.) He asked her the subject. She replied "Watch and pray." He spoke for twenty minutes with unusual feeling and liberty, and she heard in the same spirit, and observed it was the best discourse she had ever heard him give. Little did the preacher think it was the last time his dear companion would ever hear him. On Monday, the 9th, she was able to attend to the duties of her family, and was quite cheerful; but on Tuesday the 10th, complained of great debility and sore throat. In the evening had a chill, a pain in the head and side, and on Wednesday the 11th, she took medicine. She refused to have a physician called in, not apprehending any danger. She requested her husband to be much in prayer for her, and expressed a great dissatisfaction at her frame of mind. On Friday the 13th, she said to her husband, "This disease takes fast hold on me and will not let me go." He told her they must call in medical aid: she wished to wait until evening, but he would not consent. She then asked him "if he thought God would not show those their true state, who sincerely desired it." He answered yes. "Yesterday," said she, "as I was lifting my heart to God in earnest prayer, I thought I saw myself the most unworthy, yet God in his great goodnesss manifested himself to me, and his glory was all about me; since that time he abides with me. I feel no fear of death; my mind is calm and undisturbed in the contemplation of changing worlds." While the physician was examining to find out the nature of her disease, she discovered in his countenance deep concern and alarm. She said "what is my disease? will it prove fatal? I wish to know, you need not think I shall be alarmed. I fear not to die. I have long watched for death, and am prepared to hear the worst." On Saturday the 14th she was quite ill, but but there was some hope; but on sabbath evening her physician informed the family she was still dangerous. About 9 o'clock she grew worse, and

there was but little hope she would live to see morning. It was soon discovered by her, not only from the deep concern of the family, but from feeling her own pulse that her end was near. She received the tidings of her approaching departure without dismay, and remained firm and resigned, saying, "I should be glad to stay and comfort my husband, and raise my children, but the will of the Lord be done." She then took leave of her dear companion, her children, and all present, in a solemn and affecting manner, praying for them all, and exhorting all to live to the glory of God and meet her in heaven. She asked her husband where he intended to bury her. Being told that it was by her little daughter, she said, "Yes, I shall soon be with her." She requested them to prepare immediately for her burial, and then said, "My work is done; come, Lord Jesus, receive my spirit." She had however to suffer longer, and that night greatly. Monday every exertion was made to relieve her, but all in vain. Tuesday another physician was called as counsel, but to no purpose: she was still sinking in the arms of death. On Wednesday the 18th she was at times deranged, and suffered much; but when spoken to on the subject of religion, calm and collected. She said her sufferings were great, but nothing in comparison of those of the Redeemer. On the morning of the 19th the family thought her better, but on the arrival of her physician in the evening they were informed she was still worse and must go before morning. For three days she had been tortured with pain almost to distraction, but as the last combat was at hand she became composed, and wished again to see all her little family. All being present there was a most affecting scene. It was a scene which must put infidelity to the blush—a poor female, weak in body, and in the very arms of dissolution, bidding adieu to husband and five dear sweet babes. "Come, my dear husband," said she, "let us take the parting embrace; our joys and sorrows, our hopes and fears, have been one; now could we only be one in death. Do not weep. True you have a great charge, but you have a great God to support you. You have ministered to me with unwearied attention—God will reward you for it all." Then took her children each in her cold embrace, giving them up to God's kind protection. When the youngest was presented, she said, "my dear Francis, come to your dying mother, you are dear to me; long before you were born I gave you to God." She bid adieu to her mother, brother, and sister, and all present, exhorting and begging her physician to seek the pearl of great price. She told him he saw she was dying, and what should she do without religion. She then thanked him and the family and neighbours, for their attention, begged them not to weep, but let her go to her eternal rest. She asked them to sing 'And let this feeble body frail,' &c. Then said, "My dear, sing once more for me 'Jesus, lover of my soul.'" She then exclaimed, "Yes, hide me." She said they had often sung it together in time of trouble. She asked him if he would sing it to the children. She retained her reason and unshaken confidence of her acceptance in the Beloved, and longed to go. At 10 o'clock at night, she reclined her weary head on the bosom of her loving Redeemer, and breathed her last.

POETRY.

THE RESTORATION OF ISRAEL:

By the Rev. George Croly.

(From the Amulet.)

"And I heard a voice out of heaven, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." *Revelation* xxi, 3.

King of the dead! how long shall sweep
Thy wrath? how long thy outcasts weep?
Two thousand agonizing years
Has Israel steep'd her bread in tears:
The vial on her head been pour'd,—
Flight, famine, shame, the scourge, the sword!
'Tis done! Has breathed thy trumpet blast,
The Tribes at length have wept their last!
On rolls the host! from land and wave

The earth sends up th' unransom'd slave:
There rides no glittering chivalry,
No banner purples in the sky;
The world within their hearts hath died;
Two thousand years have slain their pride!
The look of pale remorse is there,
The lip, involuntary prayer;
The form still mark'd with many a stain,—
Brand of the soil, the scourge, the chain;
The serf of Afric's fiery ground;
The slave, by Indian suns embrown'd;
The weary drudges of the oar,
By the swart Arab's poison'd shore,
The gatherings of earth's wildest tract,
On bursts the living cataract!
What strength of man can check its speed?
They come,—the Nation of the Freed;
Who leads their march? Beneath his wheel
Back rolls the sea, the mountains reel!
Before their tread His trump is blown,
Who speaks in thunder, and 'tis done!
King of the dead! O, not in vain,
Was thy long pilgrimage of pain;
O, not in vain arose thy prayer,
When press'd the thorn thy temples bare;
O, not in vain the voice that cried,
To spare thy madden'd homicide!
Even for this hour thy heart's blood stream'd!
They come—the Host of the Redeem'd.
What flames upon the distant sky?
'Tis not the comet's sanguine dye,
'Tis not the lightning's quivering spire,
'Tis not the sun's ascending fire.
And now, as nearer speeds their march,
Expands the rainbow's mighty arch;
Though there has burst no thunder cloud,
No flash of death the soil has plough'd,
And still ascends before their gaze,
Arch upon arch, the lovely blaze;
Still as the gorgeous clouds unfold,
Rise towers and domes, immortal mould.
Scenes that the Patriarch's vision'd eye
Beheld, and then rejoiced to die;—
That, like the altar's burning coal,
Touch'd the pale Prophet's harp with soul;—
That the throned Seraphs long to see,
Now given, thou slave of slaves, to thee!
Whose city this? What potentate,
Sits there the King of Time and Fate?
Whom glory covers like a robe,
Whose sceptre shakes the solid globe,
Whom shapes of fire and splendour guard?
There sits the Man whose face was marr'd,
To whom Archangels bow the knee,—
The Weeper of Gethsemane!
Down in the dust, aye, Israel, kneel;
For now thy wither'd heart can feel!
Aye, let thy wan cheek burn like flame,
There sits thy glory and thy shame!

For the Methodist Magazine.

IN MEMORY OF LANCASTER AND HARRIET.

This feeble tribute to departed worth
Affection claims, and friendship draws it forth:—
Feeling inadequate, was long deterr'd,
And to remain in silence had preferr'd.

But warmly urged by one whose spirit bow'd
In calm submission to the chast'ning rod,
The muse at length submits—a parent sues,
Nor longer will admit of an excuse.

Two years and more, have in succession sped,
Since Lancaster and Harriet's spirits fled
From the bleak winds & boist'rous waves of time,
To meet with rapture in a milder clime.

A favour'd muse—the lovely Harriet's friend,
An early tribute to her memory pean'd*—
For him who all her joys and sorrows shared,
Friendship as yet no tribute hath prepared.

But oh! what need of verse or friendly muse,
To speak their virtues, or their worth diffuse?
On the fair tablet of each kindred breast,
Indelibly their virtues are imprest.

Fond retrospection points to happier days,
Views them possess'd of innocence and grace;—
Two blooming flowers, alas! but bent awhile,
Then call'd t' enjoy their Saviour's endless smile.

Short was their date, but they were well employ'd,
Nor misimproved the mercies they enjoy'd;—
The much-loved Harriet first her breath resign'd,
In her each grace and virtue were combined.

Her partner and her children—those dear ties,
Meekly gave up for more substantial joys,
And in expiring life preferr'd the prayer
That Heaven would make them its peculiar care.

The husband, watching o'er the couch where laid
His earthly treasure, raised his languid head,
Clasping his child, with tenderness exclaims,
My Harriet's benediction rests on James.†

The last sad solemn scene, alas! drew on,
To sever hearts by love cemented one:—
Harriet, her parents' joy,—her husband's pride,
Met the embrace of death, and calmly died.

Now a sad void was felt—the consort gone—
His sorrowing heart essay'd, "Thy will be done;—
My children yet remain, my infants live,
And for their sakes this anguish I survive."

Vain the attempt—the fabrick soon gave way,
Where grief corrodes, the props apace decay;—
All human skill was tried, but no reprieve,
None but the Great Physician could relieve.

In the last moments of expiring life,
A heavenly transport banish'd ev'ry grief:—
Love, pardoning love, his broken heart sustains,
And this support his dying voice proclaims.

His solace now was Harriet's favourite hymn,
Like her, he too was passing Jordan's stream;‡
Favour'd like her with grace in Christ provided,
Lovely in life, in death were not divided.§

* See Methodist Magazine for 1824, p. 200.

† The oldest of the two children—the youngest survived the parents but a few months.

‡ The hymn beginning "On Jordan's stormy banks I stand," was repeated with evident joy, by Harriet, just before her death—and the same hymn was, at the pressing desire of Lancaster, sung near his bed, by a few select friends, shortly before his departure.

§ The text preached from at their funeral, or rather on the occasion of their death, in the John-street Church, was from 2 Samuel i, 23.—"Lovely and pleasant in their lives, and in their death they were not divided." See Methodist Magazine for 1824, p. 161.

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DIVINITY.

INSTABILITY IN RELIGION: A SERMON,

BY THE REV. SAMUEL DOUGHTY,

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HOSEA vi, 4.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

THIS is a world of changes. Nature preserves the identity of her appearance but for a transient period. The opening loveliness of spring expands into the maturity of summer, dies in the shrivelling blasts of autumn, and is buried beneath the descending snows of winter. Now every scene is decorated with grace and beauty, and the eye of sensibility gazes enraptured on the fair creation. But soon the howling tempest passes over it, and mourning and melancholy take the place of joy.

The same mutability characterizes all the conditions of human life. Cities wax and wane in their splendour. Kingdoms arise out of hamlets, and their power and glory are felt and seen from afar: but crushed by their own weight, or by the power of others, they return to hamlets again. The grasping hand of avarice heaps its frozen treasures; but the melting touch of prodigality dissolves them. Prosperity gathers within the circle of her cheering rays thousands that fawn around her; but adversity interposes her sullen cloud, and raises her tempest voice, and the spell is broken. Tyrants raise themselves to thrones by cunning or cruelty; but soon by cruelty or cunning other tyrants dethrone them. The hero entwines his brow with a thousand glories; but disaster or death ultimately rifles him of them all. To-day we taste the sweets of happiness; to-morrow the beloved draught is dashed from our lips. In the morning health sheds her graces upon us: but they wither with the declining sun; and upon the cheek where glowed her mantling blushes, are spread the pallid hues of death.

The principles of men are as fluctuating as their circumstances. Like the chamelion, man receives the hue of every vice with which he comes in contact. Or pliant like the osier, his principles bend beneath the power of custom, shape themselves to his circumstances, and become the vile pander of his worldly weal. Men indeed are seldom what they seem to be. The appearance is but too unfrequently the fair representation of the heart. Their specious virtues glare upon us like the brilliant meteor; but they recede as rapidly from the hand that would define their shape or analyze their nature. Nor is this wonderful; for real virtue cannot build on human principles: her only legitimate and enduring

basis is the *fear of God.* And this foundation is not laid,—or laid too slightly for permanent good,—in the unrenewed heart. The effect must necessarily have some resemblance to its cause: the outward practice, therefore, will, to a great degree, conform to the inward principle. If the one shall fluctuate, the other will, of course, want permanency. If the fountain withhold its supplies, the retiring stream will leave its channel empty and bare. The pulse is motionless when the heart is still. To this cause must doubtless be attributed the great diversity, and numerous fluctuations, in human conduct. If there be, indeed, any identity in the human character, it must be sought in the characteristics of the *fallen man,* where they will be found *permanently bad.* If there appear to be any change for the better, its cause must be sought in the conflict of opposing principles; or, rending the disguise, you will detect the lurking principles of falsehood and deceit.

How seriously is it to be lamented that this unsteadiness of moral principle should ever cross the thresholds of piety, and find a harbour in the "tabernacles of the righteous!" Alas! while reason, enfeebled by her fall, blushes at her own enormities, piety also weeps over the sins which have stained the purity of her mantle. Let scrutiny pass her detecting finger along the pages where is recorded the history of Jehovah's "peculiar people:" Oh! how many fearful pauses will it make in the exposure of their apostasies and crimes! How will the blood curdle around the pious heart, as it contemplates the overwhelming judgments which overtook their impiety, involving their peace and hopes in one general and fearful ruin! And how should the unstable lift up a deprecating eye to heaven, lest the infuriate storm should reach even unto them!

In the text we have an affecting representation of Jehovah, pausing in his judgments upon his people, as if he were at a loss how to proceed with them. "When *justice* was about to *destroy* them for their iniquity, it was prevented by their *repentance* and *contrition:* when *mercy* was about to pour upon them as penitents its choicest blessings, it was prevented by their *fickleness* and *relapse!*" These things induce the just and merciful God to exclaim, *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.*"*

What a picture of fickleness and instability do these glowing and beautiful figures exhibit. What more easily scattered than the fleecy clouds of morning? What sooner disappears than the evanescent dew drop?†

* A. Clarke in loco.

† From the time of harvest, that is, from the middle of April to the middle of September, it neither rains nor thunders. (Prov. xxvi, 1. 1 Sam. xii, 17.) During the latter part of April, or about the middle of the harvest, the *morning cloud* is seen

Let us apply to ourselves this description of Israel's piety:
Inquire into the general causes of our instability: and
What we ought to expect at the hand of God on account thereof.

I. Let us apply to ourselves this description of Israel's piety.

Had the Jews, at times, a show of piety so far that it could be compared to the loveliest objects in nature? So in the present day there is a great appearance of piety in the world. Christianity is no longer an "abhorring unto all flesh." She is not now the object upon whom the ponderous arm of persecution descends with malignant and deadly rigour;—around whose hated subjects is kindled the destructive flame. The tears of the martyr have long since been exhaled from the earth, and his groans hushed into silence. The instruments of his torture are mouldered into ashes, and the retribution of heaven hath overtaken his oppressor. The record of his sufferings alone remains, the memorial at once of his virtue, and of the perilous times through which the religion of Jesus has made its triumphant way. If from the dungeons of the now expiring inquisition, or from the tortures of bigoted intolerance, a groan of oppression reaches our ear, the heart wakes up from its slumber of peace, and pouring forth the torrent of its holy indignation upon the cruel oppressor, awes him into mildness. Christianity needs not now to court the clemency of hostile princes, nor to go in quest of her apologists. The former sacrifice upon her altars, and range themselves under her sacred banners: the latter come unsought, a multitudinous, immoveable phalanx, upon which the weapons of infidelity can make no impression. Their arguments are multiplied with ease; their triumphs are cheaply purchased; and over their fallen or flying foes, they wave their victorious banner in proud defiance. Nay, intolerance has shifted sides: wo to the daring and luckless arm that dares assail the truth! its only safety lies in absolute surrender. Christianity, alas! is now the "Diana" by which the *craftsmen* live. Ministerial robes, it is to be feared, are too frequently made the covering of a vile ambition, or the pander of a viler passion—"the lust of pelf." Hands that should distribute the "bread of life" to perishing souls, basely neglect their sacred charge to administer to the

early in the morning, which disappears as the sun ascends above the horizon. These bright fleecy clouds are without water, and are easily carried away by the winds. From the Jewish month Sivan, through the entire months of Tammuz, Ab, and the former part of Elul, corresponding with our months of May, June, July, and August, not a single cloud is to be seen; but during the night, the earth is moistened by a copious dew, which in the sacred volume is frequently made a symbol of the divine goodness. (Compare Gen. xxvii, 28, and xlix, 25, where the *blessing from above* is equivalent with dew. Deut. xxxii, 2.; xxxiii, 13. Job xxix, 19. Mic. v, 7.) In Arabia Petrea the dews are so heavy as to wet to the skin those who are exposed to them: but as soon as the sun arises, and the atmosphere becomes a little warmed, the mists are quickly dispersed, and the abundant moisture which the dews had communicated to the sands, is entirely evaporated.

Horne's Introduction, vol. 3, part i, chap. 2, page 32.

unhallowed appetites of corrupted nature. Hearts that should burn with humble love and holy zeal, and yearn with tenderest pity over the miseries of men, and hasten to relieve them, are too often found "nests of unclean birds" throbbing with unholy desire, disordered by tumultuous passions, sensualized and imbruted. Oh! there is a burning zeal for Zion abroad in the land!—it flames from the sacred desk—it rises from the altars of charity, but ah! too often it betrays the smoke of human ire; the warmth of sectarian, interested feeling.

How vast and intricate is the machinery of our religion. "Wheels within wheels" almost endlessly multiplied. Appellations with difficulty are fabricated for the distinction of her sects and societies. The year has hardly days enough for the celebration of her various anniversaries. How numerous and diffusive are her charities! They are obtained by every lawful expedient: they are scattered over the four quarters of the globe: they are recorded on the pages of every public print, where the emblazoned virtues of the munificent ostentatiously obtrude themselves upon the uninquiring eye. Oh, in these prosperous days who would not be a Christian! The narrow way is wonderfully widened; its rocks are hewn to pieces; its thorns are consumed; and the unshodden traveller walks therein uninjured! Storms and tempests no longer assail the heaven-bound mariner, but he sails on a peaceful and a flowing sea! Ancient apologists could say to their oppressors, "We were but of yesterday, and we have filled your cities and towns; the camp, the senate, and the forum."* But now,—"O tell it not in Gath!"—we can point to the theatre, to the ball room, to scenes of light amusement, to public shows, and races, and there single out—if their numbers forbid not—the professors of our religion! O yes; there is a show of piety in the land! But ah! her lovely mantle hides many a sensual soul.

But let us deal honestly. While we aim the shaft of merited censure at others, let us not shrink from the keenness of its point. Let us not be sensibly alive to the mote in our brother's eye, while we are blind to the beam that darkens our own vision. We, too, have our professions; and in some instances are they not high and sounding? We have our privileges, and they are numerous and exalted. We have our duties, and they are various and important. We meet in the sanctuary: we assemble in the house of prayer: our voice is heard in the detail of experience: our bread is broken in the feast of love: the very groves re-echo with the gospel's joyful sound, while prayer and praise are carried aloft upon the air. O yes; as a people we have the "*form of godliness*;" and, may we not add, the "*power thereof?*" But still there is but too much room for censure. Alas! all that name the name of Christ are not careful to "depart from all iniquity;"—they do

* Tertullian, anno domini 190.

not "adorn the doctrine of God their Saviour in all things." O, if we but "obeyed from the heart that form of doctrine" delivered to us in our most excellent discipline; if we were careful to practise its self-denying "rules;" if we aspired to elevate our character to the exalted standard it establishes; then would we be without reproach, or reproached only "for the name of Christ." Calumny and base detraction—the only forms, thanks to our wholesome laws, which persecution dares assume—might hurl upon us the shafts of their impotent malice; our names might be "cast out as evil;" but then it would be "for righteousness' sake;" and we could "rejoice and be exceeding glad," because of the greatness of our "reward in heaven." But let me bring this subject home to the hearts of this congregation. As individuals, if our piety were called in question, would not some of us feel ourselves offended, and our love for the questioner diminished? And do we not sometimes contemplate with complacency the fancied esteem in which our piety is held? And shall we be deemed offenders against Christian charity, if we admit it possible that some of us may esteem ourselves "rich and increased in goods," having need of nothing, not knowing that we are "wretched, and miserable, and poor, and blind, and naked?" O that this audience would examine closely! O that they might not shrink back offended from the picture that remains yet to be drawn!*

Secondly. The Jews had a show of piety; and sometimes their piety was real. But alas! it was short lived—it was of momentary duration. As the morning cloud, and the early dew, it vanished. Occasionally, they were humbled under the corrective severities—the fearful judgments of God. Then, like impious Ahab, they would clothe themselves with sackcloth, and roll in the ashes of humiliation. Bodily austerities, though in the eyes of man possessing seeming virtue, have no atoning merit. They cannot appease the anger of an offended God, nor allay the anguish of a broken heart. "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Their repentance, however boisterous, was usually transient. It resembled the upland torrent rushing from the hills in a storm: that rolls its impetuous current onward with furious roar: but when the clouds hold up their rain, the torrent ceases its running and leaves the channel dry. They cowered beneath the bursting storm; they wept, they vowed, they prayed. But when the divine judgments had passed over, and the smiles of reconciliation had spread peace and serenity around:—when the thunder, and the lightning and the whirlwind were forgotten in the calmness that ensued, the Israelites forgot alike their fears and their vows, and relapsed again into crime.

* The substance of this discourse was preached 1826.

And how is it with ourselves? Do the features of their religious character bear no resemblance to our own? Oh! we are too much like them. We sit under the preached word—and it is often "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." We have partial views of our guilt; our feelings are excited; we are affected; we tremble; we weep; we make resolutions to reform, and for a while we are devotional. But alas! our feelings soon subside; our sky is soon overcast; our views are soon involved in darkness; and our feeble, extorted resolutions, fall easy victims to our old besetments. The fervours of our devotion settle into lukewarmness, or are chilled into cold formality. Our piety yields to the influence of this vain world. Our light is lost in the moral gloom that surrounds us, or transmits a trembling inefficient ray. Our religious principle possesses a reprehensible flexibility in accommodating itself to circumstances. Our comfortable feelings are but momentary, and passing off they leave the heart a prey to sadness. From the elevation of our transient ecstasies, we sink deep into gloomy depression, as if our faith, collecting its feeble forces, expended itself in one last and desperate effort. Our hopes sink in the hour of trial; the foundation is removed from beneath us, and we are left at the cruel mercy of every torturing fear, the sport of every foe, and the victim of every temptation. Perhaps our religion may seem to stand firm under prosperous circumstances, when all is calm, serene, and peaceful: then it may look lovely as the cloud that floats across a morning sky big with the promise of refreshing showers; or beautiful as the early dew that trembles on the blossoms of spring; but as the cloud is driven before the rising storm, and the dew is evaporated by the ascending sun, so will disappear the seeming loveliness of our piety in the hour of its trial.

Can we not recollect, beloved, the solemn vows of reformation, which the trying hour of affliction wrung from our agonized lips? Then the importance of worldly good dwindled into nothing: the world and its false glories faded into a desolate blank: the unwilling hand let go its grasp of earth, and would fain have fixed it on heaven. Oh! how awful it seemed to die! how dark—how dreadful appeared the grave! how thick the gloom that settled upon the valley and shadow of death! The sea of eternity rolled onward its frightful waves, beat into fury by the wrath of God; while every succeeding billow threatened to sweep us from the shore of time, and bury us in the interminable deeps of despair. Then "I looked on my right hand, and beheld, but there was no man" could deliver me. "I cried unto the Lord with my voice: with my voice unto the Lord did I make supplication." "Like a

crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes failed with looking upward."

Where, oh, where, now, are the vows of that fearful hour ? Ah ! you may have consigned them to forgetfulness ; the busy cares of life may have crowded them from your thoughts ; you may have buried them beneath the heap of your subsequent transgressions ; but the day of judgment will bring them to your recollection—in fearful array before your terrified and shrinking souls !—Go, anticipate that time ; " pay that thou hast vowed. Salvation is of the Lord."

Thirdly. The piety of Israel was productive of no lasting benefits. As is the cause so is the effect. Morning clouds and early dews are too transient to leave lasting blessings behind them. Their appearance is fair, but they deceive the expectation : they promise much, but accomplish little. The Jews were Jehovah's witnesses to surrounding nations. He placed them as a beacon on a lofty hill, to guide the wandering steps of a world involved in deepest darkness. They were the depositary of his sacred truth ; the medium through which the knowledge of the " only true God" was to be communicated to an idolatrous and degraded world. But alas ! their rebellions, and idolatries, and wickedness, sunk them, too frequently, to the level of the vilest nations, and blended them in one undistinguishable mass of turpitude and wretchedness. Their example lifted not the world to the elevations of piety :—it attracted but few wandering souls to the living God. But the vices of an abandoned world ensnared them : they resisted not its influence, and it dragged them down into shame and ruin.

Thus it is with doubtful, unstable, transient piety. Who are convinced of its reality ? Who are converted by its influence ? Who are won by it from the destructive ways of sin, to the service of the living God ? How many of our children can we number among the sons and daughters of Sion ? How many of our servants are the freemen of Jesus Christ ? And who among our neighbours are indebted to the instrumentality of our holy example for their conversion ? " The ways of Zion do mourn because none come to the solemn feasts : all her gates are desolate : her priests sigh, her virgins are afflicted, and she is in bitterness." Why is it thus ? Our guilty hearts may fly to the subterfuge of carnal reasoning. We may plead the impotency of man ; the freeness and sovereignty of grace. We may seek our apology in the pages of inspiration, where it is written, " No man can come to me, except the Father who hath sent me draw him :" " Paul may plant, Apollos water, but God must give the increase." Without controversy, let it be granted : there is no power, there is no merit, in human agency, unconnected with grace. The mind of man is too dark to conceive, and his arm is too weak to accomplish, the salvation of the meanest of his fellows. " Salvation is of the Lord." The sublime

purpose of human salvation originated in the wisdom and the will of God the Father. It is brought within the grasp of sinful man, by the passion, and death, and mediation of Jesus Christ, the Son of God. It is brought unto the heart of him that believeth, by the divine efficiency of the Holy Ghost: the lineaments of the divine image—the principles of the divine nature, are traced upon the yielding soul, by the unassisted finger of God. For the Christian is "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." What then? Is the instrumentality of his creatures hereby excluded? We learn from the word of God, and common experience, that it is not. In accomplishing this grand purpose, Jehovah disdains not to press into his service the various agents to whom he has given being. Heaven pays its glad and ready tribute to earth's Redeemer, and its adoring hosts become "ministering spirits sent forth to minister for them who shall be heirs of salvation." Hell's fallen tyrant and his minions, the inveterate foes of heaven, often see their darling purposes overruled for the believer's interest, and the sinner's salvation. Air lends its winds; ocean its waves; earth opens her capacious bosom; the sky hangs out its thousand lamps; and man, the secondary agent, applies them to his purpose. From the highest seraph that veils his face before the throne of God, down to the vilest worm that winds its tortuous way through earth's smallest perforations, we have the measure and the variety of the instrumentality which God condescends to use in the establishment of the Redeemer's glory, and—deem not the sentiment absurd—man's salvation.* And if so, is it vain to suppose that he should use in this great work the instrumentality of believers themselves? "Brethren, if any of you do err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." The union of the divine and human natures in the person of Jesus Christ, so necessary for the redemption of the world, is to us an abiding assurance that, "in bringing many sons unto glory, the Captain of their salvation" requires the humble service of his followers. Viewed in this light, the instrumentality of man, though in itself of humble character, appears stamped with the highest dignity and importance.

Beloved, let us not deceive ourselves; these excuses are mere subterfuges into which we would retire from the consciousness of our responsibility, and from the cries of offended conscience. But we do not remove the danger when we retire from the light: we do not abolish truth when we close our eyes against it: and our guilt may remain long after we have become insensible to it. We are placed here for the illumination of this dark world;† but our light is dim—its rays are feeble and transient. We are here to

* Luke xxii, 60—62. Jonah iv, 7. † Matt. v, 13—16. Philip. ii, 14—16.

amend the corruptions of mankind, and to preserve the world from decay and ruin: but our salt has lost its savour. It is our office to call off their attention from earthly to heavenly things; to direct them to the "Lamb of God that taketh away the sins of the world;" to "allure to brighter worlds, and lead the way." But the fire of our zeal is extinguished, and sinners perish around us. Our love has ceased to warm—it enlivens not: alas! it warms not our own hearts; it were strange indeed, if it enlivened the hearts of others. Our goodness is as a morning cloud, and as the early dew it goeth away. Good men behold us, but they turn aside to weep. Angels look down upon us, but their golden harps are strung to notes of sorrow. And Jesus too, that "friend that sticketh closer than a brother,"—ah! he points to his lacerated limbs,—to those wounds which our sins have opened afresh: "Is it nothing to you all ye that pass by? behold, and see if there be any sorrow like unto my sorrow." And Satan, and the hosts of hell,—oh, how do they triumph! and inflated with success, how do they aim at laying our heritage waste, and making it desolate! While the wicked sneer at our professions, and, emboldened by our example, sin with a more daring and presumptuous hand.

II. Let us inquire into the reasons why it is thus with us:—What are the causes of our instability?

Shall we ask whether Jehovah is changed? "Hast thou not known? I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Shall we inquire whether the word of God is altered in its character? It is still "the power of God unto salvation to *every one that believeth.*" Or the Holy Spirit? It is still his office "to convince the world of sin, of righteousness, and of judgment;" and he is the "Comforter that abideth for ever." Or the Lord Jesus Christ? He is "the same yesterday, to-day, and for ever," and "ever liveth to make intercession for us." Or is the change in our religious institutions? O, no: for the humble, and the sincere, and the devoted, are still blessed in the use of them.

Shall we attribute our instability to the lukewarmness, or the impiety of those who surround us?—is it the fault of others? It may be so in part, but it cannot be altogether. It is common for persons in a state of spiritual languor and declension, to criminate others, and wish to involve them in one common blame. To extenuate their own offences, they will grasp at the slightest defence; and charity, veracity, and common justice, are but too often sacrificed by their unsparing hand. At such times they readily attribute their want of success to wrong causes;—to any cause but the proper one. How often they charge their faults upon the *circumstances of their condition;* upon the *infirmities of their nature!* But once admit these pleas; let them stand good; give general license for their use; and you open wide the door for all extravagance and

crime. Then the drunkard will plead his appetite invincible and resistless, and his shaking hand will grasp more firmly the bowl of intemperance and death. Then the midnight thief, with bolder step, will invade your dwellings, rifle your possessions, and offer as his excuse a natural, uncontrollable pruriency to theft. The sanguinary assassin will plead his clamorous wants—his stern necessity, or his native thirst for blood: the vile seducer, the impetus of tumultuous passions: avarice, grown more unfeeling, will wring tears and groans from penury: foul mouthed slander scatter wide her pestilence: every house become a brothel of licentiousness; and the wide world one vast den of thieves—a perfect "aceldama;" a scene of strife and death, from which virtue and peace will be violently driven, and every guardian angel turn away in horror. Then men would be bold to arraign the justice of God before their impious tribunals, and presumptuous reason sitting in judgment, would consign his perfections to the "blackness of darkness for ever." Or they might plead at the bar of the final judgment these self same circumstances and infirmities as reasons for impurity. Christian! that charity which "hopeth all things" and "hideth a multitude of sins," allows thee, nay, commands thee, in extenuation of another's fault, to urge this plea: but she allows thee no mantle for thy smallest faults; she bids thee slay them with an unsparing, unregretting hand, or tremble for thy safety. She would bare thy heart, to the eagle eye of scrutiny, and lay open all its motives, feelings, views, and purposes. "Judgment also will" she "lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The mind that can fly to a subterfuge like this, is dark in its views, weak, if not vitiated, in its moral principle, and exposed to imminent danger. However we may lament the existence of such hinderances, they can afford us no solid excuse for our sinful defects of character; nor are they, ordinarily, insurmountable. For, in whatever situations we may be placed by Jehovah, or whatever infirmities may be attached to our nature, we shall, if we seek it, find his grace sufficient. If we rush, contrary to the leadings of Providence, into situations which are unfavourable to piety, we must expect to suffer; yet even here, if we implore his grace, it will not be withheld from us.

But, surely, the Christian should act a nobler part than tamely to yield to the influence of hostile circumstances. Is it thus he would exhibit the loveliness and efficacy of our holy religion, by presenting her to the world as a fallen captive, trampled upon by temptation, sullied by sin, and the prey of a thousand sorrows? Was it for *such* a religion that the mysteries of redemption were planned in the councils of heaven ere "the morning stars sang together, and the sons of God shouted for joy?"—for which the

"Almighty's Fellow" became a "man of sorrows," and "humbled himself even to the death of the cross?" Ah! if it be so, well may the skeptic doubt, the scoffing infidel deride, and the philosopher triumph, while they tell you of the superior religion of Epictetus, Plato, or of Socrates. Over the advocates of such a religion, the moralist shall gain an easy victory; while over the religion itself, and all its subjects, "the god of this world" may hold triumphant sway.

The religion of Jesus, by such professors, is represented unfairly. As truly may you behold the silvery brightness of the moon through the dark cloud that veils her glory; or the dazzling resplendence of the sun when an interposing body shrouds him in darkness, as to discover the true nature, and superior excellences of our holy religion, in the lives and conduct of unstable professors. The religion of the gospel is not dragged down the slave and victim of every adverse circumstance. She triumphantly ascends above her foes, and like her glorious Author, keeps the "powers of darkness beneath her feet." "For whatsoever is born of God *overcometh the world;* and this is the victory that overcometh the world, even *our faith.* Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "Enoch walked with God" during three hundred and sixty years, in the midst of prevailing corruption, and "had the testimony that he pleased God." Abraham was tried in the most tender and vulnerable points; yet "he staggered not through unbelief," but obtained an "exceeding great reward." Job held fast his "integrity" in the midst of unparalleled afflictions. David's heart was "fixed," even when "chased as a flea" among the mountains. Ferocious beasts diminished not the faith of Daniel. The furious flame impaired not the confidence of the Hebrew children. And "time would fail to tell" of those "who had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented:"—yet "all these obtained a good report through faith."

Religion has her subjects among all ranks and classes of men, in every possible condition, and under every possible circumstance; and patterns of piety may be found in them all. It is folly, therefore, for any to allege such excuses for the imperfection and instability of their piety. Innumerable witnesses will condemn them, and their own consciences will echo back their condemnation. Let these persons examine closely, and doubtless they will soon discover that the fault is *with themselves*—in their own hearts.

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF JOSEPH MARTIN, A LOCAL PREACHER.

To the Editors of the Methodist Magazine.

IN compliance with the special request of the widow and friends of the deceased, I send you for insertion the following brief memorial of our respected brother, Joseph Martin. Yours in the bonds of Christian regard,

Schenectady, Dec. 1, 1826. GEORGE COLES.

"Let not ambition mock *their* useful toil,
Their humble joys, and destiny obscure:
Nor grandeur hear, with a disdainful smile,
The short and simple annals of the *poor*."——GRAY.

DIED, in this city, on Monday the 16th of October, 1826, the Rev. JOSEPH MARTIN, local preacher of the Methodist Episcopal Church, in the 36th year of his age.

He was a native of England, and was born in the parish of Ewhurst in the county of Sussex, where he lived until the year 1819, when he embarked for America.

His parents were once in affluent circumstances, and in the days of their prosperity were members of the established church; but in the latter part of their life they experienced a reverse of fortune, and then they became more intimately acquainted with "the sect every where spoken against," and not only acquainted with them, but attached to them and their doctrines. Joseph's father gave the ground on which to build the chapel, and his mother became a member of the society.

Joseph, however, was born before this change took place, and was "baptized" according to custom, by the parish priest. Nay farther, he was even "confirmed," as it is called, by the bishop himself; and yet all this, as he afterwards believed, did no more than make him a *nominal* Christian. "Foolishness," says Solomon, "is bound up in the heart of a child." It was so in Joseph's case; and the everlasting truth, in all its force, stood out against him, constantly urging its unyielding claim, "Ye must be born again." After "confirmation," Joseph approached the table of the Lord, and it was then, as I have been told, that the Spirit of God fastened upon his mind the solemn truth, "Thou hast neither part nor lot in *this* matter, for thy *heart* is not right with God."

Under the preaching of a Methodist minister his understanding was more fully enlightened, and his conscience completely awakened to a sense of his danger; and God, "who worketh all things after the counsel of his own will," saw fit to manifest himself to Joseph as a sin pardoning God, while he was riding in a cart on the road. Then it was that Jehovah passed by, and proclaimed himself to the penitent, "the LORD, the LORD God, merciful and gracious, long suffering, and abundant in goodness and

truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." Then was fulfilled that scripture, "Behold I make all things new." The heavens wore a smiling aspect, and "the earth was full of his praise." It was on a "Good Friday," as the day is rightly called by the venerable church alluded to, and he always remembered it with peculiar pleasure afterwards, and esteemed *that day* as the day in which he was "born again," and the *best day* of his life.

Before his conversion he followed the giddy multitude doing evil, and sought happiness in the deceitful pleasures of an alluring world. But when divine grace had changed his heart, he chose other associates and other pursuits: and it was not long before he could say from his very heart, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

He joined the Methodist society in Ewhurst, and was diligent in the use of all the means of grace within his reach, working with his hands by day for the bread that perisheth, and by night in prayer meetings at home and abroad, for that which endureth unto eternal life. He was much esteemed by his classmates, and after a while was promoted to the office of a leader, which he filled with honour, and the duties of which he discharged with fidelity and acceptance. He afterwards became an exhorter, and finally, about a year before he left his native place, had his name enrolled on the local preachers' plan, according to the usages in that country. In that capacity he came to this country about seven years since, and continued to exercise his gift until called by his last sickness to put up his sword, and "cease at once to work and live." He brought with him his "plans and tickets," and a "Book of Common Prayer;" but it was evident from the use he made of them, that he did not value the former as "precious relics," or the latter as a necessary help to devotion, for the Spirit of God had taught him that something more than a *mere form* was necessary in order to worship God acceptably: and he well knew, that unless the name be written in the Lamb's book of life, all registers, recommendations, and tickets, are vain. These, therefore, he regarded only as passports from one society to another, and as a sort of credentials by which he expected to be acknowledged as a Wesleyan Methodist.

His education was by no means liberal, nor were his talents considered, in a literary point of view, of the first or even second order; but when he preached it was with demonstration of the Spirit and with power; and when he prayed, "the heavens gave forth rain," and the heritage of the Lord was blessed under the labours of his servant. And moreover he possessed excellences and recommendations which are greatly to be preferred to splendid talents or literary fame. Some of these I shall enumerate.

1. *An unblemished character.* Those who knew him best, in this country and in that from which he came, unite in their testimony, that of him they knew no harm; and no "slur," to use their own phraseology, fell upon his moral character since he professed the religion of Jesus Christ. In this respect he lived in all good conscience in the sight of God and man.

2. But his virtues were not only of a negative cast; he possessed positive excellencies; integrity and uprightness, industry, temperance, and economy. Deadness to the world, and zeal for the glory of God, were conspicuous traits in his character. He was well aware that if a professor of religion provide not for his own, he hath denied the faith, and is worse than an infidel; and as no "slur" fell upon *his* character, so he was careful to bring no stain upon the religion of Christ Jesus, nor give occasion to the enemy to speak reproachfully.

3. He was a tender hearted and an affectionate husband, a kind and indulgent parent. It was his delight to anticipate their wants, and to lessen, if possible, their afflictions. Of him it might be said, as Dr. Watts said in his elegy on Sir Thomas Abney, "He more than doubled all their joys, and half sustain'd their cares."

4. Undeviating attachment to the cause of God, and unabated love to the dear Redeemer, were not less conspicuous in his character, than those virtues that adorn the man. As a Christian he was *sincere* and *humble*, *uniform* and *persevering*. And though born in a country where *shouting* does not obtain to the extent it does in this, yet when he was "born again," as he often said, he "shouted with all his might and strength," and in meetings was often lively and animated to a great degree, and when he found himself among a people who were not afraid of either noise or power, he could shout as loud, and feel as happy, as if he had been "brought out" in the tented grove, or converted on the camp ground.

5. In his last illness he was patient and resigned, and at seasons triumphantly happy. He was taken sick on Friday the 15th of September. On the Tuesday following his wife observed him weeping, and asked him the reason: he said he had heard a sound at the door, as of "harpers harping with their harps," and that it was to him the most heavenly music he ever heard in his life; that the angels were come for him, and that he must leave *them*, meaning his wife and family. From this time he uniformly declared he was going home, and seemed to have given up the world and all its concerns. The thoughts of leaving wife and children, though so dear to him in health, did not from this time seem to trouble him for a moment. His disorder seemed to be a fever of the typhus kind, and deprived him of his strength in a short time, and at intervals of his reason; which in part deprived his friends of that satisfaction which they otherwise would have taken in his

conversation as he drew near the close of life. But though at times delirious, he was often perfectly sensible; and then, not the cares of this vain world, but Jesus and religion, were his theme. On a sabbath afternoon during his sickness, when a few friends called in to see him, he desired them to unite in prayer and praise; they did so, and the presence of the Lord was sensibly felt. He enjoyed the exercises very much, and said, "it is like a little heaven below." On another occasion the following conversation took place: "Can you give up the world, and your wife and children?" "Yes." "Does eternity seem near?" "Yes, very near."—"How is the prospect?" "It seems as if I could see Jesus, smiling and bidding me come." "Is he precious?" "Yes, very precious." "Does death seem terrible?" "No." "Does the grave look gloomy?" "No." "Have you any fear?" "Not any." "Are you willing to die?" "Yes, willing to die, or willing to live; the Lord's will be done."

About a week before his departure, he said to his friend who was sitting by his side, "Come, I want to be going." "Where do you want to go?" inquired his friend. "I want to go and see Jesus," said he, "and enjoy him for ever." On the Friday night before he died, brother Platts and brother Brewer, and two or three of the sisters being present, they attended prayers with him. He got very happy, clapped his hands, and said, "O that I had strength to praise the Lord." When the brethren had done praying, he asked, "Are there no more to pray? Lord, take away," said he, "a man fearing and a devil pleasing spirit. Where there is no cross there is no crown: don't be afraid nor ashamed to own Jesus." On the Sunday night following, while brother P. was reading to him the fourteenth chapter of St. John, he exclaimed, "Is not this good religion?" "Yes," said his friend, "don't *you* call it good religion?" "Yes," said he, "I do." On Monday morning, the day on which he died, he pronounced, in a very audible voice, "This day is salvation come to this house;" but whether it was the echo of a word from heaven, or whether the passage had been running in his mind, could not easily be determined. The sound awakened his wife, who just before the break of day had dropped asleep. He continued talking in a connected strain, on the subject of the text he had pronounced, until every power of his soul seemed engaged in the delightful contemplation of speedy deliverance, and until exhausted nature could bear no more.

I visited him again on the day he died. He appeared to be in the last conflict. His countenance seemed to say,

> "Cease, fond nature, cease thy strife,
> And let me languish into life."

Judging it useless to attempt to converse with him, I proposed prayer, and had scarcely uttered three sentences, when I perceived

by his hearty "amen," that his whole heart and soul were still in the work. After prayer we sang "I'll praise my Maker while I've breath." He instantly joined in the words and time, and continued until the hymn was finished. His wife informed me, that some time previous to this he had said to her, "The sting of death is gone; blessed be God, who giveth us the victory through our Lord Jesus Christ." He departed this life about three o'clock in the afternoon, and on the day following his mortal remains were deposited in the Methodist burying ground in this city, to sleep with his fathers and brethren in the Lord until the resurrection of the just.

Brother Martin was beloved by his friends, and esteemed by his neighbours as a good man, and one that feared God above many. To live above reproach, and to go down to the grave without censure, is the lot of comparatively few. The man that walks with God, and has the testimony that he pleases him, is an honourable man; and few, it is believed, who knew Joseph Martin will deny him this honour.

MEMOIR OF THE REV. RICHARD BRYAN.

Communicated by the Rev. James O. Andrew.

Richard Bryan, the subject of the following memoir, was born April 30, 1759, at or near the place where the town of Cheraw now stands. At an early period of his life, his parents removed with him to the state of Georgia. Here they remained until Richard was about 17 years old, when they returned to South Carolina, where he continued to the day of his death. Of the circumstances of his early life we can say but little; we have learned, however, that when he was about twelve years old, the Spirit of God visited him with gracious influences, causing him to feel the necessity of religion, and leading him to pray. These impressions continued until the commencement of our revolutionary struggle. Being then about 18 or 19 years of age, he entered the American army, and soon lost, amidst the dissipations of a camp, the serious impressions which had formerly affected his mind. With the events of his life during the time that he was a soldier, we are not sufficiently acquainted to make them the subject of particular remark; we only know that he was taken prisoner by the British, and that, after remaining with them some time, he contrived to make his escape, and returned in safety to his friends. At the close of the war he settled himself in Colleton district, and continued in the same neighbourhood till the day of his death.

About the year 1786, the Rev. Isaac Smith, the first Methodist preacher who visited that part of South Carolina, preached in a school house in the neighbourhood in which Mr. B. lived; here a small society was raised, of which several of his friends and rela-

tives became members; but he himself stood aloof until about the latter end of the year 1789, when the death of an only brother awakened him to serious reflection. The society in his neighbourhood was still small, and consisted chiefly of females, among whom there was no proper person to act as class leader. At this time the Rev. Aquila Sugg travelled on that circuit, who being about to make a new class paper, and noticing that Mr. Bryan had become more serious than formerly, ventured not only to enter his name on the class paper as a member, but appointed him leader of the class. With this Mr. Bryan was not well pleased, and ordered his name to be erased from the paper. "If you knew," said the preacher, "that your name was written in the Lamb's book of life, would you order it to be erased?" The reply was "No." This question alarmed him, and he resolved immediately to save his soul: he received the class paper, and for many years performed the office of leader, walking in all the ordinances of the Lord blameless. He was soon after appointed one of the stewards of the circuit, and in this very important and delicate situation, acquitted himself to the entire satisfaction of the church, and the preachers who at different times travelled on the circuit in which he lived. Not only was he diligent in his attention to the pecuniary interests of the circuit, but in the discharge of that equally important and more difficult part of a steward's duty, which refers to giving advice or admonition to the preachers, he acted in such a manner as to secure the veneration and love even of those whom he had occasion to reprove. As a class leader he was perseveringly attentive to his class, never neglecting to meet it, even if there were only four or five persons present.

After serving the church for many years in the two fold relation of class leader and steward, in 1807 he was licensed to exhort, and in the following year he was licensed to preach as a local preacher. He now sustained a new and more important relation to the church; but the same piety, and devotion to its interests, which had formerly characterized his conduct, still continued to attend him. His labours as a preacher were extensive, and highly acceptable and useful to the people among whom he preached. In the year 1812, he was ordained deacon by bishop Asbury; and in 1818, was ordained elder by bishop M'Kendree. These various offices he filled with dignity and usefulness, until it pleased Almighty God to remove him from scenes of earthly conflict, to rest in a more peaceful country.

But it was not only as a minister that he was respected and useful; he had acquired considerable knowledge of physic, which he made subservient to the welfare of the poor around him. When they were sick, they not only looked to him as their spiritual instructer, but they applied to him as their physician also: and he was always ready to render them his aid in either capacity. Nor

did his charity extend only to giving advice; he always kept a supply of medicine, which was administered to the poor, without money and price. For nearly twenty years, he served his country in various offices of trouble, without profit; such as magistrate, commissioner of the poor, and commissioner of free schools; in all of which he acted in such a manner as to secure the approbation of the community. And, in fact, we should hazard nothing in saying that few men, in this section of country, have enjoyed so large a portion of the confidence and respect of people of all ranks and denominations, as brother Bryan.

As a minister of Christ, he was judicious and zealous; his sermons were strictly evangelical, and gave evidence that they were the result of much prayerful meditation. He understood the doctrines of Methodism well, and loved to inculcate and recommend them, both by precept and example. He was diligent in preaching the word, not contenting himself with preaching in his own immediate neighbourhood, on the sabbath, but extending his field of labour to distant places, and esteeming it a privilege to be a co-worker with his itinerant brethren, in carrying the glorious gospel into those places where the people were sitting in the region and shadow of death.

As a member of the quarterly conference of Orangeburg circuit, he was peculiarly punctual in attending the quarterly meetings; and this punctuality continued to the last. The writer of this memoir recollects that brother Bryan, only a few months before his death, accompanied him to a quarterly meeting at a considerable distance from his residence: at this meeting he preached with great energy; and in the love feast, especially, his soul appeared unusualy animated. He told us that he had often met with us in love feast, at quarterly meetings; "but," said he, "I think this is the last quarterly meeting I shall ever attend with you; but, if I never see you more on earth, I expect to meet you in heaven; for," continued he, "I feel that I love God and his people." His presentiment proved correct; for he was never afterwards permitted to meet with us in quarterly meeting

If we view brother Bryan as a friend to the cause of Christ, and to his ministers, his character is admirable. He gave liberally of his substance to aid the cause of Christ, and his contributions increased in proportion to the increase of his wealth. His hospitality was unostentatious, but *plain, honest, and ample;* even the stranger who tarried with him for the night, *felt,* when he departed, that he had been with one who was not forgetful to entertain strangers. To the travelling preachers his house was well known as the *preacher's home;* and they always found in him a friend to advise, reprove, or comfort them, as occasion might require. Over the young preachers he watched with all the solicitude of a father; he corrected their errors, and administered consolation and en-

couragement, with becoming wisdom and tenderness: long will the kindness of Richard Bryan be remembered by those who have travelled the Orangeburg circuit. As he had consecrated his substance to God, the Lord remembered him for good; while he ministered to God's servants, to the support of his cause, and to the necessities of the poor, he yet increased in goods, and at his decease left his family in independent circumstances. But the Lord especially owned him in the conversion of his children; of whom five out of six have embraced religion, and are travelling the road to heaven.

For two or three years his health had been declining; he had experienced some slight attacks of palsy, and frequently told his family that he believed he should die with that disease. He was, however, occasionally able to preach, and sometimes rode a considerable distance from home, to attend different appointments for preaching. For a few months before his death, however, he had been mostly confined to his house; rarely going out to meeting, except to hear preaching at the meeting house in his own immediate neighbourhood. On the 1st day of March, 1826, he attended at this church, to welcome the preacher, who had just come into the circuit. Here he delivered an exhortation; as he did at the same place, two weeks after, when the assistant preacher came round. This proved his last public effort in the cause of God. That afternoon he appeared in as good health as usual, conversing with his accustomed cheerfulness; and at bedtime retired to rest, apparently as well as he had been for many months. After being in bed some little time, his wife heard him fall on the floor. She went to him immediately, and inquired what was the matter; he replied, that something was the matter with his mouth, his right hand, and right foot. She placed him on the bed as soon as possible, and began to alarm the family. He told her not to call them, but to lie down herself, adding that he should soon be better. These were the last words he ever uttered, although he lived until the 19th of the same month, when the Lord released him from the afflictions of this world of trial and sin. His funeral sermon was preached by the Rev. Elisha Calloway, from 1 Sam. ii, 30; "Them that honour me, I will honour."

He was one of the few worthies who received the early Methodist preachers, when every man's hand was against them. He lived to see the mustard seed become a great tree; and after witnessing, with increasing exultation, the triumphs of the cross of Christ, he descended quietly to the tomb, amidst the blessings of hundreds who knew and loved him. "The memory of the just is blessed."

MISCELLANEOUS.

SACRED CRITICISM.

Γνωριζω, *from* γνοω, *to know, and* Ειδω, *to feel, perceive, or to know.*

That words are now considered as arbitrary signs of ideas, needs no proof. But whether they were so from the beginning, admits of a question.

If we glance at the history of alphabetical writing, we shall be convinced that the first efforts to communicate thoughts by means of representative characters, were directed to ascertain a correspondence between the thing and the character selected to represent it. Afterwards certain letters of the alphabet stood for things: thus א (*aleph*) stood for an *ox*, ב (*beth*) for *house*, ג (*gimel*) for a *camel*, and so on of the rest. This is farther manifest from the well known fact, that the first letter of the Greek alphabet, (A, *alpha*,) represents the *beginning*, and the last, (Ω, *omega*,) the *ending* of time, or of any thing, and is so applied in Rev. i, 8. The same remark will apply to the first (א *aleph*,) and last (ת *tau*) letters of the Hebrew alphabet: hence some of the Jewish commentators affirm that את, which is generally understood as a particle, denoting the accusative or oblique case of Hebrew nouns, means in Gen. i, 1, the *substance*, the *beginning* and *ending* of the materials, out of which God formed the terraqueous globe. *Aleph*, א, also, as the pronominal affix, forms the first person singular of all the Hebrew verbs, as it is the first letter of the personal pronoun אנכי, *I*.

From the well known fact that all Hebrew roots are verbs of the third person singular preterite, the Hebrew language has been considered an *ideal* language, because all the words in the language are derived from verbs, which convey an *idea* of *action*; and in their first formation, when such a word was pronounced, the radical and active idea it was designed to express was immediately perceived. These words, therefore, were not originally, mere arbitrary signs of ideas, but there was more probably an intimate connexion between the words and the ideas they were designed to represent. Hence a name was given to such a thing or creature, because it was expressive of some action or quality of the creature or thing so named. Some words were also formed so as to make a correspondence between the sound of the word and the thing or circumstance it represented, as in the English words, *thunder*, *hush*, *guttural*. In those primitive times it may be presumed that the meaning of words was more fixed and determinate, being principally used to represent objects of sense.

In process of time, as the knowledge of mankind increased in the sciences and arts, words were not only multiplied, but their signification varied, being transferred from their literal to a figurative meaning. Hence the highly figurative language of Scripture, and indeed of all the ancient and oriental writers. Metaphors were taken from the objects of sense in order to represent spiritual subjects, and abstract or metaphysical ideas.

But perhaps one of the most perplexing difficulties in verbal criticism is the variety of senses in which the same word is used, and the application of different words to the same object. This has given rise to a misconstruction of an

author's meaning on the one hand, and to the multitude of synonymes in almost every language, on the other. To avoid error on this subject, it becomes necessary not only to ascertain the etymological meaning of a word, or its common acceptation as explained in the dictionaries, but also to have recourse to the connexion in which the word in question occurs, as well as to consider the time and circumstances of its being spoken or written, and likewise noting whether it be used in its primitive, secondary or accommodated, literal or figurative sense.

Under the influence of these remarks, let us endeavour to ascertain the meaning of the words prefixed to this article, as they are used in the sacred Scriptures; for though they come from different roots, they have undoubtedly a kindred signification. There may be, however, this difference: the one, ειδω, may refer more especially to the outward *sense* of seeing, and the other, γνοω, to the *mental perception*; though they are unquestionably often used in the same sense, as in a number of places the former word applies to the mind as well as to the body: see, for instance, 2 Cor. xi, 11, 31; John xxi. 15, 16; Heb. x, 30.

1. Ειδω signifies to *understand*, or to have a clear *perception* of any subject or thing; and corresponds in meaning, as it plainly does in its formation, to the Hebrew word ידע. They both occur in this sense in Ruth iii, 11, in the Hebrew Bible and the Septuagint translation: "For all the city of my people doth KNOW (ידע *Sept.* οιδς) that thou art a virtuous woman." The Greek word γνοω occurs in a similar sense in Matt. xxv, 24; "Lord (εγνων) I KNOW (that is, *I see*, or *perceive*) thee, that thou art a hard man."

2. It signifies to *approve of*, to take *delight in*. "For the Lord (יודע *Heb.* γινωσκει *Sept.*) KNOWETH the way of the righteous:"—that is, the Lord *approveth*, or *taketh delight* in the character and ways of the righteous. In Rom. viii, 28, the word occurs in a similar sense:—"For whom he did (προεγνω) FOREKNOW," that is, *approve* of beforehand, "he also did predestinate to be conformed to the image of his Son."

An examinination of those places where this word is preceded by a negative particle, or with a negation prefixed, will confirm this interpretation. "They have set up kings, but not by me; they have made princes, and I KNEW it not," Hos. viii, 4. Και ουκ εγνωρισαν μοι, that is, they were not such as *I approved of*; they neither consulted me in their choice of their rulers, nor did I approve of the character and conduct of those whom they elevated to those stations. In the same sense it undoubtedly should be understood in Matt. vii, 23: "And then will I profess unto them, ουδεποτε εγνων υμας, I NEVER KNEW you." I never *approved* of you as my servants; all your professions of love and attachment to me were hollow; and as to the "wonderful works" which you pretend to have wrought in my name, your pretensions are unfounded and false, for I never acknowledged you as my servants.

From the sense in which the word *know* is now generally understood, some have inferred from the above and similar passages, that the Almighty is not possessed of infinite prescience; but surely such an inference is wholly unauthorized from these passages, and is flatly contradicted by numerous others, as well as from every prophecy contained in the Book of God.

3. It is submitted whether the

words in Mark xiii, 32, ουδεις οιδεν, may not be rendered, "no man maketh known—no, not the angels which are in heaven, neither the Son, but the Father." This rendering would at least have the happy effect of relieving the passage from the charge of attributing ignorance to the Son of God respecting a very important event, and of making it harmonize with those scriptures which assert, that "in him were hid all the treasures of wisdom and knowledge." Allowing this rendering to be correct, the meaning would be, that the counsels of heaven did not permit that Jesus should at this time *make known* to his disciples when the day of judgment should take place.

4. In a great variety of places it signifies that sort of knowledge which results from experience. "O continue thy loving kinkness unto them that KNOW thee," Psa. xxxvi, 10. Those who properly *know God*, have arrived at this knowledge from an *experience* of his loving kindness. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he KNOW them, because they are spiritually discerned," 1 Cor. ii, 14. The plain meaning is, that such is the natural darkness of the human mind, that it cannot *discern, perceive*, or *approve*, of the things of the Spirit of God, until it be enlightened by that Spirit, and is thereby brought to an *experimental* acquaintance with God.

From Jones' Catholic Doctrine of a Trinity.

Why callest thou me good? there is none good but one, that is, God. Matt. xix, 17.

AN objection to the Deity of Christ is founded upon the *Greek*, which runs thus: Ουδεις εστιν αγαθος, ει μη εις, ο Θεος. *There is none good but* εις, one; and *that* (one) *is* ο Θεος, *God*. Whence it is argued, that the adjective εις being in the *masculine* gender, cannot be interpreted to signify one *being* or *nature* (for then it should have been EN, in the *neuter*) but *one person*: so that by confining the attribute of *goodness* to the single person of *the Father*, it must of course exclude the persons of the *Son* and *Holy Ghost* from the *unity* of the *Godhead*.

To say the truth, I think this is the most plausible objection I have ever met with; and I have sincerely endeavoured to do it justice. If it is capable of being set in a stronger light, any man is welcome to add what he pleases to it. For supposing the word εις to signify *one person* (and in that lies the whole force of the argument) then if *one person* only is *good*, and that person is *God*; it must also follow that there is but one person who is *God*: the name of *God* being as much confined hereby to a *single person* as the attribute of *goodness*. But this is utterly false; the names of *God, Lord, Lord of hosts, the Almighty, Most High, Eternal, God of Israel*, &c, being also ascribed to the *second* and *third persons* of the blessed *trinity*. Take it this way, therefore, and the objection by proving too much, confutes itself, and proves nothing.

The truth is, this criticism, upon the strength of which some have dared to undeify their Saviour, has no foundation in the original. The word εις is so far from requiring the substantive *person* to be understood with it, that it is put in the *masculine* gender to agree with its substantive Θεος, and is best construed by an adverb. If you follow

the Greek by a literal translation, it will be thus—*There is none good*—ει μη εις ο Θεος—*but the one God;* that is, in common English, *but God only.* And it happens that the same *Greek*, word for word, occurs in Mark ii, 7,—*Who can forgive sins*—ει μη εις ο Θεος—*but God only:* so it is rendered by our translators: and we have a plain matter of fact that εις in this place cannot possibly admit the sense of *one person*, because *Christ*, who is *another person*, took upon him to *forgive sins.* In the parallel place of *St. Luke's* gospel,* the expression is varied, so as to make it still clearer—ει μη μονος ο Θεος—not εις but μονος, another adjective of the *masculine* gender; which, though it agree with its substantive Θεος, is rightly construed an *adverb*—either the *alone God*, or *God only.* And the Greek itself uses one for the other indifferently—as επ' αρτῳ, μονῳ, *by bread only**—εν λογῳ μονον, *in word only.*† The utmost that can be gathered, therefore, from these words, is no more than this, that there is *one God*, (in which we are all agreed) and that there is *none good* beside him; which nobody will dispute. Whether in this *God* there be *one person*, or *three*, remains yet to be considered: and the Scripture is so express in other places, as to settle it beyond all dispute.

* Luke v, 21.

* Matt. iv, 4. †1 Thes. i, 5.

STRUCTURE OF THE HUMAN EYE AND EAR.

By the Rev. Daniel M'Allum, M. D.

(Concluded from page 71.)

THE ANATOMY OF THE EAR.

We propose to follow a different course in this part of our subject, from that which we adopted in the former. We shall preface a few remarks on the construction of this organ, by touching on the theory of hearing, and thus shall clear our way to the great argument of our theme. Sound is nothing more than air in motion; and in order to conceive aright on the subject, we must call to mind that we are moving in an ocean of fluid matter, whose tides are the winds, and whose waves are the media of all oral communication. The manner in which the air is proved to be the medium of sound is as follows: A bell which rings by clock work is put into the glass receiver of an air pump, and just as the air is withdrawn, (although the stroke of the tongue or clapper be observably given with equal force,) the sound decays till it dies away upon the ear. It may be proper to mention here the properties of a wave, or as it is called a pulse, of air.

1. It is spherical. A wave upon the water (as a stone thrown into a lake will show) is of a circular shape; on the contrary, a wave of air is of a spherical form, like the longitudinal section of an egg: hence a place of worship should always have its longest diameter from the pulpit to the front wall: and hence the most remote seats in the side galleries of a chapel that is nearly square, are altogether unfit for hearing with ease and distinctness.

2. The pulses of air decrease in condensation, and enlarge in volume, as they proceed from the vibrating body; and hence they are less and less distinct: i. e. as they retire from the spot whence they originate, the waves become shallower. This will be perfectly understood by calling to recollection

what we have observed in the waves enlarging from the centre on a sheet of water.

3. They have all equal velocity, whether strong or faint; and the reason is, that the velocity depends upon the elasticity of the air, which cannot be altered by the character of the vibration, whether powerful or weak: i. e. the wave rolls on with the same speed whether it be deep or shallow.

4. All the pulses of the same sonorous body are equal in breadth, and given in equal times.

5. Sounds may be propagated from several different bodies, and be all of them distinctly heard; the one not interrupting the other: thus, for example, a concert of music is a compound of many sounds, blended and yet distinct. Concords in music occur when two waves of different volume strike the ear together; discords, when two or more waves strike irregularly. A grave sound, called a flat in music, is a broad wave with an intermission of equal breadth; an acute sound, or sharp, is a narrow wave, with a narrow interstice.

6. Pulses of air, like waves of water, are capable of reverberation, or of being floated back from the obstruction that they first meet; whence the mystery of echo is explainable. Sound travels at the rate of 1142 feet in a second; and by counting with care the interval between the report and echo of a pistol, you may calculate the breadth of a river; if the man who discharges it be on one side, and there be a wall or a rocky bank on the other. Divide the number of seconds by two, and multiply the result by 1142. Woodstock Park has an echo of such compass, as that a whole line of poetry may be reverberated.

It is by conventional use and habit that sound is the medium of distinct communication, and the vehicle of thought. The eye receives images of the objects contemplated; but the sounds received by the ear have no natural or necessary connexion with the idea, or otherwise all languages would be alike.

Proceed we now to the organ of hearing.

It is seated at each side of the head; and thus there is a double organ; probably for the reason that there were two consuls at Rome, viz. that if one died, or became otherwise incapable, the other should sustain the duties of the office. The situation of the external ear is one which man, had the choice been left to him, might not have selected; and yet it is one, now that the matter has been determined by the highest wisdom, which appears the best, and the only one.

The shape and material of the outer ear are matters worthy of attention. The figure is that of a sphere, and in this respect corresponding to the form of the pulses of air. The inner part of the sphere has scooped cavities, which doubtless, in a way not well understood, tend to condense the air, and to deepen the sound. The outer ear is composed of cartilage,—a substance half way between bone and skin, and of all others the most elastic: were it of skin, it would hang down, and thus greatly weaken the faculty of hearing; were it of bone, it would not only be liable to accident, and especially to fracture; but would also yield less, if at all, to the pulses of air: and thus more delicate sounds would entirely be lost to us, and one high source of gratification would have been altogether forfeited. The outer ear is capable, from its ma-

terial, of light tremulous motions from the air; too minute to be seen, and yet very important for the use of the organ. Some have imagined that we should have had as much power by the muscles to move the ear, as brutes are possessed of, were it not for the foolish custom of bandaging the heads of children; but this is idle conjecture; for we have not, in consequence of our erect posture, and greater facilities for turning the head, and of moving round the body, the same occasion for a ready faculty of turning the ear, which brutes have.

The more difficult task now comes to be attempted, that of describing the inner ear.

Across the bottom of the canal, leading inwards from the outer ear, (and into which we can introduce the finger,) across this canal, lies a fine membrane, called, very appropriately, "the head of the drum;" for such it is in fact. Within this membrane there is a cavity,—suppose it to be about half the size of the last joint of the little finger,—the air floating up against the drum head sets it into a tremulous motion,—stronger or weaker, quicker or slower, just as the case may be. On the inside of the drum head are four small bones, so small that you can only see them distinctly when they are taken out and placed upon coloured paper. One of these, fancifully called the hammer, is fastened at the handle to the drum head; its motion bends down the hammer upon the pellicle of bone, called the anvil; the anvil communicates the shock to the minute globe, and that transmits it to the stirrup. The edge of the stirrup stretches out of the body of the drum, into a little arched cavity farther into the bone: (viz. the temporal bone, in which the whole apparatus of hearing is lodged, and which in order to serve that purpose, is, perhaps, the hardest in the whole body;) in this inner cavity there is a small quantity of water spread over the thread-like nerve of hearing: the nerve receives its impression from the motion communicated to the water; and to amplify and diversify the impression, as it would seem, the drum, the bones, the two cavities already mentioned, and another of a spiral form, are all designed. In some way, which human wisdom hath never discovered, this impression made on the nerve is carried along its course into the brain; the soul there hears the tidings from its messenger, and meditates in its inner council chamber on the things of which it is advised by its servants without.

It is obviously much more difficult, in the absence of plates, to describe the inner ear, than it is to describe the eye; and therefore we have very slightly, and with many omissions, just touched upon the subject, and only now add, that as a drum cannot sound unless there be a hole into the body of it, that the air within may communicate with the air without; so we find the internal ear has an admission for air through the medium of a channel communicating from the back of the mouth; and hence it is that if both ears be closed, we may still hear the ticking of a watch by placing it between our teeth, or into the mouth; and thus when we hear indistinctly, we involuntarily open the mouth. After all, how exceedingly little is known on the subject! The nerves of hearing, of smelling, and sight, have no difference of structure, discernible to the eye of the most experienced anatomist. We know not how one of them conveys its sensations, or how one

of its impressions is understood, or how the recollection of any impression is effected; and no wonder, for "who by searching can find out the Almighty?"

THE ARGUMENT.

1. He that formed the eye and planted the ear must be a Being of infinite power. Power is that which overcomes difficulty; and the highest degree of it is that which accomplishes things impossible to created beings, and whatever does not involve contradiction. God made the world out of chaos, and chaos he made out of nothing. He made the materials of all his works, as well as the works themselves. A human artist, however ingenious, can do nothing without the materials of his workmanship: these must be furnished to his hand; and when furnished he can do little or nothing without a design, or an original which he may copy. Spectacles and all optical instruments, are, after all, only clumsy imitations of the eye; and the wonder is, that thousands of years should have passed away, before it was imagined to take a copy of an original, so near and so convenient for imitation. And when the discovery was made, it was by the merest accident. It is said a boy took up two glasses, one concave and the other convex; and trying to look through them both at once, he found to his surprise the church steeple was brought close to his eye. The matter was told to Galileo, who improved on the hint. The power of God appears not only in making the materials of the human eye and ear out of nothing, but also in adapting the light and the air to these organs. Without such media of communication, the two large and valuable faculties of sight and hearing had been lost to man. But God said, "Let there be light; and there was light;" and in the moment that this first-born of his works appeared, it was fitted for its every purpose, and its every purpose had been foreseen by the Eternal Mind. Lastly, it was provided by infinite power, that light and sound should not only have each an appropriate organ for their communications; but that the organ should, in a way that laughs at human wisdom to discover, be the channel of conveyance to the mind: and thus the spirit of man, which is wholly immaterial, holds intercourse with the things that are seen and heard. How this is done we may not ask; for who can follow the Creator into his inner sanctuary where he hideth himself behind the elements which he hath formed?

2. We next argue the wisdom of God from the construction of the eye and the ear.

We have entirely failed in our object if, in the course of describing these organs, we have not led the reader to admire the provisions of infinite wisdom, one by one, as we advanced in the inquiry; and if at the spot where science blushed that she could tell no more, we did not leave the reader acknowledging, that "His ways are a great deep." "Dark with excessive bright his skirts appear."

We shall only in this place invite attention to a single remark. There is only one original, and therefore only one who can originate. The eye itself, we have said, suggested the construction of lenses to assist its weakness, and its accidental defects. If human contrivance had originated such lenses without a reference to the eye, the wonder had been that God should have given such an understanding to his creature; but as matters are, man has only shown

an imitative faculty; faculties of comparison and inference. The ear is of much more mysterious structure than the eye: it is but little understood; and what is remarkable in this case is, that while we have abundance of help for assisting vision, we have few and very inadequate aids for surmounting defects of hearing.

The idea of the organs of sight and hearing, of their media and their uses, is one which, before all creation of matter in union with mind, not even an angel could have entertained. When man makes an instrument, he works with nature's tools, on nature's materials, and after nature's models. But God spake into being what never could have been anticipated or preconceived. The wisdom of man consists in combining and exhibiting images, "enveloping ordinary thought with an atmosphere of imagination," as in poetry; or in following out inferences, as in argument; in tracing the operations of nature, as in science; or in acquiring and studying the forms and meaning of utterances, as in literature. The most brilliant conception of man fills us with wonder that we never thought of it ourselves. But the wisdom of God is too high for us; we cannot attain unto it. His works are such as we never could have imagined, and cannot even now understand: and his words are revelation; for we never could have discovered his truths.

3. The Creator is a being of infinite goodness. I shall introduce what may occur on this subject with a quotation from Paley, which he himself thought so excellent, as to have introduced it, with great propriety, into both his Moral Philosophy, and Natural Theology. "When God created the human species, either he wished their happiness, or he wished their misery, or he was indifferent and unconcerned about either. If he had wished our misery, he might have made sure of his purpose, by forming our senses to be so many sores and pains to us, as they are now instruments of gratification and enjoyment: or by placing us amidst objects so ill suited to our perceptions as to have continually offended us, instead of ministering to our refreshment and delight. He might have made, for example, every thing we tasted bitter; every thing we saw loathsome; every thing we touched a sting; every smell a stench; and every sound a discord." If he had been indifferent about our happiness or misery, we must impute to our good fortune (as all design by this supposition is excluded) both the capacity of our senses to receive pleasure, and the supply of external objects to produce it. "But either of these, and still more both of them, being too much to be attributed to accident, nothing remains but the first supposition, that God, when he created the human species wished their happiness, and made for them the provision which he has made with that view, and for that purpose."

The quotation with equal elegance of expression and cogency of argument establishes the conclusion, that the pleasure which belongs to the sensations of sight and hearing is an argument of the goodness of God. But the same conclusion may moreover be founded on the fact, that independent of the useful information we continually derive from light and sound, they are the means of very considerable gratification. Light has a peculiar effect upon the animal spirits, as is evidently the fact in children, who invariably turn their eyes towards a candle or the window. "Light is

pleasant to the eyes, and it is a goodly thing to see the sun."—Cloudy weather throws a gloom upon all created objects; our spirits become languid, and, unless fully and actively employed, we are ready to contemplate every subject and every object in its most unfavourable aspect. When a clear sky and a bright sun succeed to a continuance of such weather, a glow of animation appears in every countenance, our hopes and our joys have experienced a resurrection from death to life. With what pleasure do we watch the lengthening out of the days! What a constant theme of conversation is this fact! Every one tells another, what every one knows already, the days are longer than they were. The party does not affect to convey information; but to invite his friend to join him in his expressions of joy and hope. Scripture itself hath taught us to associate the very idea of happiness with light: it tells us of the inheritance of saints, that it is "in light;" and of God himself, that he "dwelleth in light to which no man can approach," and which is full of glory. Then again the material and the organ, the direction and the measure of the faculty, of hearing, furnish proofs of the divine goodness. Sound proceeds in every direction, light only in straight lines: had the rule been reversed, we could have done nothing in concealment, unless it were in entire darkness; and we could have heard nothing unless the sonorous body were in a parallel line with our ear. The faculty is graciously limited to a narrow range, as we may infer from the distress which deranged persons endure in consequence of preternatural quickness of hearing. Even thunder is heard only at small distances, and the same is true of the waves of the ocean. The eye, it is said, can be aided to see a space of a few square miles on the moon; it can see a fixed star at an immeasurable distance; but the music of the stars is exploded even from poetry. How remarkable, meanwhile, is the fact, that in a sound state of the organ, we can always tell the direction in which sound proceeds from the body to us! If we heard from farther distances, distraction must have been the consequence: if we could not discern the direction of the sound, half the use of the faculty were lost.

Who can be ignorant of the pleasure we derive even from inarticulate sounds? The very motions of the storm when we are not exposed to it ourselves, and have lost sight of those who are, have something awfully pleasing in them. The gentle flow of waves in a summer's calm, the playful breezes which rustle and float into the glade of the forest, the hum of the bee, the song of the bird, the sound of waterfalls, and the distant murmur from the voice of busy men, are all pleasing in their kind. The human voice and musical instruments have a peculiar charm, a charm so high and exquisite, that few pursuits are more dangerous for those who have a talent for acquiring the art of using either. Lastly, we remark the goodness of God may be demonstrated from the gift of two such organs to man, who but for them would have been a poor wretched prisoner of a cell that was part of himself, through whose walls he could neither see nor hear; but within which he must pine on for a season till his body sank into the deeper gloom of the grave.

4. The incomprehensibility of the Deity may be confidently argued from the works of his hands,

"He dwelleth in thick darkness," and what eye hath ever looked into "the secret place of his pavilion?" We are filled with amazement when we try to think of him:

"Lost in the Godhead's deepest sea,
O'erwhelm'd with his immensity."

By the window of the eye, the soul looks forth on the external world, and informs itself of whatever is important to be known: by the doorway of the ear the spirit holds communion with the spirits of other men; and, in fact, with whatever hath sound. But Solomon in all the glory of his wisdom could never have told me how little pictures formed on the back of the inner coat of the eye ball, should inform the immaterial man, the spiritual intelligence, of the colour, the size, the figure, and the position of things innumerable in heaven above, and in earth beneath. The shade of Newton may tell me that colour is not an absolute but an imaginary quality of bodies; that it mainly depends upon the angle of incidence and reflection with which the ray that visits our eye fell on the body we contemplate: the metaphysical Reid may tell me that the position of bodies is apprehended simply by habit, and that it is rather the act of the mind than of the organ of vision: but what do all these explanations amount to? They only explain some of the circumstances which belong to the formation of the image; what I want to know is, How that image is apprehended by the soul? By what sort of untold masonic sign it is, that the spirit is in momentary converse with the body? And this is a question which the wisdom of ages hath never resolved. Who is there that can tell me how the ideas of all spoken discourse are conveyed by the media of certain sounds which the ear takes in, and which sounds, strange to tell, though nothing more than embodied air, communicate in some mysterious way with the intellect? and though no matter, however curiously wrought or exquisitely formed, can make any approach to spirit, God hath joined these together, and who may search out his wisdom? If the connexion between images and ideas is remote, that between waves of air and thoughts is still more so. And there is no probability that the enigma shall ever be resolved in time. The Roman moralist somewhere says, "The hour shall arrive when the use and the periods of comets shall be fully understood, and we shall be familiar with their course." Ages have passed away, and we are as ignorant on the subject as our forefathers were.

These observations might be made to bear with effect on the folly of incredulity in man, when the incomprehensibility of truth is the pretence for rejecting it: the mysteries of nature are as profound as the mysteries of revelation.

"These are thy glorious works, Parent of good,"
——— "Thyself how wondrous then!
Unspeakable! who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowliest works: yet these declare
Thy goodness, beyond thought, and power divine.
Speak, ye who best can tell, ye sons of light,
Angels: for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in heaven,
On earth, join all ye creatures to extol
Him first, Him last, Him midst, and without end!"

ON THE NATURAL AND COMMERCIAL HISTORY OF TEA, ITS QUALITIES, ETC.

(Concluded fom page 76.)

With regard to the commercial history of tea, we may observe, that it was first introduced into Europe by the Dutch East India Company very early in the seventeenth century, and that a quantity of it was brought over from Holland by lord Arlington and lord Ossory, about the year 1666, at which time it was sold for 60s. a pound. But it appears, that before this time, drinking of tea, even in public coffee houses in this country, was not uncommon; for in 1660, a duty of 8d. per gallon was laid on the liquor made and sold in all coffee houses.

The present consumption of it is immense, both among the rich and the poor. Dr. Lettsom tells us, that he has been informed, that at least three millions of pounds are allowed for the annual home consumption, not including the incredible quantity smuggled into the kingdom; and that the East India Company have generally in their warehouses a supply for three years.

In the appendix to sir George Staunton's account of lord Macartney's Embassy to China, we have several statements relating to the tea trade with China. The average of teas exported from China to Europe in foreign ships, for nine years, viz. from March 1772 to 1780, the average number of ships being twelve, was 13,198,201 lbs.; in English ships, at the average of nine, 5,639,939 lbs.; the total average of ships is twenty-one, and of exported tea, 18,838,140 lbs. The annual consumption of tea by foreigners in Europe is estimated at 5,500,000 lbs.; and the consumption of Great Britain and her dependencies is at least 13,338,140 lbs., which, at 700,000 lbs. per ship, would employ thirty-eight large ships constantly in the China trade, instead of eighteen ships, as above, most of which were small, one fleet going out when another is coming home.

The above is exclusive of private trade teas, brought legally and illegally into Europe. It is said, upon the authority of confidential information, that the English ships have often smuggled from 1000 to 3000 chests of tea each; and also that the foreign captains bring a large quantity of tea, which they either smuggle at sea, or throw into the sea, the punishment being severe. The loss to the public on 1000 chests of hyson tea smuggled, is above 20,000*l.*

As to the properties of tea, they are strangely controverted: the eastern nations are at least as much possessed with an idea of their extraordinary virtues as the Europeans; but it is, perhaps, because imagination bears as great a sway there as here. The reason why the gout and stone are unknown in China, is ascribed to the use of this plant.

Tea is extolled as the greatest of all medicines: moderately and properly taken, it acts as a gentle astringent and corroborative: it strengthens the stomach and bowels, and is good against nauseas, indigestions, and diarrhœas. It acts also as a diuretic and diaphoretic. The immoderate use of it, however, has been very prejudicial to many, who have been thereby thrown into the diabetes.

And also in Europe, infusions of tea leaves have been extravagantly

condemned by some, and commended by others. From the contradictory opinions, even of medical writers, on this subject, the natural inference seems to be, that they possess neither noxious nor beneficial powers, in any very considerable degree. They seem, when moderately used, to be for the most part innocent; in some cases they seem to be salutary; in some they are apparently prejudicial.—They dilute thick juices, and quench thirst more apparently, and pass off by the natural emunctories more freely, than more watery fluids: they refresh the spirits in heaviness and sleepiness, and seem to counteract the operation of inebriating liquors.

From their manifest astringency, they have been supposed to strengthen and brace up the solids, but this effect experience does not countenance; as it is in disorders, and in constitutions in which corroborants are more serviceable, that the immoderate use of tea is peculiarly hurtful; in cold indolent habits, cachexies, chlorosis, dropsies, and debilities of the nervous system.

Dr. Lettsom has particularly inquired into the medical qualities and effects of tea; and having observed that infusions of bohea and green tea contribute to preserve sweet some small pieces of beef immersed in them, he infers that they possess an antiseptic power, when applied to the dead animal fibre; and from their striking a purple colour with salt of iron, he deduces their astringent quality.

From other experiments he concludes, that the activity of tea chiefly resides in its fragrant and volatile parts; and that if the use of it be beneficial or injurious to any particular constitution, it becomes so principally by means of this odorous fragrant principle. He apprehends that it is the safest course to use the infusion of the more ordinary kinds of this plant, which abound less with this fragrant principle. Or the tea may be boiled a few minutes, in order to dissipate this volatile part, which stands charged as the cause of those nervous affections that are said to be produced, or aggravated, by the use of this liquor. By this process may likewise be extracted more copiously the more fixed, bitter, and stomachic parts of this vegetable.

Dr. Lettsom, who seems to be thoroughly persuaded of the occasionally noxious effects of this volatile principle, in the finer teas especially, recommends this last mentioned mode of making tea, or the substitution of the extract instead of the leaves; by the use of which the nervous relaxing effects, which follow the drinking of tea in the usual manner, would be in great measure avoided. This extract has been imported hither from China in the form of small cakes, not exceeding a quarter of an ounce each in weight, ten grains of which might suffice one person for breakfast: but it might easily be made here by simple decoction and evaporation, by those who experience the noxious qualities of the volatile principles of this plant.

It may be farther observed, that the effect of drinking large quantities of any warm aqueous liquor would be to enter speedily into the course of circulation, and pass off as speedily by urine or perspiration, or the increase of some of the secretions.

Its effects on the solid parts of the constitution would be relaxing, and thereby enfeebling.

If this warm aqueous fluid were taken in considerable quantities, its effects would be proportionable,

and still greater if it were substituted instead of nutriment. The infusion of tea, however, has these two peculiarities: it is not only possessed of a sedative quality, but also of a considerable astringency; by which the relaxing power, ascribed to a mere aqueous fluid, is in some measure corrected on this account. It is, perhaps, less injurious than many other infusions of herbs, which, besides a very slight aromatic flavour, have very little, if any, stipticity, to prevent their relaxing debilitating effects.

So far, therefore, tea, if not too fine, if not drank too hot, nor in too great quantities, is perhaps preferable to any other known vegetable infusion. And if we take into consideration, likewise, its known enlivening energy, our attachment to it will appear to be owing to its superiority in taste and effects to most other vegetables. See Dr. Lettsom's Natural History of the Tea tree, with Observations on the Medical Qualities of Tea, and Effects of Tea drinking, 4to. 1772.

Tea may be considered as a very powerful aphrodisiac; and accordingly, a physician of considerable eminence in his profession, imputes the amazing population of China, among other causes, to the general use of it. Percival's Ess. p. 63.

We shall close this part of the article with a transcript of its medicinal powers, as they are stated by Dr. Cullen, (Mat. Med. vol. ii.)

"With respect to its qualities as a medicine, that is, its power of changing the state of the human body, we might suppose it ascertained by the experience of its daily use; but from the universality of this use in very different conditions of the plant, and in every possible condition of the persons employing it, the conclusions drawn from its effects must be very precarious and ambiguous, and we must attempt by other means to ascertain its qualities with more certainty.

"To this purpose it appears, from the accurate Dr. Smith's experiments 'De Actione Musculari,' No. 36, that an infusion of green tea has the effect of destroying the sensibility of the nerves, and the irritability of the muscles; and from the experiments of Dr. Lettsom, it appears that green tea gives out in distillation an odorous water, which is powerfully narcotic.

"That the recent plant contains such an odorous narcotic power, we might presume from the necessity which the Chinese find of drying it with much heat before it can be brought into use; and that, even after such preparation, they must abstain from the use of it for a year or more, that is, till its volatile parts are still farther dissipated: and it is said, that unless they use this precaution, the tea in a more recent state manifestly shows strong narcotic powers. Even in this country, the more odorous teas often show their sedative powers in weakening the nerves of the stomach, and indeed of the whole system.

"From these considerations we conclude very firmly, that tea is to be considered as a narcotic and sedative substance; and that it is especially such in its most odorous state, and therefore less in the bohea than in the green tea, and the most so in the more odorous, or what are called the finer kinds of the latter.

"Its effects, however, seem to be very different in different persons; and hence the different, and even contrary accounts, that are reported of these effects. But if we consider the difference of constitution, which occasions some

difference of the operation of the same medicine in different persons, and of which we have a remarkable proof in the operation of opium, we shall not be surprised at the different operations of tea.

"If to this we add, the fallacy arising from the condition of the tea employed, which is often so inert as to have no effects at all; and if we still add to this the power of habit, which can destroy the powers of the most powerful substances, we shall not allow the various and even contradictory reports of its effects to alter our judgment with respect to its ordinary and more general qualities in affecting the human body.

"From the experiments abovementioned, and from the observations which I have made in the course of fifty years, in all sorts of persons, I am convinced that the qualities of tea are narcotic and sedative.

"It has been often alleged, that some of the bad effects imputed to tea are truly owing to the large quantity of warm water which commonly accompanies it, and it is possible that some bad effects may arise from this cause: but from attentive observation I can assert, that wherever any considerable effects appear, they are, in nine of every ten persons, entirely from the qualities of the tea; and that any like effects of warm water do not appear in one of a hundred who take in this very largely.

"But while we thus endeavour to establish the poisonous nature of tea, we do not at the same time deny that it may sometimes show useful qualities. It is very possible, that in certain persons, taken in moderate quantities, it may, like other narcotics in a moderate dose, prove exhilarating, or, like these, have some effect in taking off irritability, or in quieting some irregularities of the nervous system.

"As its bad effects have been often imputed to the warm water that accompanies it, so we have no doubt that some of its good effects may also be ascribed to the same cause, and particularly its being so often grateful after a full meal."

MAN'S IMMORTALITY.

To the Editors of the Methodist Magazine.

As the doctrine of man's immortality concerns every human being in the universe, I am convinced that it can never be too fully proved, and that the proofs thereof cannot be too frequently exhibited to the public eye. These, and other considerations, have urged me to employ a few moments in examining the subject; the result of which I now communicate to you, and if found worthy, to be inserted in any of your periodical publications. Perhaps it will not prove altogether unsuccessful: some immortal soul may be induced by it, at least to *examine* the subject for himself. May Heaven's blessing attend it!

It has always been my opinion, that if any considerate man were deprived of all prospect of future existence, it would not only destroy all taste for the enjoyments of this life, but produce the most frantic despair: while, on the other hand, an assurance of future existence, and the possession of means whereby it may be made a *happy* existence, would produce the greatest pleasure; especially when he should turn his thoughts to the gloomy grave, and to the illustrious morn-

ing of the resurrection. Yet, notwithstanding all this, my unbelieving heart has often seduced my soul into doubts, and false reasonings on the subject. In such cases my only sure and constant refuge has been the holy Bible, and the Author of it, to whom I have resorted by prayer and faith. But some *reason* too must be employed: for nothing scarcely can be well understood without this. Scripture and reason united will unquestionably overturn all the sophistry that ever belonged to the lowering and sarcastic speculations of skepticism.

1. That nothing which God has created can annihilate the *soul* or *body* of man, may, I think, be fairly proved. Now in the universe there is nothing but *matter* and *spirit*. Of course there can be nothing in it *greater* than matter and spirit. Again, that which *destroys* must be *greater* than that which is *destroyed* by it: but in the universe of God, nothing is greater than man: therefore there is nothing therein which can destroy him.

Objection. "But may not *spirit* destroy *matter*, seeing the latter is so far inferior to the former?" Answer. No; for the following reason: Whatever *destroys*, must be able to *produce*. Therefore, if spirit could destroy, it would be able to produce matter. But no created spirit can produce matter: therefore no created spirit can destroy it. Consequently, no created spirit can destroy man's body.

2. As therefore nothing else *can*, we have only to prove that the Almighty *will not* destroy man's existence, and then we shall have his immortality established on an immoveable foundation. God has never made any revelation to skeptics, or others, that he *would* destroy man's existence. Of course, they have no knowledge of his will and disposition concerning the subject, without resorting to the Bible. This revelation declares, that the *good* shall be *happy*, duration without end, and that the *wicked* shall be *miserable*, duration without end. "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." Will any skeptic undertake to prove, that man may be *happy* or *miserable* when he is *annihilated?* We could easily transcribe several hundred passages, from the same word of God, equally pointed, to demonstrate the fact of man's immortality.

Obj. "We freethinkers do not *believe* in this book, from which you quote." Ans. But does it therefore follow, that it is untrue? Could man have produced himself? Could any being less than himself have produced him? Must he not have derived his existence from a superior cause? And must not this have been an *intelligent* cause? If an intelligent cause, must there not have been design? And what design could there have been, but the Creator's glory, or the creature's enjoyment and pleasure? And could either of these ends be accomplished, if man were not to live for ever? And *cannot* man exist for ever? How then can he exist *at all?* Is there any greater difficulty in his *future*, than his *present* existence? May he not live for ever, for the same *reason*, and by the same *cause*, that he lives one day? Has man any *capacity* for eternal existence? If not, how does he desire it? Does not a *desire* for it imply a capacity in which it inheres as a quality or passion, as extensive as itself? And does not this at once prove the point? For what is a *capacity* for endless existence, but a *quality* or *substance*

which cannot be destroyed? When a rational answer shall have been given to each of these arguments and interrogatories, we shall still be prepared with a new supply: for Christianity is full of arguments for her own defence.—Query. Was not a desire to avoid the miseries of an *endless hell*, the first reason for the invention of the annihilating system? Therefore, whether man shall be annihilated, judge ye.

I——Y.

From the Christian Watchman.

COMPOSITION.

Mr. Editor,—A few thoughts came into my hands, not long since, on composition, written in the laconic style of Cecil; and they are now submitted to your disposal, by

Yours, Delta.

For several years I have been seeking the art of brief and comprehensive description—"the art to blot."

A writer *adds* to his composition by *taking away* what is superfluous—the gardener eradicates some genuine onions, that the bed may produce a *larger* and *fairer* crop.

An idea conveyed in the fewest and best words may be soonest understood and longest remembered.—A bullet moves the most swiftly, and strikes most surely, when it is a perfect globe, without appendages.

As a speaker has a limited amount of attention to work upon, he should never wear it out, nor even threadbare; lest the hearer feel reluctant to lend again, what has once been used so hardly.

When we gain a new idea which we deem it of utility or importance to communicate, we should seek the best words to clothe it. Choice and elegant words are as cheap as coarse and vulgar ones. Never discharge a good idea in a mean dress. We need not spare good words as we do our best clothes, for fear of wearing them out.

By frequent and familiar use, good language will wait near our tongues, ready to run like servants at a moment's warning; but good servants cannot show their obedience, unless their master knows their names. If John is called when Jane is meant, time must be lost in correcting the mistake.

We should study the precise meaning of words—their first or principal meaning. If, for instance, *baptize* had been translated by its first and principal meaning, *to wash*, how much time, mistake, headach and heartach would have been prevented.

If a thing might continue *long* and not be *lasting*; and, if some *solemnities* were not *solemn*, such phrases as the following might be proper—"a long and lasting blessing"—"these solemn solemnities."

Each of the following words has its own meaning: genus, genius—ingenuous, ingenious—temperature, temperament—corporal, corporeal, corporate, &c.

When writing or reading, let the dictionary be on the table—better in the head.

We should value our composition by *weight* rather than *measure*. One *unanswerable* argument establishes a point—ten probabilities prove nothing.

When reading, we should fix on what is true, striking, and weighty, and let the rest blow off.

We may take up a new idea that appears in our way, as Jonathan did the honey, *without stooping for it*—but the plan of a discourse should be previously digested—a crooked, unwieldy sentence, should

be taken to the forge and hammered anew. This is a species of *forgery* with which few authors are chargeable.

We should "write, lay it aside to cool, and examine it again." *Iron in the furnace* looks like *gold*; but the latter shines when it is cold.

BRAINERD.

WHAT Foster said of Howard has been applied to Brainerd; the energy of his determination was so great, that if instead of habitual, it had been shown only for a short time, on particular occasions, it would have appeared a vehement impetuosity; but by being uninterrmitted, it had an equality of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be less. His conduct implied an inconceivable severity of conviction, that he had one thing to do; and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of force as to idle spectators, who live only to amuse themselves, looks like insanity.

[*History of Missions.*

RELIGIOUS AND MISSIONARY INTELLIGENCE.

SKETCH OF THE RISE AND PRESENT STATE OF THE METHODIST EPISCOPAL CHURCH IN NEW-YORK.

Communicated to the Editors by the Rev. Laban Clark.

WHILE we rejoice at the prosperity of the kingdom of Christ in our country, of which we are assured by the numerous accounts of revivals of religion published in our periodicals, the preachers on this station feel it to be their duty to reciprocate their joys with their brethren in other parts of our Lord's vineyard. Indeed it would be a sort of selfishness unbecoming Christian benevolence, or even courtesy, to withhold from their brethren the good things that the Lord and Saviour of sinners has done and is doing in New-York. They have furnished me with the particular state of the work in the several congregations belonging to the station, according to their respective places of residence, the substance of which is here presented for publication.

It is now more than half a century since Methodism was planted in this city. Though small in its beginning, it has progressed with a firm and steady march; with various success in adversity and in prosperity, in war and in peace: nor have the partial disaffections and occasional secessions broken our ranks, or driven the faithful from their posts. At present we have general peace and harmony among preachers and people, all agreeing to unite their efforts to promote the common interest of the church.

For more than two years there have been favourable appearances and frequent showers, which we have hoped would be followed with a settled rain of righteousness. Many of our people who were hungering and thirsting after righteousness, have been filled with perfect love; much has been done to promote holiness of heart and life, and to encourage Christian experience in the deep things of God. The labour has not been in vain; for several months past awakenings have been more frequent and conversions more numerous; and the present appearance is encouraging in all our churches.—About 230 have been admitted on trial since last conference, most of whom have been received since our last camp meeting.

For the sake of method, I will follow the order in which the congregations were raised, beginning with JOHN-STREET CHURCH; which is not only the oldest in this city, but the

first on the continent, and the consecrated spot where Methodism had the first permanent standing in America. It was founded A. D. 1768, and rebuilt in 1817. Some time after the new church was completed, there was a gracious work of God in this congregation, and a number of faithful souls were added to the flock of Christ.—About eighteen months since, at the request of a number of pious females, a prayer meeting, exclusively for their own sex, was established in one of the class rooms in the basement story of the church. With patient perseverance, they have continued to keep up this prayer meeting, until God has heard and answered their fervent and faithful prayers. On the evening of the 23d of October last, two souls professed to find peace with God through our Lord Jesus Christ in this meeting. The great deep of their hearts had been broken up the evening before, by the preaching of the word, which continues to be owned and honoured of God. From that time to the present the work has gradually increased; 35 have experienced remission of sins, through faith in the atonement; and 25 have been admitted on trial. Our congregation has increased, our classes are better attended, and the prayer meetings are more lively and profitable. Whenever an invitation is given to the mourners to come forward, we have from one to fifteen at the altar, earnestly desiring the prayers of God's people. We have 17 classes, and 469 members attached to this church; and the work is prospering.

FORSYTH-STREET CHURCH was the second Methodist church built in this city, and the oldest now standing. It was founded in 1792, and is generally filled to overflowing. There have been several gracious and extensive revivals of religion in this congregation, and at present our prospects are truly encouraging. The fore part of last December, the word of God was observed to take a deep effect on the congregation; the mourners were invited to the altar; and while the people of God were united in prayer for them, two souls were brought into liberty. The sabbath evening following, after preaching, the mourners were again invited to come forward, and the altar was crowded with penitents, whose cry was, *What shall we do to be saved?* Prayer was offered up to God for them, and nine more experienced religion, and rejoiced in God their Saviour. Our watch night on new year's eve was an interesting season. The meeting commenced at eight o'clock; the house was crowded, great solemnity rested upon the audience, and very few left the house before twelve o'clock. We then closed the meeting by singing a new year's hymn, and the congregation retired: but some, who were not weary in well doing, tarried to pray for the mourners who were unwilling to leave the place, and two were converted to God and made happy in his love. The work is still going on with increasing interest, and we hope many will be made partakers of the grace of life. The number of classes belonging to this congregation is 17, containing 728 members.

DUANE-STREET CHURCH is the next in order, and was built in the year 1798. Owing to its local situation, this church did not fill as rapidly as some of our houses have done; but the congregation has always been respectable for numbers. The membership has gradually increased, and at several times there have been considerable revivals, and large additions to the church. Several persons belonging to this congregation experienced religion at our last Croton camp meeting, and others were awakened, who on their return manifested their determination to serve the Lord. A deep seriousness appeared in the congregation, and mourners came forward in the prayer meetings, which were held on sabbath evenings after preaching; and at almost every meeting some have found peace, and the work continues to go on. Between 60 and 70 have professed to experience a change of heart, and about 50 have been received on trial and meet in classes; of which we have 18, and about 550 members attached to this church.

THE CHURCH IN ALLEN-STREET was dedicated to the worship of Almighty God the first day of January, 1811. The winter following there was a gracious outpouring of the Spirit, and many were added to the church. The house soon filled to overflowing; and for several years this was the largest congregation we had in the city. But a combination of circumstances have operated against the prosperity of the work in this church; and the summer past the congregation

has been considerably thinned by the opening of our new church in Willett-street. Of late, however, there appears to be some quickening among the members; the congregation increases, and one soul has found peace with God through our Lord Jesus Christ. The prayer meetings have become lively, and mourners begin to come forward desiring prayers. Here we have 19 classes, and 585 members.

GREENWICH VILLAGE was formerly separated from the compact part of the city by a large tract of uncultivated ground, which is now principally covered with elegant and well-built houses, and is a very growing part of our city. In the year 1806 or 1807, the preachers visited the people in this place, and commenced preaching to the villagers in a barn. In 1808 the first class was formed, consisting of 12 persons; and such was the success of this humble beginning, that in 1810 a commodious church was built, and dedicated the beginning of 1811. Though some of the first members have gone to their great reward, our numbers have gradually increased, and our congregation kept pace with the growth of population in the village. At present our house is well filled, and prospects are flattering. We frequently have a number at the altar, seeking the Saviour of lost sinners; some have found pardon through the blood of the cross, and joined our church; others are yet inquiring what they must do to be saved. Our watch night was a solemn and profitable time. The house was filled with attentive hearers.—About five minutes before 12 o'clock, we kneeled down to close the old year and enter upon the new in silent devotion; but our silence was interrupted by the lamentations of a penitent mourner at the altar, and the sobs of some in the congregation—and the new year commenced with prayer and praise.* At present we have 7 classes, and 262 members.

BOWERY VILLAGE CHURCH was built and dedicated in 1818; but the congregation had been collected, and classes formed, many years before; which, with the village itself, probably had its rise from the circumstance of the yellow fever prevailing in the city. A small building was erected by our trustees, which served for an academy and also for a place of public worship: and being just two miles from the old city hall, it went by the name of "Two Mile Stone Academy." It is several years since there has been any special revival in this church; but some time in last November some awakenings commenced, since which a number have been made partakers of pardoning mercy, and rejoice in the knowledge of sins forgiven. Our congregation increases, and our prospects continue encouraging.—In this place we have 4 classes, and 112 members.

WILLETT-STREET CHURCH was dedicated by bishop M'Kendree on the 7th of May last, who was followed in the afternoon and evening by bishops Hedding and Soule. This congregation had its rise from the labours of the local preachers, who established sabbath preaching in a school room in the neighbourhood of Corlær's Hook, which was hired for that purpose. In the beginning of 1819 the trustees of our church procured a large school room in Broome-street, and it was put on the regular plan of the stations, and supplied as our other churches. The place was crowded with attentive hearers, and converts were added to the church. The general voice was, "the place is too strait for us," and measures were taken to build a church in this part of the city: but the heavy debts recently incurred, the pressure of business, and numerous failures which took place among men of business about this time, caused the board of trustees to hesitate, although the ground was purchased. At this juncture a proposition was made from the Presbyterian missionary board, to lease to our trustees the house in Broome-street which had been built for the use of a missionary they had employed in that part of the city, but who did not succeed according to expectation. The offer was accepted, and the first sabbath we entered it, the house was filled to overflowing. Six years we occupied this house, and the great Head of the church honoured our ministry with his gracious presence, and many were converted to God. In 1823 a very gracious work commenced, and has continued without any apparent declension to this time. The increase of the congregation, and the

* I will here observe, that watch night was kept in all our churches; the houses were well filled, the congregations were attentive, solemn—and the meetings were unusually interesting and profitable.

numbers added to the church, made it obvious that the time had come to build a church on the lots which the trustees bought for that purpose in 1819. The corner stone was laid Oct. 16, 1825, and the church was dedicated May 7, 1826. This church is built of stone, its dimensions 72 feet by 54, with a basement story, and is finished in a neat, plain style. Though many looked back to the mission house as the place of their spiritual birth, and others with pleasing recollections of what God had wrought, yet they took possession of this new sanctuary in the name of the Lord, and the cloud of his mercy overshadowed them. The work of reformation has increased, so that they are ready to say, "the glory of the latter house is greater than that of the former." About 120 have been received on trial since last June. On a sabbath evening not long since, between 30 and 40 crowded forward to the altar, with broken hearts inquiring what they must do to be saved; and every week witnesses instances of conversion. We have at this time 12 classes, and 540 members.

It is with gratitude we record the mercies of our God, and with confidence we can proclaim, that he is our Rock and our salvation. Total number of church members in the city, 3,246. L. CLARK.

New-York, Jan. 29, 1827.

ACCOUNT OF THE WORK OF GOD AT NEWPORT, KY.

Letter from Theophilus Arminius.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—It is with some degree of reluctance that I attempt at this time to make a communication, as it in part relates to myself. "Theophilus Arminius" will renew, if it be acceptable, his short sketches of "Revivals of religion in the western country," in the course of the ensuing season. He has been most assiduously employed in a variety of pursuits which have precluded the employment of his leisure hours on such subjects. His pen has not been dipped into the "gall of bitterness," as to church polity, as some have supposed.* And although he is not one of the "honoured instruments," I quote the expression used on a certain occasion; yet if he has been correctly informed, he, with another (now deceased) brother, many years ago, was appointed by the Kentucky and Ohio conferences to superintend this department, and urged by the senior bishops personally, to persevere in the undertaking: therefore, if I understand the genius of Methodism, (and I think I do, after almost forty years' acquaintance with the people,) I claim an undisputed right to do all the good I can, without any reference to those for whom the appellation should come from my side of the house, in reference to "honoured instruments," as it applies to our very useful travelling ministry. These hints are given as a caution, to prevent their recurrence in future.* Theophilus has not been idle. The new settlement which he has attended to for several years past, is now flourishing; he found it a "wilderness;" the Minutes now show more than 500 members in the town and small circuit. The presiding elder has made it (as well as the circuit preacher) his home. The Illinois conference will find it in the end an asylum. Their next session (in September) will be in "*Mount Carmel.*" They will then test the *new* principles of the "*Carmelites.*" That the preachers will meet with a kind and agreeable reception, I have no doubt. The first *brick* church perhaps erected in the state has been built in this place. Next fall it is intended to throw open *new* avenues towards its *temporal* prosperity. As to the church, it is where it ought to be—in the hands of God, his ministers and people—and we trust that this beautiful part of the earth ere long will be the "garden spot" of this delightful western region.

From a variety of circumstances,

* It has been insinuated that the writer deserted the Magazine, and wrote for other publications—this is not true.

* One of the book agents, whether one of the present agents it is not known, on the back of the cover, "thanked Theophilus Arminius" for his communications, but urged the more "honoured" brethren in the ministry to attend to such matters. This is the substance of the remark, not knowing, perhaps, that Theophilus wrote "by authority." No matter what his standing may be as to the "ministry;" however humble, or without any pretensions to the ministerial character, such remarks do no good.†

† See Editors' Note at the end.

Theophilus was compelled to take his stand for some years at this place, directly fronting Cincinnati, on the Kentucky shore. This was the great rendezvous for the northwestern army during the late war: for wickedness few places have exceeded it: but there are a number of the most respectable families of the west residing here. The writer's old father and mother, the former aged 90, the latter 80 years, within the last 15 years, with the aid of a circuit preacher occasionally, and some local preaching, raised a class here of 45 or 50 members, mostly women of the highest standing. The very interesting experience of these "old people" has been snatched from oblivion, and will be given hereafter.

Brother William Holeman, a circuit preacher, was stationed here some years ago, and added a number to the society; but few (two or three at most) had experienced religion: till last August the society had dwindled away very much. The spirituality of the old people kept them united together. In the spring season, a Sunday school was proposed, and singing on sabbath evenings was kept up by the young people. Theophilus told them, that if they would keep them up, a revival would follow. On the 19th of August last he returned from a long journey; in order to avoid being seen by his friends, he got into his house in the dusk of the evening. After he had gone to bed, about "midnight," while he was tossing to and fro on his bed, thinking of the people and the place, a messenger was heard knocking at the door. "An old mother in Israel was about to die," and had some how heard of the writer's return, and sent for him. Next morning she took her departure for glory. Theophilus, at 12 o'clock the next day, (after brother Holeman had preached, who had stopped to see his old friend,) began to "*cry aloud.*" Two were awakened, and soon after got converted. Labouring under a most powerful impression of mind, he made some bold assertions, that produced great commotion; but his predictions were realized on mercy's side. A Baptist preacher united with him, who has subsequently joined the Methodist society. The revival began in the higher circle of society; the only opposition was from the very *basest sort*, the *dregs of community.* Stern measures soon put this at an end. A young preacher from Cincinnati, an Englishman who had hitherto laboured among us, had now his labours crowned with great success. The work continued to prosper wonderfully, in August, September, October, and November. It was late in the month of November before I found relief by the arrival of a circuit preacher. My late Baptist fellow labourer and myself turned over to him upwards of 100 members, including those before in the class—*singing master*, singers, and all. What was very singular, the work did not appear to extend without the pales of the church, until nearly all those who had previously joined were converted; and indeed those who had left it *returned.* I have seen many revivals, but in no instance a deeper work of grace. Immediately after conversion, the converts appeared to start directly on for sanctification. This has kept them in a solid phalanx.—Week before last four were converted; on the 14th three or four more. The circuit preacher* has entered into the spirit of the work, and is going on gloriously. The good Lord has given the people of this place a very great victory over infidelity. This indeed is truly the work of the Lord.

I am, dear brethren, yours,

THEOPHILUS ARMINIUS.

Newport, Ky., Jan. 15, 1827.

* Brother I. Collord.

Note by the Editors. When we first read the above, we were at a loss to conjecture what it meant, as we were entirely unconscious of ever having uttered a word to disparage the character of the local preachers, whom we highly esteem for their work sake; much less our correspondent "Theophilus Arminius," who is so justly entitled to our thanks for his valuable communications. We were therefore led to search, on the cover of the Magazines, and on the cover for December, 1820, which was published soon after the present senior editor came into office, we find the following notice:

"The editors acknowledge their obligations to those correspondents who have furnished matter for the Magazine, and particularly to the author of 'Short Sketches of revivals of religion in the Western Country,' and hope

that he will continue to enrich the pages of the Methodist Magazine by additional numbers. Original matter, and especially missionary intelligence, and accounts of religious revivals in our own country, will always have a prior claim to a place in this miscellany. But it must be obvious to every considerate reader, that such matter must be furnished by those who are more immediately engaged in the missionary field, or are the honoured instruments of extending the Redeemer's kingdom among men. It is therefore hoped, that accounts of the work of God may be forwarded to the editors; and also such obituary notices as may be worthy of record, or such memoirs of pious persons as tend to illustrate the grace of God upon the human heart."

On a review of this notice we cannot perceive how our esteemed friend could have supposed that he, or any other local preacher, could have been contradistinguished from the "honoured instruments" to which allusion is made. If, however, the sentence be thought susceptible of such a construction, we regret that it was so understood, and assure our local brethren that it was by no means so intended. What we meant was simply this, and nothing more; that *we, editors*, could not furnish missionary intelligence for the Magazine, as we were not employed so much in the field of labour; and that therefore, if furnished at all, it must be by those who are the "honoured instruments of extending the Redeemer's kingdom," whether travelling or local preachers, or laymen, as they all in their sphere may promote the work of God.

If "an enemy hath done this," to make our worthy correspondent believe that we were inimical to our local brethren, or had any prejudice against him, we hope this frank explanation of our sentiments and intentions will defeat the designs of that enemy. And we take this opportunity to renew the expression of our thanks to "Theophilus Arminius," and to request the continuance of his favours, and of all other "honoured instruments of extending the Redeemer's kingdom among men." We would here add, that our local brethren may see, from the example of the author of the "Short Sketches of revivals of religion in the western country," which have been read with so much interest, how much good *they* may do, by making similar communications.

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Pottowattomy Mission.—Letter to the Rev. J. Emory, corresponding secretary of the Missionary Society of the M. E. Church, dated Dec. 25, 1826:

Reverend and dear Sir,—Being appointed superintendent of the Pottowattomy mission, it becomes my duty to give you such information as I am in possession of, relative to the same. This institution is in its infancy. We have established this mission on Fox river, twenty miles from its entrance into the Illinois river, on the Indian land. We have prepared a building, thirty feet by fifty, with five rooms, two stories high, and some other buildings. We have opened forty acres of a farm. We have a school in operation with about twenty Indian children, who promise to learn rapidly. The Indians show great friendship to the mission, and manifest a disposition to have their children taught, and to hear the gospel themselves. The remote situation of the mission from the white settlements renders it difficult and expensive to procure the necessary supplies of provision, &c. The mission family consists of the missionary and wife, one teacher, two labouring men, and two women. The mission is necessarily involved in debt; but we have made arrangements to obtain the aid of the general government, allowed in such cases, and are likely to succeed; and if so, we shall be greatly relieved from our present embarrassments. I think this nation will receive the gospel. We greatly need a religious interpreter.

Yours respectfully,

PETER CARTWRIGHT.

Extract of a letter from bishop Roberts, dated Augusta, Georgia, Jan. 20, 1827: "I will give you some account of the missions in the west and south. [Respecting the Pottawottomy mission; see above.—*Editors.*]

"*Cherokee Mission.*—Of the Cherokee mission I can speak with pleasure and confidence, as I have seen and conversed with the superintendent of

the mission, with some of the Indians themselves, and with all the missionaries who were employed on that station last year. I think I am safe in stating that it is in a very flourishing condition, in respect both to numbers and spirituality.

"We have now five missionaries employed in the Creek nation, one of whom is a native Cherokee, by the name of TURTLE FIELD. He is a man of great bodily and mental powers. He was distinguished for his martial heroism at the battle of the Horse Shoe, where he was covered with wounds and blood. He now fights under another banner, and seems as valiant to defend the truth, as he then was the rights of his country.

"*New Orleans and Mobile Mission.*—Our missions within the bounds of the Mississippi conference are reported to be in a flourishing condition. Our church at New Orleans is finished and nearly paid for; and another at Mobile is under cover, and so far completed that divine service is held in it every Lord's day by our missionary in that place. The drafts made in favour of these two last missions, amount to five hundred dollars; but it is believed that in another year they will be able to support their preachers without the aid of mission funds."

The following account of the missions under the direction of the South Carolina Conference Auxiliary Missionary Society, is taken from the Wesleyan Journal, being an extract from the annual report of that society:

At St. Augustine and St. John's, it fills us with regret to state that very little has been done the past year. The missionary has not been in health, and could not fulfil the labours which this mission so greatly needs. There still is no separate room for the little flock at St. Augustine; and we have no reason to expect much fruit from our labours in that town, until we shall have procured a place where we may perform the duties of our calling separately and in the order of the church. This subject has been, some time since, publicly brought into view; and it is a source of mortification and pain, that, as yet, little has been done to remedy the extreme disadvantages which the mission suffers for want of a house of worship. We earnestly recommend the subject once more to the particular notice of the society and the Conference, and to the liberality of our friends and supporters generally. The mission contains a small church consisting of twenty-four members.

The Tallahassee Mission, in Florida, was instituted two years ago. It is located so as to include as a principal point, the town of Tallahassee; and is distinct from the missionary district of the same name. The labours of the past year have not been so well rewarded as in the year preceding it. We have eight churches, numbering altogether one hundred and ten members. Of this number, there are twenty-five who belong to the church in the town of Tallahassee, where there has been a comfortable meeting house built for their accommodation.

The Holmes' Valley Mission lies westwardly from Tallahassee in West Florida. This mission has been occupied one year only; and returns a rich recompense of the zeal and diligence which have been bestowed in cultivating it. There are here ten churches, numbering together 130 members.

The Pea river mission, which is situated in Alabama, and has also been but one year in occupancy, returns 103 members, constituting 12 churches.

The Habersham mission lies principally in the county of that name in this state, (Ga.) skirting the country of the Cherokee Indians. At the time of instituting this mission, it was intended that the missionary should make occasional excursions among the Indians, and that, as the way might open, he should endeavour to sow among these needy people, as well as among the whites, the good seed of the word of life. Respecting this important branch of the mission, however, we can report but little that has been done. Among the whites, there are fourteen churches, containing altogether 456 members.

The mission at Asbury, in the Creek Nation, has experienced much inconvenience from the unsettled state of that people during the year past. It has always been a great disadvantage to the mission, that the children could with difficulty be kept constantly at school; and that when they had but just began to be benefited by our labours, some of them, and in some instances those whose capacity promised well, would retire from the institution. Situated as we have been among that people, and considering the habits to

which they are addicted, it is by no means strange that such should have been the case; and we believe that with all such establishments as ours, like disadvantages have been experienced.

During the past year, the removal of so many Indians as resided on the lands lately ceded to the state of Georgia, has increased this difficulty much beyond what had formerly existed. Our school has been so fluctuating in the number of children attending it, that at one time we have had upwards of fifty children under our care, and at another time, this number has ebbed away to twenty-five.

With respect to their general improvement, it has been no less satisfactory of late, than formerly it was. In evidence of this, we beg leave to present the following, from a letter of Colonel Charles Penn Tutt, who was in the nation on business of the United States' government; the letter is dated, September 2, 1826.

"It is with pleasure," says this gentleman, "that I recommend to the notice and patronage of the United States, the school at the missionary establishment near Fort Mitchell. The school at present contains upwards of 50 scholars, many of whom have made considerable progress in the attainment of an English education, and *all of them* have advanced very rapidly considering their ages and the time they have been at school. The boys are also taught to work upon the farm, and some of them have learned the use of tools in some of the mechanical branches. The females are taught by Mrs. Smith and Mrs. Hill to sew, knit, &c; and much praise is due to these ladies for their attention to, and parental care bestowed upon the female pupils."

We also have the satisfaction of informing the society, that the mission has received assurances of the government's patronage, though this advantage was not extended to it in time to secure a dividend for the past year.

With respect to the spiritual interests of the mission, we believe its state was never better, perhaps not so good, as during the year past. The church at Asbury consists of twenty-six members, besides the missionaries, of which number, eight are Indians, four are whites, and fourteen are blacks. These meet in class at Asbury; and the number should have been larger but that the same cause which has operated against the school, has also, in some degree, been felt by the church. Several, who, as we trusted, had been brought to the knowledge of the truth, have removed to a distance from the mission. It is now in contemplation to fix on several neighbourhoods at some distance from Asbury, which shall be visited as often as practicable, with a view to the preservation of those who may previously have been with us at our establishment, and to extend as widely as practicable the benefit of religious teaching throughout the nation.

With these facts before us, which we state with unaffected candour, we commend the cause of our missions to God's most gracious providence, and your continued patronage. Humbly blessing Him for the prosperity of the work, and earnestly soliciting your unceasing prayers that the word of the Lord may have free course and be glorified among all those to whom it is sent, even as it is with you.

Wyandot Mission.—Extract of a letter from the Rev. James Gilruth, missionary among the Wyandot Indians at Upper Sandusky, to a gentleman in Philadelphia, dated Jan. 20, 1827: "When I commenced this letter, I had no thought of saying any thing with respect to the mission; but believing that you, as a friend of Zion, would take pleasure in every thing that relates to the advancement of the Redeemer's kingdom, I shall give you a succinct account of the work of the Lord, and the state of things.—Our meetings are large—the trickling tear and expressive gesture often bespeak a heart under the influence of divine grace. Four have joined society since I came to the mission.

"Brother Between-the-Logs is gone to rest. He died in the Lord—but as brother Finley intends writing for the Methodist Magazine an account of the life and death of this excellent chief, I shall not enter into particulars. Our school is perhaps larger at this time than it has ever been. Our children are at this time very healthy in general, though about a month ago they were much afflicted with colds, of which, together with worms, one (Richard Whatcoat) died.

"There is some reason to believe that the Lord has a people even among these children. At a prayer meeting

some time ago, there was evidence of several being converted, and others deeply affected: in short, it was a season of heavenly joy to our souls. The children have regular prayer meetings on Wednesday and Sunday evenings. Sabbath mornings are devoted to reciting catechism, in which there is much emulation and correctness. In fine, I am happy to state, that at present things move well. Among our greatest troubles is the want of house room and bedding, our houses being too small and uncomfortable; but notwithstanding we are not discouraged.

"We hope that the friends of Zion will remember us that the God of all grace may be with us. I beg an interest in all your prayers."

Rel. Messenger.

Piscataquis Mission.—Extract of a letter from the Rev. Oliver Beale to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, dated Hampden, (Me.,) Feb. 1, 1827: "It would be very gratifying to me to have as highly interesting information to communicate to you as comes from other parts of the Lord's vineyard. But it is not so at present. This is the season of the year that the lumbering business takes off a great proportion of the men into the woods, where they remain till spring. Business of this nature seems to occupy the attention of the people so generally, that there is far too little attention to the more important concerns of eternity. Although the love of the world prevails, and a deep insensibility has laid hold on the minds of many, yet some are still inquiring the way to Zion. We have enjoyed some encouraging seasons of late. Although I cannot calculate upon great success the present year, yet I think the prospect authorizes a continuance, and I doubt not a good and flourishing society will grow out of the Piscataquis mission."

Highland Mission.—Letter to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, dated Dec. 20, 1826.

Dear Brother,—I have made my third quarterly visit to the Highland mission; and was highly gratified with the state of the work. It is now about three years since the work commenced; and considering the former habits of the people, it is very uncommon for stability and perseverance. A great proportion of the first subjects of the revival were heads of families and middle aged persons; and the young people who have been made partakers of the grace of life are steadfast, and promise usefulness.—There is yet an open field for labour, and a good prospect of a harvest, among the young people. There are frequent awakenings, and several have been converted the last quarter.

Our quarterly meeting was well attended, lively, and we have reason to believe productive of good. Brother J. B. Matthias, our missionary, is persevering in his work, and will make a full statement of the mission in his last quarter's report, giving the numbers received into the church, and those remaining on trial. He wishes me to present this as his third report.

Yours respectfully,

LABAN CLARK.

REVIVALS.

Extract of a letter from the Rev. J. B. Crist, to the editors, dated Warm Spring, Va., Jan. 1, 1827: "Believing it is at all times pleasing to the friends of religion to hear of the prosperity of the work, I send you a short account of it in this quarter. About six weeks before our last annual conference, brother Morgan, the presiding elder of this district, sent me to this county [Bath] to form a new circuit. Methodism was then but little more than known by name in this part of the country. The professors of religion were generally Presbyterians and Baptists. Being an entire stranger to the people, I commenced the work with fear, but not without hope, by travelling through the country, making my appointments as I went, preaching *at first* sometimes to only seven or eight persons, in places where Methodist preachers had never been before. In general I was well received. Three Presbyterian meeting houses were opened to me, in two of which I continue to preach, the other has since been shut against me. In a short time I succeeded, by the help of the Lord, in forming several small societies. At conference this was received as a two weeks' circuit; and I was reappointed

to it. Since then I have been endeavouring to preach Christ, and call sinners to repentance. At some of my appointments, as yet, little has been done; but at other places the Lord has measurably owned my labours. Sinners have been converted; and we have now about 140 members in society, who profess to have found redemption in the blood of the Lamb. Among them are many young persons of the most respectable families in this country, who bid fair to be ornaments to the church. O that they may be preserved blameless unto the coming of our Lord and Saviour Jesus Christ. In general Methodism appears to be occupying ground highly respectable, and altogether encouraging to its friends. The work of the Lord appears to be prospering much in the adjoining circuits. I am authorized by brother Morgan to apprize you, that in Greenbrier and Botetourt circuits, upwards of 500 persons had been added to the church, some time antecedent to their third quarterly meeting. He has farther authorized me to state, that the camp meetings in his district have been unusually successful *last year;* and that about 500 have joined the church at them. He expects to have an increase of at least 1000 during the year. May the Lord more than realize his expectations."

James River District.—Extract of a letter from the Rev. L. Skidmore to the editor of the Christian Advocate, dated Dec. 28, 1826: "The Lord of hosts has been with us, and the Master of assemblies in our midst. His strong arm has been made bare, and the fortifications of wickedness have been awfully shaken. Our congregations have been large and attentive; and our ministers have acquitted themselves like workmen who need not to be ashamed. The variety of talent so happily adapted to the varicty of hearers and congregations, has been followed in a good degree by the expected happy effects. Some with the deep and acute reasoning of a learned Paul, have reduced to silence the clamorous reasoners of this world. Some with a courageous Peter have gone with dauntless step to Sinai's smoking brow, and with intrepid arm have seized and hurled with might and skill the reddened bolt among the gazing crowd: and others, Apollos like, with strains sweet and soft as the notes of David's harp, have softened down the multitude to tears. Thus have we seen these men of God preaching the everlasting gospel, with a blazing torch just lighted from the divine altar, until scores of stubborn foes have been brought to bow at the foot of the bleeding cross. Here have we with them mingled the sympathizing tear, poured the fervent prayer, and sung the mourner's song, until the tree of life has been shaken, and dropped the soul-restoring fruit among them; and hundreds have eaten thereof, and rejoiced in ecstasies, to them unknown before. Hundreds of us are shouting, Glory to God on high, peace on earth, and good will to all men. May the Lord of lords, and King of kings ride on, conquer and reign, until there shall not be on earth an unconverted sinner found. And let all the people say *amen.*"

Extract of a letter from the Rev. B. Sabin, dated Ithica, Jan. 13, 1827.—After speaking of the beginning of the present revival, the writer says,—"About the first of October, the work assumed a more glorious character; convictions were multiplied, and the cry was, 'Pray for us.' Consequently, prayer meetings were appointed in the chapel every evening except Monday, when the classes met; and indeed our class meetings have been among the most profitable during the revival; we have not had occasion to omit one. In all our prayer meetings, and generally in the class meetings, we have given opportunity for penitents to manifest themselves as the subjects of prayer, by coming to the altar, and kneeling before the Lord. Sometimes as many as a dozen in a meeting have been enabled to testify, that 'the Son of man hath power on earth to forgive sin.' Persons from 13 to 60 years of age, of both sexes, are the subjects of this blessed work. Some of infidel principles, who had ever treated revealed religion with neglect and contempt, saw their error and danger, grounded the weapons of their rebellion, and took sanctuary in the 'blood of the Lamb.' Men of talents, science, and of the highest and most respectable standing among us, have humbly bowed before the Son of God, and after truly repenting of their sins, in strong cries and tears, by faith in his name obtained pardon. People from the hills around have poured into this val-

ley to see the wonderful work of the Lord, and while seeing and hearing, the 'Holy Ghost has fallen on them as on us at the beginning,' to the saving of all that believe on his name. There are considerable additions to the various religious orders. We have received about 230 into society. About 100 have joined us upon neighbouring circuits, (which come within one or two miles of the village,) within the bounds of the Presbyterian congregation of this place. This congregation is large; it extends 4 or 5 miles in different directions. To this church there have been about 160 added, and about 25 to the Close Communion Baptists. It is the general opinion here that about 600 have found the pearl of great price during the revival. The work still goes on, both here and in the adjoining country. Glory, all glory be to God for what he hath done. May the whole earth be filled with his praise."

Newburgh.—Extract of a letter from the Rev. Thomas Mason, dated Jan. 25, 1827. After detailing the circumstances of the commencement and progress of the revival, he says,—"There have been added to the society in this village 25 persons, and to the other societies on the circuit 17, making a total of 42. The most of them have found 'peace with God through our Lord Jesus Christ,' and the rest I trust are earnestly seeking 'redemption in the blood of Jesus, even the forgiveness of sins.' Besides those who have joined the church, there are others who are inquiring what they must do to be saved. And some would have united themselves with us if they had not been prevented by those who do not think well of this way. The converts generally give decided evidence of a genuine work of grace, and I trust what the Lord has already done for us is only the beginning of such a work as shall demolish the kingdom of darkness in Newburgh. When I came to the circuit I remembered the pledge I had given to the conference with the rest of my brethren, 'to use our influence to establish Sunday schools and missionary societies.' Three Sunday schools were soon organized, and they have been attended with evident good to the teachers and children. Two of them continue in operation; the other is discontinued during the winter—it being where the children cannot assemble during that season. At our first quarterly meeting, we resolved on organizing a missionary society, which was carried into immediate effect; and at our last quarterly meeting, the time fixed for the annual meeting, we had $66 to transmit to the treasurer of the parent society. I found many of the brethren waiting for an opportunity to do something in this good cause; and I am well convinced, if proper measures were adopted, the circuits generally would contribute in aid of our missionary funds. May the Lord carry on his work until the whole earth is filled with his glory."

Amherst Circuit, Va.—Extract of a letter from the Rev. Wm. A. Smith, dated Jan. 13, 1827. After speaking of the rise and progress of the work, the writer states the following interesting facts:—"Two hundred and ninety-three have been received as probationers during this revival. One has gone to his reward—brother S. Taylor, of the county of Amherst, (a man of family,) is thought worthy of notice in this place. Soon after his conversion he was arrested by the fever. His illness, which was very severe, continued for three weeks.—His confidence in God was unshaken in the severest moments of trial. The period of dissolution at length arrived; when looking affectionately on his weeping wife and children, he exclaimed, 'I am happy—I am happy—I am happy!' and thus fell asleep in the arms of Jesus.

"This work has not been confined to any particular age, sex, or condition. Parents and children, masters and servants, have alike participated. I think it due to the respectable part of the irreligious community of Amherst and Nelson, who attended our camp meetings, to acknowledge, that their efforts to promote the order of those meetings, were principally those, under the blessing of God, which so distinguished them for good order. I will farther remark, that should such part of the community always give us their influence in favour of good order, (which they are certainly under a strong moral obligation to do,) should we not universally be able to maintain good order? And has such a community, who withholds that influence so justly due, a right to complain of us, if in any instance, we should fail in maintaining that order, which all acknowledge to be so desirable? I think not."

CONTRIBUTIONS TO THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Annual subscribers and donations from several persons in N. York,	$14 25
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Amount collected at missionary prayer meeting, in Allen-street Church, New-York,	4 38

OBITUARY.

DEATH OF MR. ELIAS HARDY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—If you consider the following brief memoir worthy of record, and calculated in any degree to promote the cause of religion, you will be pleased to give it a place in your excellent Magazine, as early as possible.

JOHN F. WRIGHT.

Urbana, Nov. 4, 1826.

ELIAS HARDY, son of Samuel and Sarah Hardy, was born in Ross county, Ohio, on the 5th day of December, 1802. When about nine years of age, his parents removed to Chillicothe, where they now reside. Elias was remarkably preserved from the common follies of childhood; and, at a very early period, was generally esteemed as a singularly steady and reflecting boy. Meekness, gentleness, obedience to his parents, as well as other amiable qualities, adorned his juvenile years, and rendered him peculiarly interesting to all who knew him.

He was a youth of extraordinary powers of mind, which he did not fail to improve, in the acquisition of every useful branch of literature and science within his reach. At a suitable age, his father sent him to an academy, where he very soon acquired a thorough knowledge of the English grammar. Encouraged by this little progress in learning, he continued his favorite pursuit with increased ardour and assiduity; nor did he cease his indefatigable application to his studies, until he had obtained a knowledge of the Hebrew, Latin, Greek and French languages.

His pious parents, who were among the first fruits of Methodism in the state of Delaware, took much pains to raise their son "in the nurture and admonition of the Lord." And, let it be here remarked, for the encouragement of parents, that all the early virtues and religious attainments of this promising young man, ought to be attributed in a great degree, under God, to their seasonable instructions, and their earnest prayers. Some time during the revival of religion in Chillicothe, in 1818—19, an account of which you have already recorded, Elias became more than ever convinced of the necessity and importance of vital godliness, and united himself to the Methodist Episcopal church. He had been so uniformly serious and solemn in his deportment previous to his conversion, that no great visible change appeared in his conduct. It was, however, apparent to all, that he had fully determined to devote himself to the service of God, and live circumspectly and exemplary before the world.

His close confinement, and almost constant application to reading and study, it is thought, greatly injured his constitution, and laid the foundation for those severe and repeated attacks of affliction, which he afterwards experienced. Twice severe fevers had well nigh hurried him into eternity. At another time, he suffered much excruciating pain from the *scrofula* or white swelling. But throughout the whole of his sufferings, I am informed, he manifested a degree of calmness, of patience, and of resignation, which might well be considered the fruits of genuine piety.

Young Mr. Hardy, wishing to apply himself to the study of some profession, determined to turn his attention to surgery and medicine. He accordingly commenced, and prosecuted this study, for some time, with his usual diligence and success. In the fall of 1824, in order to complete his knowledge of this important science, he went to attend the medical lectures at

the university of Lexington, Ky. He had been but a short time at the medical college, when a severe cold settled upon his lungs, which at once blasted all the fair earthly prospects of our youthful friend. His parents, hearing of his dangerous situation, sent his brother, with a suitable carriage, and had him conveyed home. A large number of anxious friends called to see him, and rejoiced with the family, that he had been able to return. They could, however, anticipate but little more for them, than the pleasure of attending to him in his last illness, and the satisfaction of seeing him die. A council of physicians was called, to consult in relation to a remedy; but all to no purpose. "The die was cast." I often visited him in his affliction. At the first he appeared much cast down. His confidence and religious comfort were not sufficient to satisfy him in the near approach of death. He seemed greatly concerned, and fervently engaged for sensible enjoyment in his God. Much prayer was offered up to the throne of grace in his behalf. His tender mother, who watched almost continually at his bedside with many tears, seemed to pray for him without ceasing. Nor did we ask in vain. Elias soon realized an answer to prayer; and truly his joy was full. A few weeks before he died, I administered to him the sacrament of the Lord's supper; which was made a very special blessing to his soul. At this hour, he appeared to enjoy much of the favour of God, and to have the most transporting views of future glory. After he had received the consecrated bread and wine, he remarked, with tears rolling down his emaciated cheeks, "I have given up myself to the Lord. I feel as I never before felt. I am now ready to exchange this world for a better; where, ah! where I shall rest with the patriarchs and prophets of old." From this time, he appeared to wait patiently, and in a state of perfect readiness, for his approaching dissolution. The day on which he died, was, to him, a season of joy and triumph. He continued sensible to the very last. His dear mother, wishing to hear him *express* his firm confidence in death, inquired what his prospects were; to whom he gave the most satisfactory answer. Embracing his father around the neck, he said, "You have been a good father to me." He then addressed his sister and brothers, in a very pathetic manner; charging them to serve the Lord, and to meet him in heaven. In a few hours after, he expired, as in the arms of Jesus, and no doubt entered the mansions of eternal rest, on the 21st day of April, 1825.

I will here subjoin a short extract, from an obituary notice of Mr. Hardy's death, which appeared in the Gazette of Chillicothe:—"If exemplary deportment through life; an unremitting zeal in contributing to the happiness of our fellow creatures; and a full conviction of the truths of religion and morality, form the basis of immortal welfare: the numerous friends of the deceased have the most powerful of all consolations, in tacitly yielding to this dispensation of providence."

For the Methodist Magazine.

THE TEAR.

"Blessed are ye that weep now, for ye shall laugh."—*Luke* vi, 21.

Weep, pilgrim, weep; the tear that's shed
Is far more beauteous than the gem
That lies within the ocean's bed,
Or glitters on the diadem.
The tear that, streaming from thine eye,
Which flows from gratitude or love,
Shall be exhaled beyond the sky,
And treasured in the courts above.

Weep, pilgrim, weep; the tears which flow,
More grateful than the dews of even,
When they are shed for others' wo
Are brighter than the stars of heaven.
The morning flowers cannot display
A liquid pearl that's like the tear
Which sparkles in the spirit's ray,
And shines with heavenly radiance here.

Baltimore, 1827.

Weep, pilgrim, weep; the tears which fall
From griefs and sorrows of thy own,
By Deity are numbered all,
And treasured near the Saviour's throne.
Whene'er they flow from filial fear,
The clouds of mercy richly bend;
And copious showers for every tear
Upon the mourning soul descend.

Weep, pilgrim, weep; for soon those tears
Shall be exchanged for joys divine,
When mercy's beauteous bow appears,
Upon thy pensive soul to shine.
Keen sorrows may endure awhile,
But faith will lasting pleasures bring,
And cause thy prospects drear to smile
Like to the verdant scenes of spring.

MIRANDA.

Painted by J. Paradise

Eng. on Steel by A.B. Durand.

The Rev. James B. Finley,

Missionary to the Wyandot Indians.

The Methodist Magazine.

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DIVINITY.

INSTABILITY IN RELIGION: A SERMON,

BY THE REV. SAMUEL DOUGHTY,
OF THE PHILADELPHIA CONFERENCE, NEW BRUNSWICK STATION.

(Concluded from page 99.)

First. They will be found wanting in *faith.* By *faith* I do not mean merely that assent to the truth of revelation which constitutes the primary meaning of this word; nor that firm conviction of the truth of some particular creed which influences the views, and controls the charity of multitudes: but that faith which is explained by St. Paul to be "the substance of things hoped for, the evidence of things not seen;" which realizes both the existence and the possession of spiritual, invisible, and eternal objects. This faith is not a theory of the mind, a notion of the brain, which brings a false security to the soul, while the heart is left merged in its own corruptions, the submissive slave of every lawless passion, the victim of its own voluntary hallucinations. It is not an inert, powerless principle, exerting no control over the soul which it inhabits, shedding no light upon the path into which it would lead its subjects, and clearing away no difficulties that would oppose their career. Such a faith belongs to the double minded and the unstable; to the formalist and the Pharisee: hence, their doubts and fears, their guilt and wretchedness.

The faith of the gospel is a powerful, active, prevailing principle. It exists not merely in the understanding: it is deeply seated in the *affections.* "For with the *heart* man believeth unto righteousness:" and thus believers are represented as "obeying *from the heart* the form of doctrine which was delivered to them." It is the believer's moral strength; without it he is powerless. It clothes the weakest arm with conquering might, and inspires the coward spirit with an intrepidity unknown to it before. It is an operative principle which puts the whole man in motion. It purifies what is unholy, restrains what is exuberant, supplies what is deficient. It dispels the thick darkness that hangs around the soul: imparts vigour to the faint and weary: releases the captive struggling affections from their sinful thraldom: communicates a heavenly warmth to the chilled, the icy heart: it gives vitality to moral principle, elevation to moral feeling, and virtue to moral conduct. Under the influence of this faith the heart forgets its enmities, and every passion ripens into love: cold-hearted avarice is dissolved, and each selfish charity is turned, with amplitude, into the channels of universal benevolence: pride lowers his lofty crest, sinks into humility, and loses his very being: ambition for-

sakes his unsatisfied aspirings, and is lost in lowliness of heart: the love of this world gives place to the love of God: and the fading glories of time are cheerfully yielded for "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

This faith embraces Christ as its author: his righteousness as its specific object: his commandments as a rule of life: his glory as its grand and ultimate end. He that possesses this faith, has received Christ, depends on Christ, walks in Christ, lives in Christ. The kingdom of God is within him, and he possesses "righteousness, peace, and joy in the Holy Ghost." It is "an anchor to the soul both sure and steadfast, and entereth into that within the vail, whither Jesus the forerunner for us is entered." How evident is it that the unstable Christian possesses not this faith; and it is equally evident, that, to the want of this faith he must attribute his instability.

Second. Being destitute of living faith, they will be found wanting in *holy practice.* "Faith without works is dead." It is the same, as far, at least, as practice is concerned, as if it had no existence. That body is dead in which no living spirit dwells. That is a dead root from which no living scions grow. A stagnant pool sends forth no living streams. In like manner we are led to conclude that a want of practical holiness is indubitable evidence of a defective, lifeless faith. All faith is operative. Even that of devils produces trembling. The awakened sinner believes in the *wrath* of offended Deity; conscience smites him sorely, fear harasses him, and Herod like he does many things. The humble penitent believes in God's *forgiving mercy;* he smites his breast, and weeps, and prays, and looks to Jesus. The faith of a justified believer brings peace to his soul, "works by love, purifies the heart," and leads him to "perfect holiness in the fear of the Lord." While the more comprehending, grasping faith of him whose "perfect love casteth out fear," contemplates higher objects, ranges a loftier sphere, and in the performance of its duty, is restricted only by what is impossible.

The unstable professor is defective in faith,—the only effective principle in Christian morals. This spring of holy conduct is, in his breast, weak and fluctuant: hence he "is unstable in all his ways." If you follow him to his closet, and behold him at his devotions, you shall see his lips move,—but the movement is mechanical: you shall hear his voice,—but not in the tremulous tones of penitence; not in the soft and mellow accents of humble love; not in the lofty, confident strains of faith, and joyful thanksgiving. His knees are bent, and his body bowed in the humblest posture; but his soul is lofty, and his mind is wandering to the ends of the earth. He repeats over his cold and heartless prayer, rendered vapid and ineffectual by the encroachments of a thousand

needless cares. The *form*, indeed, is there,—but, alas! the *spirit* is fled. Oh! where is that "labour for the meat that endureth unto everlasting life;"—that agonizing for entrance at the strait gate;—that violence by which the kingdom of heaven is secured! Where is the loud and piteous cry of Bartimeas—the tears of Mary—the widow's importunity—the thrice repeated struggle of Paul—the wrestling of prevailing Israel—the effectual fervent prayer that availeth much!

How often do the cares of common life crowd out his duties! Ah! many a time the hour of prayer arrives—and passes onward, the witness of his neglect. The slightest pretext satisfies his offended conscience, and justifies his conduct to himself. The eye of vigilance is closed, the adversary approaches unperceived, and the well laid snare entangles his unsuspecting feet. He seldom retires from the busy world to shut himself up in the thoughtfulness of holy meditation. The "law of the Lord" is not his "delight:" it is not his "meditation all the day." Alas! his careless eye seldom rests on its sacred page: it lies by neglected and forgotten, and is made to yield its place to the frothy productions of sinful men. If he reads, it is not that its truths may probe his heart; that its promises may strengthen his faith; or that the glorious prospects which it opens, may gladden and encourage his soul. He practises not those lessons of ennobling charity which it teaches. His feet pursue not those paths which lead to the abodes of sorrow: he visits not the "fatherless and the widow in their affliction:" he becomes no angel of mercy to the sick and dying. His fertile heart invents the ready and specious excuse, and the neglect of these imperious duties gives him no remorse.

In his own dwelling there is no family devotion, except, perhaps, on the sabbath day: no family instruction, though his children are perishing through "lack of knowledge:" no family religion, though he professes the "name of Christ." Whatever he does, is imperfectly done. His habits of piety are ill-formed and broken; and his performances, even when pious and devout, are interrupted and transient. The religion of such a man wants uniformity, wants permanency, wants character. It must ever be like a morning cloud, and as the early dew it will go away. Faith is, indeed, the source of holy practice; but holy practice strengthens faith. They mutually depend the one on the other; they mutually enliven and adorn; and each is necessary to perpetuate the existence and the efficacy of the other. Holy practice preserves the "conscience void of offence towards God and man;" and a heart thus pure is confident and successful in its addresses to the throne of grace. From faithful fervent prayer, the Christian issues forth with humble boldness to the scene of duty; and from his holy practice he returns the stronger for his triumphs, bearing back renewed confidence to the throne of grace. Thus a living

faith ministers to holy practice, and a holy practice ministers to faith. In the union of these consists the believer's peace and safety. They form around him a wall of defence that protects him from every foe. Under their influence he advances successfully and joyfully on his pilgrimage; and his "path is as the shining light, that shineth more and more unto the perfect day." But the commission of sin, nay, even indulgence in things whose lawfulness is doubtful, immediately impairs the strongest faith, and mars the greatest peace. It manacles the feet of duty, closes the lips of prayer, and deadens the moral sense. He who yields to sin, exposes himself to a danger whose ruinous extent, and final consequences, are not immediately apprehended. Where he will abandon it, or how far it will conduct him, notwithstanding his nicest calculations, and his firmest resolutions, it is impossible to tell. The descent into the depths of vice, though gradual in the beginning, is slippery throughout, and fatally steep towards its close. No man, in the commencement of his sinful career, ever intended that his passions should carry him so far. He did not, perhaps, design to exceed the boundaries of ordinary delinquency; and it may be that he proposed to himself a period when he would save his reputation from final dishonour, by a timely reformation. Ah! how deceitful are the counsels, how frail the resolutions, of a heart inclined to vice! Experience has taught us, that the commission of one sin paves the way for another; that indulgence gives the criminal passions strength. A spark embosomed in its bed of ashes, is feeble and harmless; exposed to the air it reddens, it glows, and its contact produces a destructive flame. If we would master our passions we must cease to gratify them. If we desire the extermination of sin, surely we should withhold the aliment which keeps it in being. It is easier to restrain our desires, and control our propensities entirely, than to regain the innocence which we forfeit by their indulgence, or to recover ourselves from the danger in which that indulgence will involve us. Ah! many a lapsed believer, by his inattention to these truths, has been thrown completely back into the criminal habits of a life which he had entirely abandoned. And how many unstable Christians, following the same fatal course, are "measuring back their steps to earth again!"—"Remember Lot's wife!"

Third. Let the unstable Christian honestly scrutinize his heart, and he will find that his affections are *earthly*.

The spirit of this world is a subtle spirit. It insinuates itself into the heart through the smallest openings of unbelief; it works upon the springs of natural affection; it conceals itself within the folds of necessary duties; it assumes the imposing appearance of domestic virtue; it receives the encomiums of the wise and the prudent of this world, and too often obtains that praise which is due only to real excellence.

This spirit may long hide itself in the hearts of the unwary, before its true nature shall be detected: and their declensions in holiness, resulting from this cause, will be attributed to any other than this. But no spirit is more hostile to the Christian's peace; none strikes a deadlier blow at the Christian's virtue; none sooner or more effectually lays his eternal hopes in ruins, than this self-same evil spirit: and, surely, none is dislodged from its strong hold with greater difficulty.

The love of this world implants in the heart that cherishes it, a secret disrelish for every Christian duty, and tinctures the most obedient spirit with disaffection. It marshals the most formidable difficulties before the lukewarm professor, and leads his captive feet with ease into the fowler's snare. Oh! what an opiate to his soul to lull it into the deep sleep of spiritual death! What a leaden weight to his faith, to drag it down from God! What a darkening veil, to hide with fatal success from his eyes, every soul cheering glory of the heavenly world! How it leads a man from the simplicity of the gospel; from its humble habits; from its meek and quiet dispositions; from its self-denying spirit, and its holy practice, to a vain conformity to this trifling and sinful world! Step by step, it leads him onward to sacrifice his devotional hours to its cares and pleasures; to compromise with its pernicious principles; and to bring God and mammon, Christ and Belial, together in the union of one unnatural embrace! Oh! who can wonder that such a heart should be destitute of spiritual good; that every grace should wither and die under the blighting influence; that peace should be a stranger there, and the "voice of the turtle be no more heard in the land!" "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." It is for these things that the "hope of Israel, the saviour thereof in time of trouble," is "as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night." These are the things which lead Jehovah to speak in the affecting language of the text, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away."

III. Let us pursue the inquiry.—What ought we to expect at the hand of God on account of this instability? "O Judah, what shall I do unto thee?"

Let us take into consideration our religious advantages. We have the sabbath, and the sanctuary, and the house of prayer, and the closet. The word of the living God is ours. That word which "converteth the soul, maketh wise the simple, rejoiceth the heart, enlighteneth the eyes," and which the good man takes as

his "heritage for ever." "A manifestation of the Spirit is given to every man to profit withal;" and that Spirit is ever ready to warn, to convince, to instruct, to guide us; and to take of the things that are Christ's and show them unto us. Jehovah "has sent unto us his servants, the prophets, rising up early and sending them." They "reprove, rebuke, exhort, with all long suffering and doctrine." They give us "line upon line and precept upon precept, here a little and there a little." The way is made plain and easy to our feet, so that a "wayfaring man, though a fool, need not err therein." We are "compassed about with a cloud of witnesses;" some are arrived in glory, others are on their way. The success of the one and the example of the other should encourage us to "forget the things that are behind, and reach forth unto those things which are before, and to press towards the mark for the prize of the high calling of God in Christ Jesus." The grace of God is the accessible fountain of every needed blessing. Jesus is the Captain of our salvation; and "angels are ministering spirits sent forth to minister to them who shall be heirs of salvation." "What," saith the high and holy One that inhabiteth eternity, "what could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

If we abuse—if we misimprove such blessings, what ought we to expect? Have we any reason to expect the approbation of God? Surely not; unless we can suppose him to take pleasure in sin and impurity; in an interrupted obedience; in a faith that sinks under every temptation; in a service that brings disgrace upon his cause, and furnishes matter for the triumph of his foes. Can he take pleasure in those who halt? hear his own words: "No man having put his hand to the plough and looking back, is fit for the kingdom of God. If any man draw back, my soul shall have no pleasure in him." Does he smile upon the unstable? "He that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive any thing of the Lord." Are the lukewarm secure in his favour? "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And dost thou think to please him with a mere show of piety? "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear. Wash you, make you clean; put away the evil of your doings; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "For I say unto you, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in *no case* enter

the kingdom of heaven." And if God smile not upon us, can we be happy? can we prosper? can those prosper around us? Ah! if he but "hide his face we are troubled." "Your iniquities," saith a prophet, "have turned away these things, and your sins have withholden good things from you." For Jehovah "is of purer eyes than to behold evil, and cannot look upon iniquity."

Ought we not to expect his frown—his fierce displeasure? What have been his dealings to others? How did he deal with the Jews in times past, for their ingratitude, and forgetfulness of God; for their rebellions and idolatries? Listen to his fearful threatenings. "And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." The fearful import of these words is, that they should be given up to barrenness and desolation; to misery and ruin. The accomplishment of these and similar predictions is bewailed by the plaintive Jeremiah. "The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation." He "hewed them by the prophets," saith Hosea, he "slew them by the words of his mouth." They are now a nation "scattered, trodden under foot, and peeled." They have been made "an astonishment, and a hissing, and perpetual desolations." No longer can it be said that "Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." The admiring eye no longer gazes enraptured on their magnificent temple, "the pride of the whole earth." No more shall they say, "See what manner of stones, and what buildings are here." "The abomination that maketh desolate" has been in their "holy place," and its proud walls have mouldered into dust; its deep foundations have been turned up with the plough, and "each distant age asks where the fabric stood." In vain the curious traveller searches the remains of the desolate scene, for some memento of its former glory. Nothing meets his inquisitive eye, but the ravages which time has added to the devastations of the infidel;—nothing responds to his solitary footstep, but echo's mournful sound, or the adder's fearful hiss. "The Sun of Righteousness" once rose upon that devoted land; but he hasted away with the meteor's rapid flight. While he sheds his cheering beams on many Gentile nations, thick darkness reigns on Judah's desolate hill. He hath hidden himself from their eyes; he hath shrouded his splendour,—he "hath covered himself with a cloud that their prayers cannot pass

through." Night has gathered her gloomy clouds over that land, and the pale crescent of the infidel, unattended by a cheering star, wades through the cheerless sky, the mistress of their dark destinies. Where the temple once stood in its glory, the mosque of the scornful Mussulman profanely rears its spires. The light from heaven is quenched in the thick judicial gloom, through which the waving crescent labours to transmit her sickly rays. Superstition hath mounted the throne: with one foot she tramples the cross in the dust, while truth lies mangled and dead under the other.

Where are the churches of the lesser Asia? churches formed in apostolic times; which Paul planted and Apollos watered, and God blessed with the abundant increase? To them the faithful and affectionate John wrote his admonitory epistles, and pointed out the dangers into which their sins were leading them. Alas! it may be said those churches exist no longer. They have been given to the Moslem for a prey, and they have languished beneath his devastating power. What remains of them suffices to tell that their "glory has departed;" that Christianity has fled from their mouldering ruins to other lands.

Upon the pages of ecclesiastical history we see how the anger of God has blotted out of existence one church after another: how he has abandoned whole nations to the merciless scourge of Mohammed; to the deep darkness of superstition and crime. And if we look but a little around us, we shall soon discover in our own land, churches that have fallen into the hands of the destroyer; the voice of whose pastors has long been hushed in death: whose congregations have mouldered away; and over whose melancholy ruins the demon of discord and destruction broods in malignant triumph. Others we can perceive whose "fine gold has become dim." The fervours of their zeal have subsided into the lukewarmness of formality: enmity against each other rankles in their hearts, where love was once the ruling principle: and dissension pervades their assemblies, where all was harmony and peace. Unity, the only bond of security, the only pledge of their prosperity, nay, of their preservation, has yielded to schism and separation; and one member after another falling away, predicts the entire dissolution of the whole community.

Individuals have been visited not less severely. Some of you that are present, in casting your eyes over this assembly, perceive the vacant seats of those who once were "zealous for the Lord of hosts." Oh! what love you entertained for their persons! what confidence you reposed in their professions! Their piety appeared lovely as the morning sky undarkened by a cloud: in their presence you lost all your significance; and, when contrasted with theirs, your religion dwindled into nothing. But ah! they are gone! they listened to "the voice of the charmer,"

and he seduced them to their undoing. Some of them are this day vagabonds upon the earth; others are fallen into a sleep so deep, that a voice louder than that which first awakened them, will be necessary to arouse them from their fatal stupor; while some, having finished their course, are gone down to the grave with all their guilt hanging about their souls. Oh, then, have we nothing to fear? If such men have fallen, should we not tremble for our safety?—"Let him that thinketh he standeth take heed lest he fall!" As a church nothing can secure our prosperity, nothing can save us from destruction, but "holiness to the Lord." As individuals nothing can admit us into heaven, but a holiness that stands firm against the shocks of Satan; that resists the allurements of the world, and despises vacillation; that endures unto the end, brightening as we advance, until it loses itself in the purer holiness of heaven.

But suppose that in this life our instability shall go unpunished, and no marks of Heaven's displeasure rest upon us. Suppose that all the earthly desires of our hearts shall be satisfied. Let it be that we have become wise, and rich and honourable in the esteem of this sycophant world; no moth corrodes our wealth; no venomous tongue defames our reputation; no adder nestles among the flowers of domestic bliss; no worm of discontent preys upon the heart; and no ominous cloud crosses the peaceful sky of the wide extended prospect of our happiness: every face greets us with smiles; every hand bestows its welcome; every heart proffers its friendship: the honours which are showered upon us to day, are but the precursors of the more glittering honours which to morrow will confer. Suppose we progress uninterruptedly on the ascending scale. Let it be that our little heaps of gold rise into mountains; our rivulets of pleasure expand into oceans; the circle of our fame widens till the last swell circumscribes at once the limits of man's abode, and the extent of his duration; the firmament of our bliss brightens until it glows with the loveliest rays of sublunary glory; every day decorates the scene of our pleasures with some new charm, until a terrestrial paradise arise around us; and the last hour shall bring the consummation of every earthly hope, and find us without a want, without a single wish to disturb the serenity of this ideal scene. Suppose all this, and more if possible. But oh! remember that the glories of time, of sense, are not the prognostics of eternal blessedness. Death dissolves the fairest fabric of earthly joy: he scatters, at a single cast, the honours of four score years: his impetuous blast sweeps furiously over the scenes of human grandeur; and, in a moment, all is desolate. His ruthless hand tears from every human eye the veil that has obscured it, and delusion, error, falsehood, yield to the deep and lasting convictions of resistless truth. Then it will appear that the long calm of temporal peace

was but the slumber of the fearful storm destined to overturn every hope in dark despair. Oh! how deep, how bitter, how overwhelming the disappointment! Awakened to the fearful realities of its lost condition, the soul will roll its gaze with horror upon the eternal wreck that floats around. It will look back upon the faded visions of the past, with all the bitterness of deep and unavailing regret; upon the neglected opportunities, abused mercies, and blessings for ever vanished, with keen, excruciating, undying remorse. Upon the present, no ray of hope or mercy will shine. The eye will be presented with a dreadful, continued scene of sin and suffering. Millions of unhappy spirits will, it is true, surround the lost soul; but whatever relief may be obtained on this earth from companionship in suffering, the consciousness of this will not mitigate the agonies of the damned. Sympathy, too, may sooth our earthly sorrows; but ah, my God! the poor lost soul, torn, and rent, and agonized with its own accumulated, unmitigated woes, will weep only for itself! In hell the tender, better feelings of our nature will find no place. There no arms of love will intwine us; no hand of benevolence will wipe our falling tears; no heart of charity melt at our distress; no fostering care will shelter us from calamity, or teach us to avoid it. Alas! there is no companionship in hell. The spirits of the damned present no point of friendly contact: all the kindlier feelings of the soul are in a state of complete and eternal revulsion. And should the poor ruined soul lift up its downcast eye to contemplate the future, how cheerless—how full of despair will be the prospect! No ray of hope transmitted through the darkness shall guide it to a better destiny:—*the ruin is* ETERNAL! "There remaineth for them," nothing "but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries:" for "he that believeth not the Son shall not see life: but the wrath of God *abideth* on him;"—the wrath of that God who is a *consuming fire!* Oh, what will it avail us then, that we have been rich, or wise, or honourable? "For what will it profit a man if he gain the whole world but lose his own soul?"

To this doom, beloved, dreadful as it is, our backslidings may conduct us. Let us not disregard our deviations because they are small: "Behold how great a matter a little fire kindleth!" Neglect not the latent sparks of evil, lest the gusts of temptation blow them into a flame. Our danger is great; yet we may avoid it. We have grown cold, and barren, yet still there is hope. The love of Jesus—the tender compassions of God are not yet exhausted. There is still "forgiveness with" him "that he may be feared." "He pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and

he will cast all our sins into the depths of the sea. O come, and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up. After two days he will revive us; in the third day, he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—Amen. Even so, come Lord Jesus!"

BIOGRAPHY.

MEMOIR OF MR. ROBERT PENNINGTON.

To the Editors of the Methodist Magazine.

Dear Brethren,—Some months since I forwarded to you a memoir of Mrs. R. Pennington, which you honoured with a place in the Magazine. I now forward to you a memoir of her aged and venerable partner, who lingered but a short time longer on the shores of time, and has followed her to his eternal reward. You will confer an additional favour on the friends of the deceased, by giving it a place, with the other, on your pages.

Respectfully, yours, David Steel.

Baltimore, January 7, 1827.

Mr. Robert Pennington, the subject of the following brief memoir, was born on the Eastern Shore of Maryland, in the year of our Lord 1754. His parents were members of the English Episcopal Church, in the *faith* of which he was educated.

At that early period of our history, evangelical principles, and the salutary influence they exert, had but a limited extension in our country; and as is almost universally the case in newly settled countries, the morals of the youth of that period were very deficient. Into the prevailing vices of the times Mr. P. had the misfortune to be drawn. By what has been the ruin of thousands, *bad company*, he was led into those scenes of dissipation from which, if the grace of God rescue us not, we are conducted, rapidly and inevitably, onward in the highway to ruin. That grace it was his happiness not only to receive but improve. His was the peculiarly good fortune to be among the first to hear "the gospel of our salvation" proclaimed by the first Methodist preachers who visited our country; and he heard not in vain. He was not disobedient to the heavenly vision. He yielded up his whole heart to the influence of the grace of God; sought and found redemption in the blood of Christ; boldly took upon him the profession of the faith of his gospel; and was one of that little band of religious veterans, who were "bold to take up," and "firm to sustain, the consecrated cross," amid the peculiar trials and discouragements of that sanguinary and eventful struggle, which issued in the separation of this from the mother country.

This happy change in his religious views and feelings took place

in the 22d year of his age, and about one year after his marriage. His wife also participated in the pardoning mercy of God about the same time.

During the continuance, or immediately after the close, of our revolutionary contest, he emigrated to the northwestern interior of Pennsylvania. Here, in addition to the difficulties peculiar to first settlers, he had to encounter afresh the whole host of those absurd and childish, but violent and obstinate prejudices, with which Methodism on its first appearance was universally assailed; for he was the first of this "new" and "strange" faith, who appeared in that part of the country. Soon, however, the salutary influence of his pious example and instructions began to be felt and seen. His neighbours were desirous to hear for themselves that gospel which had been so happily made, through faith, the power of God to his salvation. The preachers were accordingly invited; nor did they proclaim to them the gospel of the grace of God in vain. A gracious revival of religion took place. In this good work our departed father was a powerful auxiliary. A class was formed, over which he was placed in charge; and as a leader and exhorter his labours were peculiarly owned of God: and I doubt not there are many in the paradise of God, and many on their way thither, who, in the day of final reckoning, will be awarded to him for a "crown of rejoicing."

From this time he continued faithfully and successfully to discharge the duties of leader and exhorter, with the addition, during a good part of the time, of those of circuit steward, until forced from the ranks by severe affliction.

Like a large proportion of our primitive Methodists, he was a *plain*, common sense man. Of the extra advantages of education he could not boast; nor in that age of our history did he appear to need them. For the success of his efforts he especially depended on the agency and influence of the Holy Spirit; nor was this dependance vain.

He was a man of firm and unyielding integrity, and of genuine Christian courage. He feared the frowns of none; wherever, or in whomsoever he met sin, he exposed it; and when, through his plain, and sometimes severe manner, of correcting vice, he failed to gain the love, he seldom ever failed to secure the lasting confidence of all with whom in this or any other way he had intercourse. Indeed, such was his zeal, his piety, his uniformity, and consistency of character, and his attachment to the doctrines and discipline of the church, that no member in that section of it was more highly or deservedly esteemed.

His latter end was such a one as, from such a life of devotion to the cause of God, might have been reasonably anticipated. In it was fully exemplified that important rule of the divine administration, "they that honour me I will honour." His last illness

was peculiarly severe and protracted; he bore it, however, with great Christian patience and fortitude. I visited him frequently during the early part of his illness, and always found him happy in the enjoyment of deep communion with God, rejoicing in hope, and humbly waiting the good pleasure of the Divine will. Thus he continued for little short of eighteen months, a striking example of patience and resignation; an unanswerable demonstration of the sufficiency of divine grace to support under the most severe and acute afflictions. No very material change took place until the Thursday previous to his death. It then became evident that he was sinking rapidly, and that at most he could last but a few days longer. On the evident and near approach of dissolution, he gave the most unequivocal and satisfactory testimony of the peaceful and triumphant frame of his mind, and his entire readiness to meet his change. To his son he said, "I have not a *doubt* of my acceptance with God; I enjoy an *abiding* peace." At another time, just before his departure, he said to his grandson, "I have a *constant* peace, and no *doubt* of heaven when I shall depart this life." In this most desirable frame, and in the fullest triumph of victorious faith, he, on the 22d of April, 1826, without "casting one lingering, longing look behind him," took his departure to the bosom of his God. "Mark the perfect man, and behold the upright, for the end of that man is peace." His funeral sermon was preached on the 23d of April, to a large and attentive congregation, by the Rev. John Rhoads, from Prov. xiv, 32: "But the righteous hath hope in his death."

For the Methodist Magazine.

MEMOIR OF PTOLEMY SHELDON, ESQ.

THE subject of this biographical notice received his birth of respectable parentage, May 5, 1791, in Conway, Massachusetts. When he wa about the age of ten, the family removed to Lima, Genesee county, New-York; where he spent the subsequent part of his life, until the year 1818, when he formed a matrimonial alliance with the one who now feels an irreparable loss in his dissolution. Towards the conclusion of the year, he removed with his affectionate consort to the town of Gaines, Orleans county, where he continued until the conclusion of his useful life, March 24, 1826.

Among the leading features of this truly excellent man, was that of *industry* and *economy*, sweetly mingled with scriptural generosity. His time was very wisely divided between the cultivation of his fertile fields, and his yet more fertile mind. Nor was there any circumstance suffered to pass unimproved, calculated to facilitate the interest of the former, or heighten the glory of the latter A well chosen library which yet remains, while the hands that used to employ it are palsied in death, bears testimony to the purity of his taste, and the abundance of his researches.

Consistent *choice of society*, connected with impartiality and affability of manners, constituted a second feature of his character. Such men as preferred wealth to character,—the gratifications of avarice to the honours of virtue,—and personal aggrandizement to the felicity of their fellow creatures, though treated with common civility by him, could not be numbered with his confidential friends. But his society he ever held in perpetual reserve for the enjoyment of the humble votary of the cross. Such, however, was his complacency to all classes, that he did not fail to secure the deep affection of all with whom he was associated. To this, the numerous tears that mingled with his tranquil dust, bear, in silent eloquence, a lasting testimony.

Nor are we to overlook, in this brief memoir, the *spirit of benevolence*, that characterized him from childhood to the grave. One instance out of the many, will show the benevolent manner in which he disposed of his pecuniary concerns. Some two or three years before his death, he began to devise a scheme of expending his property in that way by which he could render the greatest benefit to his fellow creatures. When his health began to decline, which was about nine months before his dissolution, he came to the determination to dedicate one half of his real estate to the church of which he was a member. He accordingly bequeathed one half of his estate to the "trustees of the funds of the Genesee conference." Though this donation does not exceed perhaps a thousand dollars, still, inasmuch as it is the fruit of personal industry, and has been offered by voluntary benevolence, it shows a correctness of principle, and generosity of soul, that we hope may be a pattern with all into whose hands this paper may fall.

But his life, which was characterized with many excellencies, was *far less glorious* than the hour of his *death*. At the early age of ten, he became convinced that it was necessary to be ever in readiness for this awful hour. Nor was he altogether deficient in those means, which are calculated to secure so desirable an object. Yet, though he had many comforting hopes through the early part of his life, he did not fully comply with the requisition of the apostle, "come out from the world," &c, until some time in the spring of 1824; at which time he was abundantly quickened by the grace of God, connected himself with the Methodist Episcopal Church, and was appointed to the charge of a class. From this time until the hour of his departure, each succeeding day seemed to witness his growth in grace, and increased preparation for the abode of the blessed. In short, such was the abundance of his heart, that were it possible to pen down all his expressions, it would swell a volume, that would be read with the deepest interest. But notwithstanding the depth of his piety, the extent of his usefulness both in civil and religious community, surrounded as he was by friends on every side, he was not free from disease, nor secure

from the arrest of death. A lingering illness, which was endured with Christian composure, tried his patience for nine months, before he was suffered to bid adieu to the woes of life. About five weeks before his departure, when all hopes of his recovery were given up, he commenced sending for all with whom he had any secular concerns, saying, that he wished to close his *temporal*, as well as his *spiritual business*, that his widow might not have this as a burthen, among the pains of her bereavement. Nineteen days previous to his death, he had a very extraordinary exercise of mind, by which he was convinced that he had but a short time to survive. He therefore chose the man to make his coffin; selected the one to preach his funeral sermon; and pointed out the form of his burial, with all the composure with which a man ever gave charge to his surrounding offspring. Though at this time he was very weak in body, still he wished his table set as usual, and all the members of the family called, that he might once more eat with them, and ask the blessings of heaven to rest upon them after he should be taken to mingle in their circle no more for ever. It was a season of the deepest interest. After addressing them in the most affectionate manner, he took a cracker and divided it with his wife, saying, "Take this, my dear Polly, and let us eat it together, as the last token of our unfeigned friendship. We have been one in heart and mind, in life, and I trust we shall soon be one in the kingdom of our God." The scene was too much! Pale and silent, his affectionate companion, for a season, was unable to receive her share. All joined her in general sympathy. *His* countenance only was cheerful. But while unutterable anguish was written in every feature around the frugal board, *his* enkindled into a *smile*, in view of the glories which were just before him. In this frame of complete composure, with frequent acclamations of joy, he continued to suffer the remaining eighteen days, and at last, in calm repose, closed his eyes upon the things of earth, and went, as we humbly trust, to the enjoyment of the blessed in heaven, "where the wicked cease from troubling, and the weary are for ever at rest."—Reader, may it be thine *to hail him* on that *peaceful shore!*

JOHN COPELAND.

MISCELLANEOUS.

From the Imperial Magazine.

ON THE SUPERIOR EXCELLENCE OF CHRISTIANITY,

Compared with other Religious Systems, arising from its influence on the Human Character in the present Life.

"The Saviour comes! by ancient bards foretold;
Hear him, ye deaf! and all ye blind, behold!
He, from thick films shall purge the visual ray,
And on the sightless eye ball pour the day.
'Tis he the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear.
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur, the wide world shall hear,
From every face he wipes off every tear." *Pope.*

AMONG the different characteristics by which the human is distinguished from the brute creation,

one of the most obvious is, that the former is capable, the latter utterly incapable, of engaging in devotional exercises. Notwithstanding the degeneracy which has been entailed on the human race by the apostasy of Adam,—there is an undefinable something existing in the bosom of every individual, which occasionally leads him to abstract his meditations from tangible concerns, and fix them on subjects which relate to his own origin, existence, and destiny.

As a natural consequence of the depraved intellect of man, a great variety of religious systems has obtained among nations ignorant of the Christian revelation, and likewise among individuals, who, though acquainted with its theory, have rejected it as a spurious dispensation. Every person has had his own theological creed, differing in some respects from the creeds of his fellow men; but as some doctrines, deemed of considerable importance, have met with the cordial assent of a greater or less number of individuals, these have been embodied into systems by persons of superior intellectual acquirements, and proposed to the world with the view of obtaining fresh accessions of proselytes; and, from the congeniality of these doctrines to the depravity of human nature—the persevering industry which impelled their respective emissaries to surmount physical and moral obstacles, and the compulsory measures which in many instances they have adopted for their more effectual dissemination, —myriads have rallied round their standards, and become their avowed disciples. These facts are painfully illustrated in the extended dominion of the Chinese, the Hindoo, and the Mohammedan theological systems.

But notwithstanding the great diversity of opinion which distinguishes these creeds, there are some important points on which they all agree. These are the doctrines, that some superior Power exists—that mankind have some how or other offended this superior Power—and that in order to his reconciliation it is indispensably necessary to have recourse to some expiatory exercises.

Without referring to the immediate bearing of Christianity on a future state, I shall confine myself at present to its decided superiority over every other religious system, regarding the influence it exerts on human character in the present world, as this superiority is evinced in the exemplary lives of its great Author, and first promulgators—in the beneficial change it produces on the human mind—and in the reformation it produces in the external conduct.

I remark then, first, *that the superior excellency of Christianity compared with every other system of religion, is displayed in the exemplary lives of its great Author, and first promulgators.* The character of Christ presented us by the evangelists, is one of the most amiable and exemplary the human mind can conceive. From his first appearance before us, to the moment in which he expired, he incessantly applied himself to offices of charity and mercy. All cases of deep distress which were brought under his eye, he graciously vouchsafed to relieve. He caused the blind to see—the deaf to hear—the lame to walk—and the widow's heart to sing for joy. Nor was his heart untouched with feelings of compassion, while his hand administered relief. He cordially sympathized with the temporal and spiritual distresses of mankind.

He wept over the grave of Lazarus, and shed tears of profound commiseration for the condition of the inhabitants of Jerusalem. While thus engaged in an unremitting and active course of genuine philanthropy, his personal conduct was irreproachable. During the whole course of his peregrinations on earth, his enemies could not justly charge him with having deviated in the slightest degree from the path of moral rectitude. On the contrary, the most decisive testimonies in his favour were given by some of those who were concerned in his crucifixion. Pilate washed his hands as a token of the innocence of Jesus, and audibly declared he could find no fault in him; and the centurion avowed his conviction, that this was the Son of God. Indeed, the enemies of Christ and of his religion in our own day, generally assent to the truth of all that is recorded in the New Testament respecting the rectitude of his moral character.

In like manner we behold, in the demeanour of his apostles and immediate disciples, a much greater degree of moral excellence than the world has ever witnessed in the conduct of any other human beings. To the utmost of their power, they imitated the example of their illustrious Master. Wherever they directed their footsteps, the miseries of life fled before them. They administered to the temporal and spiritual necessities of all within the sphere of their labours. The ennobling principles by which they were guided and governed, and the exemplary conduct which they uniformly evinced, commended them even to their implacable foes, and elicited from them expressions of approbation. "These Christians," says the younger Pliny, who lived in the first century, "are a harmless inoffensive set of people, cultivating peace with all men, and are in all respects most virtuous in their conduct."

Now, it certainly constitutes presumptive evidence, at least, of the excellency of Christianity, when the conduct of its Author and first propagators was so exemplary as to call forth such expressions of approbation from their avowed enemies, who thus beheld the great principles of the Christian religion reduced to practice in their lives and conversation. They prohibited the commission of no sin which they did not themselves avoid; and they inculcated no duty which they did not themselves invariably practise.

Now, compare with the conduct of Jesus and his immediate disciples, that of the author and first propagators of any other religious system, and the disparity will be obvious. In all systems of religion, the Christian excepted, it has been one of their peculiar characteristics, to allow certain indulgencies, or inculcate certain practices, diametrically opposed to the welfare of mankind, considered both in their individual and social capacities. The conduct, for instance, of Mohammed and his immediate followers, was habitually stained by consummate falsehood—the most detestable hypocrisy—excessive indulgence in animal gratification—and almost every other crime which debases humanity, and has a tendency to render it miserable. When policy dictated the utility of the step, they resorted to the most cruel persecutions their imaginations could devise; and if their victims persisted in an obstinate refusal to profess the religion dictated to them, they were visited with the most excruciating kinds of death.

In advocating the superior excellency of the Christian religion, from the character of its Author, the venerable bishop Sherlock institutes a striking comparison between the conduct of Jesus and Mohammed. "Go," says he, "to your natural religion; lay before her, Mohammed and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives, and let her see his adulteries, and hear him allege revelation and his divine commission to justify his lusts and his oppressions. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and perverse. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to the table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors, 'Father, forgive them, for they know not what they do.' When natural religion has viewed both, ask which is the prophet of God?—But her answer we have already had, when she saw part of this scene through the eyes of the centurion who attended him at the cross; by him she said, 'Truly this was the Son of God!'"

The transcendent excellency of the Christian religion compared with every other, is evinced (secondly) *in the salutary change it produces on the human mind.* Every other system with which we are acquainted, affects in a beneficial manner only the external conduct; whereas the Christian religion addresses itself directly to the heart. In other ethical theories, there are certain propositions propounded, in the truth of which their intended disciples are required to profess their belief; but the greatest extent to which they can exert a favourable influence on their votaries, is merely to impose on them some partial restraints; and hence the advocates of Christianity fearlessly challenge the most determinate opponents of the religion of Jesus, to adduce one single instance, from the voluminous records of Heathenism, Hindooism, Mohammedanism, Deism, or any other system of religion, the Christian excepted, of any thing approximating to the phenomenon of conversion.

That some inconsiderable moral changes for the better, have occurred in the minds of the disciples of other religions than the Christian, we readily admit; but that these beneficial changes have taken place to any great extent, we absolutely deny; and where they have occurred, they are to be attributed to the concurrence of fortuitous circumstances,—not to the principles of the religion which those who were the subjects of them professed. But as soon as an individual cordially embraces the Christian religion, and feels its power, his mind experiences a thorough change. The reality, extent, and

beneficial nature of this change, the enemies of Christianity have never ventured to dispute. The man whose mind was formerly filled with rebellion against the Governor of the universe, and also with enmity towards his fellow creatures, is, by the transforming energy of Christianity, made to feel the glowings of the warmest affection towards them. His mind heartily sympathizes with every person in distress, and his efforts for the melioration of suffering humanity are strenuous and unremitting. The man who was naturally of the most ferocious and repulsive temper, is, by the power of Christianity, endowed with the most amiable and inoffensive dispositions. Instead of cherishing the desire of revenge when injured by his fellow men, he, like his great Master, forgives them, and prays that his Father in heaven may forgive them too. When the hand of adversity presses heavily on him, he does not give way to the feelings of discontentment; but maintains his habitual equanimity of mind. In one word, wherever the benign principles of the Christian religion are heartily embraced, their possessor is sure to breathe so amiable a spirit, that the unbelieving and dissolute, while they decidedly detest the religion by which this spirit is produced, cannot withhold from the spirit itself their unqualified approbation:—they secretly sigh after the attainment of such lovely dispositions of mind.

Nor is the salutary influence which the Christian religion exerts on the minds of its disciples, confined to the benefits which society derives therefrom: it is also the source of the most delightful and beneficial emotions to their own souls. Instead of feeling discomposed and exasperated, and meditating revenge, when made the object of the malignant assaults of their unprincipled fellow men,—they enjoy the exquisite happiness arising from the emotions of commiseration and cordial forgiveness. Amid whatever circumstances of life, the experimental Christian may be placed;—however hardly he may be tossed and tried by the stern billows of adversity,—he does not merely avoid the *external expressions* of discontent; but *actually* possesses his soul in peace. He even rejoiceth in tribulation as one that findeth great spoil.

Nor does the felicity which the Christian derives from his religion, through the ever changing circumstances of life, forsake him on the approach of death. Even if in the mysterious operations of divine providence, it should become necessary that he should demonstrate the reality and strength of his faith, and his attachment to the religion he professes, by publicly sealing it with his blood, he readily accepts the alternative, and meets the terrors of the rack, the scaffold, or the stake,—not with that affected apathy or infatuated indifference with which infidels and others throw themselves into the embraces of death,—but with a profound persuasion of the important consequences connected with the article of dissolution, and at the same time with a heart felt elevated joy, approaching to ecstasy.—The history of the primitive Christians, and of the church of God in our own country, during the temporary ascendency of Popery subsequent to the Reformation, furnishes us with ample illustration of this fact.

It may perhaps be urged by the enemies of Christianity, that "a man's suffering and dying for his religion is no proof whatever of its excellency; or if it be, that on the

same principle we may argue the excellency of Deism and Atheism, for that both deists and atheists have suffered and died for their respective systems." We are aware that a few deists and atheists have suffered and died in behalf of their opinions. Three atheists did so in Italy in the seventeenth century, and one or two others have done so on similar occasions. But we contend, that this is no argument whatever for the excellency of their religions, for, taking deists and atheists in general, there is not one among ten thousand that will suffer or die for his religious opinions; whereas, there is not one, perhaps, among as many thoroughly established Christians, but will suffer and expire in support of his religion, should conscience dictate the necessity of the step.

We wish it, however, to be distinctly understood, that the excellency of the Christian religion is not argued from the mere circumstance of its disciples suffering and dying in its behalf; we ground our argument for its excellency, on the *manner* in which they suffer and die, when its interests require it. We fearlessly maintain, that Christianity alone can administer solid joy and happiness to the mind in the hour of affliction, and in the prospect and amid the workings of death. Those deists and atheists who have met a public death in support of their opinions, have, from their blasphemous imprecations and wretched conduct, left an indelible impression on the minds of the spectators, that instead of the joy and peace which Christians experience in the agonies of death, they were rather experiencing the commencement of anticipated miseries. They have indeed affected to smile, but it has only resembled the *ghastly* grin of Milton's fallen angels.

It has been farther urged by the enemies of Christianity, that from the same circumstances we might infer the excellency of the Pagan religion, for their historical records furnish us with numerous examples of its votaries voluntarily subjecting themselves to the most racking tortures, and of their meeting death in its most horrible forms. That such an argument as this, against the beneficial tendency of Christianity, should ever have been advanced, excites our astonishment. The circumstance of a heathen's voluntarily subjecting himself to excruciating pain, and a violent death, is the strongest argument that can be adduced to prove the pernicious tendency of his creed; for in the first instance he renders himself miserable, when his sufferings can answer no good end whatever; and in the second, he commits a species of suicide of the worst description; and were a religion which inculcates such appalling and horrible practices universally adopted, the consequences would be dreadful to society and the world. But confining our attention to the *state of mind* in which the heathens expire, we perceive, that, in ninety-nine cases out of a hundred, it is a state of misery. Their voluntarily enduring sufferings, and meeting death, is the consequence of what appears to them stern necessity, arising from a deep-rooted despair of being able in any other way to obtain salvation. The heathen's death resembles an infuriated maniac laying violent hands on himself: the Christian's is composed and happy, supported by an approving conscience.

The superior excellency of the Christian Religion, compared with every other, appears (thirdly) *from the reformation it produces in the*

external conduct. Wherever the principles of Christianity have been cordially received, we have seen a wonderful change effected in the conduct of those who have thus embraced them. However notoriously profligate and dissolute their manner of life may have formerly been, they are now led habitually to evince the most unexceptionable demeanour. We are far from saying, that no circumstance ever occurs in the life of the Christian, inconsistent with, and unworthy of, his religious profession. So long as man is in this life, he is in a state of probation, and through the infirmity of his nature, he occasionally deviates from the path of moral rectitude. But the general tenor of his conduct is such as to recommend itself to the approbation of all. He is honest in all his transactions of life; and is as much so when he knows the integrity of his actions will not be examined into, as when he is certain they will be scrutinized with rigour. The property of others, when committed to his care, he will manage as faithfully as his own. He most carefully guards against uttering an expression, which would either directly or indirectly injure the character of his neighbour: nor will he any more hurt him in his person, than he would unnecessarily inflict corporeal pain on himself. The claims of the indigent and miserable are never presented to him in vain. He cordially commiserates every individual case of distress which comes under the cognizance of his eyes or ears; and his hand promptly administers whatever measure of relief is in his power. Though he may possess the creatures of God in great abundance, he does not abuse them. He is habitually temperate and sober. He is the best master—the best servant—a disinterested, ardent, and permanent friend.

Now, compare with this the morality of any other system of religion with which the world is acquainted, and say, on whose side, in point of sterling excellence, the superiority lies. The Mohammedan religion was written in characters of horrid cruelty, brutal sensuality, and human blood; and by these diabolical means it was at first promulgated, and has since been supported. Every species of immorality is still mournfully prevalent in those countries where the religion of the arch-impostor has acquired the ascendency. Its dupes are addicted to habitual lying—to the grossest dishonesty in their various dealings, where there is any probable chance of escaping detection—and to intemperance and debauchery of the worst description. Accustomed to live in a state of polygamy, they sink their wives to the lowest depths of degradation, placing them in many respects on a level with the brutes which perish. In cases where any of their fellow men incur their displeasure, they have recourse to the most revolting modes of resentment,—inflicting on them the most excruciating species of torture which their malignant imaginations can devise. In short, whatever purposes they resolve to promote, they hesitate not one moment at the means by which they can be accomplished. The same remarks, with little qualification, apply with equal propriety to the influence exerted on external conduct by every other system of religion—the Christian excepted—which has ever been presented to the world.

It is customary for the votaries of Deism to exhaust their stores of eloquence in eulogizing the beneficial tendency of natural religion,

But what, it may be asked, is this natural religion? Not certainly that system of ethics which generally goes under the modern appellation of Deism; for whatever is salutary or excellent in it, is derived exclusively from that very book which they are continually traducing by the most glaring falsehoods; and to banish which from the world, they are using their united and strenuous, but futile efforts. There is something extremely disingenuous in this conduct of deists towards the Christian religion; for that knowledge, and those arguments, which they could never have derived from any other source than the Bible, and which they have nevertheless the effrontery to represent as the result of their own unassisted reason, are directed with inveterate enmity against that very religion which it is its exclusive aim to establish.

We readily admit, that in the writings of Socrates, and a few other ancient heathen philosophers, some traces are discernible of their belief in the existence of a Supreme Being, and of a future state of rewards and punishments. But it has been argued, with every appearance of truth, that some of the ancient heathen philosophers had obtained an acquaintance with the inspired writings of the prophet Isaiah, and that from this source alone they derived their ideas of the existence of a Supreme Being and of a future state. At all events, however, their religious system, and that of modern Deism, cannot be identified; for with all the respect which natural religionists of the present day entertain for the theological sentiments of some of the ancients, they must admit, that they believed in a plurality of invisible deities, and even worshipped as gods various parts of inanimate matter, under a great diversity of forms. Now, rather than subscribe to the orthodoxy of that part of the ancients' creed, which recognises an indefinite number of inferior deities, and which invests various forms of inanimate matter with those properties and attributes which belong exclusively to God,—we presume our enlightened deists, of the present day, will candidly admit that there is no shadow of identity between their theological sentiments and those of the ancients.

Natural religion is that theology which is found in those nations only which have never, either directly or indirectly, come in contact with that divine revelation which is contained in the Bible. According to this definition of natural religion, we see its practical tendency abundantly illustrated in the various heathen countries of the present day. It is a dictate of natural religion in many of these countries, for human beings to prostrate themselves at the feet of those imaginary deities which their own hands have formed—to offer to these many costly sacrifices—to inflict on themselves some of the most painful torments,—and in innumerable instances, after having endured for many years, the most intense and varied tortures of which human nature is susceptible, to meet death in its most horrible forms. It is, in some parts of the heathen world, a part of natural religion, for mothers unfeelingly to drown their innocent and helpless infants in some mighty river; in other places, to give them to wild and voracious beasts to be torn in pieces and devoured; and in others, to place them on the funeral pile to be burned to ashes. It is a portion of natural religion, for husbands to accomplish the murder of their wives in the same revolting man-

ner; and on the other hand, for husbands to meet with similar treatment from their own wives. It is, in one word, a part of natural religion to indulge in the most brutalizing sensuality—and to commit every species of crime which can render one man the scourge and terror of another.

Hideous as is this outline of natural religion, it is a correct one; and it is exclusively owing to the purifying an dennobling influences of Christianity, that we, as a nation, are not at this day exhibiting to the world the same picture, in all its darkest and most terrific colours. The religion of Druidism, which for many centuries prevailed in our own country, was but another name for a system equally revolting as those systems which in heathen countries exist to this day; and reasoning from the philosophy of human nature, and the well accredited histories of other nations, we contend, that had it not been for the timely interference of Christianity in meliorating our intellectual and moral condition, we had been in the same or in an equally degraded state at the present moment. In the present history of our native country, and in the idolatrous and inhuman practices of those very men who vauntingly boast that they have discovered the existence of the Supreme Being, and the certainty of a future state of rewards and punishments, by their own unassisted intellectual efforts,—we should have seen a mournful demonstration, that the human mind, without the interposition of some supernatural assistance, is quite incapable of arriving at these conclusions. Thus, it is to Christianity alone that we, as a nation, and as individuals, are indebted for our great improvement in civilization, in morals, and in intellectual acquisitions; and in precisely the same ratio in which we see Christianity prevail in its native purity, do we see nations and individuals illustrious and happy.

Admitting, however, for the sake of argument, that Deism is natural religion, and that it is derivable from the exclusive study of nature's works,—in what respects, it may be asked, does its beneficial influence on individuals and on society manifest itself? So far as we have witnessed its tendency from the conduct of its votaries, we are not disposed to rank it very high in the scale of ethics. The disciples of the Deistical theology have never been distinguished for their exertions in the cause of suffering humanity; nor for their exemplification in their own conduct of the great rules of moral integrity. It is among the prominent features of Deism, by making virtue subservient to expediency, to regard with feelings of the utmost callousness the varied miseries of the human race—to indulge to excess in intemperance and sensuality—to make warm protestations of friendship, and then to belie them, when inclination or convenience suits—to vilify with the utmost malignancy the moral character of an acquaintance—and to adopt such measures for depriving their fellow men of their property, when it can be done with any prospect of success, as outrage every emotion of humanity and sentiment of justice.

That this is a faithful delineation of the outlines of Deism, may be proved by the stern logic of unequivocal facts. The revolting scenes of the French revolution, which we shall not now attempt to specify, must be fresh in the recollection of all. They were entirely attributable to the ascendency which deists obtained in the

government of that ill-fated country, and constitute a striking specimen of the beneficial influence which Deism exerts on human character. It is granted there were many atheists in France during this terrific period; but this does not at all affect the argument; for whatever imaginary differences deists and atheists may think they can recognise in their respective systems,—their practical tendency is invariably the same. And as human nature is the same in every age and country, if the principles of Deism were equally prevalent in our day and country as they were in France during its sanguinary revolution, the effects produced on society would be precisely similar.

We are aware, indeed, that there have been deists in the world of very amiable dispositions and moral conduct; but as there are exceptions to every rule, the few instances that can be mentioned do not at all affect our reasoning regarding the pernicious practical tendency of their system. Amiable dispositions and moral conduct, where they have been evinced by deists, have been either directly or indirectly derived from their intercourse with Christians. But in truth, *the more intellectual and candid* of deists frankly admit, that their theological sentiments, if generally prevalent in the world, would be fraught with the greatest misery to mankind; and on the other hand, that Christianity is the greatest boon that ever has been conferred on human beings.

Thus we have seen, that Christianity is the only system of religion which can elevate and render men happy in the present world;—and that every other system of ethics has an unavoidable tendency to degrade and render them miserable. It is Christianity alone that can meliorate the civil and moral condition of those nations which are at this day full of the habitations of cruelty. It consequently follows, from every human consideration, as well as from the binding injunctions of its great Author, that it is the imperative duty of those who have participated of its blessings, to exert themselves to the utmost of their power, to transmit its salutary principles and doctrines to those who, in the mysterious dispensations of Providence, are destitute of them.

This is a labour of love, and a work of genuine philanthropy, in which even the deist and atheist might cordially unite with the Christian: for on the supposition that it is all a delusion, it has been proved, and they frequently admit, that it is a very beneficial one, and that it spreads the blessings of peace and happiness wherever it travels. And while the disinterested philanthropist looks forward to the arrival of that period when Christian principle and Christian practice shall universally prevail,—his mind is filled with emotions of the most exalted pleasure. Then vice, as if ashamed, shall hide its diminished head, and misery shall be banished from the earth to its native regions. Then shall the enraptured anticipations of the inspired prophet be more than realized;—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blosom as the rose. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs

of water. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Elgin. J. G.

SACRED CRITICISM.

Remarks on 1 Peter iii, 18, 19, 20.

In a former number of the Magazine was inserted a Letter from the Rev. James Creighton to Dr. A. Clarke, containing some critical remarks on the word *Hades.* According to these remarks, which are unquestionably founded in truth, this word is used to designate a state and place in the invisible world, where the departed spirits of men reside. In addition to the texts referred to and commented on in that letter, the one standing at the head of this article has occasioned no little controversy; and if what follows does not have the effect of setting the controversy at rest, it may perhaps remove some of the obscurity in which the text has been involved.

It may be proper to observe in the first place, that the text in question has been appealed to by two classes of people, who, though they differ widely in many leading doctrines, agree in citing this text to support their respective theories. The Roman Catholic supposes that Christ descended into this place to release those unhappy spirits who were there confined in purgatory. The Universalist believes that the text proves that all will finally come out of the prison of hell, because, as he supposes, Christ went and preached deliverance to those unfortunate captives. They both agree, it seems, in believing the prison spoken of to be a place of misery and punishment, though of a limited extent. To avoid both of these theories, most of those Protestants considered as orthodox, give the text quite a different interpretation, by supposing that it means the Spirit of Christ preaching through Noah to the antediluvians previous to the flood.

The interpretation we have to offer, differs from all these. That the reader may judge of its correctness, we will in the first place, examine the meaning of some of the emphatical words on which the respective theories have been built. The word here rendered *prison* is not Ηαδης, (hades) which is generally translated *hell* in our version of the Bible, but which represents a state of separation in the invisible world, where it is supposed the righteous and the wicked are kept after death, (though according to Mr. Parkhurst it is so rendered in the Syrian version,) but it is Φυλακη, (Phulake) from Φυλασσω, *to keep* or *to guard*, and signifies *a guard, place of custody*, or a *prison.* In Acts xii, 10, it is rendered in our version, *ward*—"when they had passed the first and second (Φυλακην) ward." In Matt. xiv, 3, 10, it is translated as in the text under consideration, *prison*—"For Herod had laid hold on John, and bound him, and put him in (Φυλακη) prison." In Luke ii, 8, it is said, "And there were in the same country shepherds abiding in the field, (Φυλασσοντες Φυλακας, rendered here) "keeping watch." In Revelation xviii, 2, the same word is translated *hold.*

From all these places it plainly

appears that the word is used to designate a place of confinement; and that in most passages it represents a place for the safe keeping of such as were considered as criminals, either waiting for or already under sentence for some capital punishment. We may, therefore, safely infer, that in the passage before us, it represents a place of confinement from which no release was to be expected. Allowing the accuracy of this interpretation, neither the purgatory of the Catholic, nor the penal purification of the Universalist receives any support from this text.

The word rendered "preached," (εκηρυξεν) comes from Κηρυσσω, (kerusso) which signifies to *publish*, to *proclaim* as a *herald*—hence Κηρυξ a *herald* is one sent to make a proclamation, whether the information be good or bad; and in the passage before us, Jesus Christ is most evidently the Herald intended.

Let us now state the entire passage, and endeavour to ascertain its meaning:—"For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah."—From the plain reading of the passage it evidently appears,

1. That the "spirits in prison," here spoken of, were the spirits of the antediluvians, now confined in an *invisible prison* as a punishment for their disobedience, and not men *in the flesh*, as these unhappy people were before their destruction by the flood.

2. That it was the same Spirit, doubtless the Holy Spirit, with which Christ was quickened after He was put to death in the flesh, that He went and preached to the spirits in prison.

3. That unhappy departed spirits are intended, and not probationers in the flesh, is evident from its being said they were *disobedient when*, or *while* the *long suffering of God* waited in the days of Noah. If the apostle had intended to say that the persons to whom Christ proclaimed himself were saved, it seems natural to suppose, he would have said that they were *obedient* to the heavenly call of God by Noah, and not that they were *disobedient*. Their disobedience appears to be contrasted with the long suffering of God, in order to show the justice of God in their condemnation.

It is manifest from Eph. iv, 9. that Jesus Christ "Descended first into the lower parts of the earth." He also said unto the thief on the cross, "This day shalt thou be with me in Paradise." Allowing our ideas of Hades to be correct, that it is not only a state in the invisible world, but also a receptacle for the departed souls of both the righteous and wicked, there is no contradiction nor inconsistency in supposing that during the period of his separation from his body, he went and proclaimed himself to both of these places, and announced his victory to both those in the *prison* and those in *Paradise;* for there is no necessity of supposing that there is a great *natural* distance between the residence of the wicked and the righteous spirits in the other world; as happiness and misery do not consist so much in the *place* they occupy, as in the *disposition* of their minds, and in their moral relation and assimilation to the Deity.

Allow, therefore, that the spirits

spoken of in the text were in the prison of misery, contiguous to the residence of the happy spirits—so near that they might, as did Dives and Abraham, converse together—and that Christ, when he "descended into the lower parts of the earth," went as Κηρυξ, a *herald*, to proclaim unto them his complete conquest over the power of darkness, and to certify to them, by this conquest, the interminable state of their misery, as well as to the happy spirits the endless duration of their felicity—and you have a consistent interpretation of this very difficult passage of Scripture, without involving the idea of either the Catholic or Universalist purgatory, and without resorting to the strained and mystical interpretation of those who refer it to the preaching of Christ by Noah to *men in the flesh* instead of *spirits in prison*.

It is well known that the infernal spirits manifested a most determined hostility to Christ in the days of his incarnation; and though they were often, but always reluctantly, impelled to yield to his power and authority, they may have entertained a hope of finally triumphing over him; and perhaps when he died on the cross, they flattered themselves that his pretensions to a dominion over them were at an end, and therefore their own cause would triumph. To disappoint all these vain and malicious anticipations, Christ descended to their own regions, as the immortal herald of his own victory, thus affording them a demonstration that, though he had been "crucified in weakness," he yet "lived by the power of God;" that his exaltation as universal king was soon to be accomplished, and that therefore they, instead of exulting over him, as the anointed of God to an everlasting dominion they were subjugated to his yoke, having their condition unalterably fixed.

There is no intimation that Jesus Christ preached unto them glad tidings of peace, or that he proclaimed their deliverance from confinement. On the contrary, it appears from this as well as from other concurrent passages, that he went there as the herald of his own victory over death and hades, first showing himself to the inhabitants of the damned, and then "ascending far above all heavens," "that he might fill all things," hell, earth, and heaven, with the news of his complete and eternal conquest over his enemies, and the consequent safety and happiness of his friends.

This view of the above text of Scripture, being new, is submitted with much diffidence. If it should not prove satisfactory to the reader, as it does to the writer, it must be allowed to have the merit of harmonizing with the general voice of Scripture respecting the unalterable state of those unfortunate spirits who die in impenitence; and of rescuing an obscure passage of Scripture out of the hands of those who evince the weakness of their cause by attempting to prop it up by calling to their aid a text of so dubious an import.

From Jones' Catholic Doctrine of a Trinity.

Christ is OUR *God.*

2 Pet. i, 1. Through the righteousness of OUR GOD *and Saviour* JESUS CHRIST.

THE *Greek* is—του Θεου ημων, και Σωτηρος Ιησου Χριστου—the very same, as to the order and grammar of the words, with the last verse of this epistle—του Κυριου ημων, και Σωτηρος Ιησου Χριστου—which is thus rendered

in our English version—*of our Lord and Saviour Jesus Christ.* And so, without doubt, it should be in the other passage, there being no possible reason why, του Θεου ημων, should not signify *our God*, as well as του Κυριου ημων *our Lord.* It is not my design to cast any reflection upon the wisdom of our excellent and orthodox *translators* (whose version, taken altogether, is without exception the best extant in the world) or to advance this as any discovery of my own: for the *translators* themselves have preserved the true rendering in the *margin;* declaring it, by their customary note, to be the *literal* sense of the *Greek.*

There is another expression, Tit. ii, 13, that ought to be classed with the foregoing. *Looking for that blessed hope, and the glorious appearing,* του μεγαλου Θεου και Σωτηρος ημων Ιησου Χριστου, *of our* great God *and Saviour Jesus Christ.* Of which a great man, deep in the *Arian* scheme, gives this desponding account—"Many understand this whole sentence to belong to one and the same person, viz. *Christ:* as if the words should have been rendered, *the appearing of our great God and Saviour Jesus Christ.* Which construction the words will indeed bear; as do also those in 2 Pet. i, 1. But it is much more *reasonable* and more agreeable to the *whole tenor of Scripture* to understand the former part of the words to relate to the *Father.*"* As for the *whole tenor of Scripture*, it is a weighty phrase, but very easily made use of in any cause good or bad, so I shall leave the reader to judge of *that*, after it has been exhibited to him in the following pages. And as for the *reasonableness* of the thing itself, let any serious person consider, whether the doctrine of Scripture is not more *rational* under the orthodox application of these words, than under that of this author. For to allow, as he does, that *Christ* is *God*, but not the *great God*, is to make *two Gods*, a *greater* and a *lesser*, which is no very *rational* principle. And I make not the least doubt, but this author, had he been dressing up a system of *natural religion*, would have protested against a notion so absurd and impious. But when the *Scripture* was to be *dealt* with, he chose it as the lesser of two evils, the greater of which was the doctrine he had *subscribed* to.

* S. Clarke's Doct. of the Trinity, c. 2, § 1, 541.

SOUTH AMERICAN PRIESTS.

Extracts from Captain Head's Journey across the Pampas.

On great days, the ladies of Buenos Ayres, dressed in their best clothes, are seen going to church, followed by a black child in yellow or green livery, who carries in his arms an English hearth-rug, always of the most brilliant colours, on which the lady kneels, with the black child behind her, but generally the churches are deserted, and nobody is to be seen in them but a few decrepid old women, whispering into the chinks of the confession box.

Once a year the men and women are called upon to live for nine days in a sort of barrack, which, as a great favour, I was allowed to visit.

It is filled with little cells, and the men and women, at different times, are literally shut up in these holes to fast and whip themselves;

I asked several people seriously whether this punishment was performed *bona fide*, and they assured me that most of them whipped themselves till they brought blood. One day I was talking very earnestly to a person at Mendoza, at the hotel, when a poor looking monk arrived with a little image surrounded with flowers; this image my friend was obliged to kiss, and the monk then took it to every individual in the hotel; to the landlord, his servants, and even to the black cook, who all kissed it, and then of course paid for the honour. The cook gave the monk two eggs.

The priests at Mendoza lead a dissolute life; most of them have families, and several live openly with their children. Their principal amusement, however odd it may sound, is cock-fighting, every Thursday and Sunday. I was riding one Sunday, when I first discovered their arena, and got off my horse to look at it. It was crowded with priests, who had each a cock under his arm, and it was surprising to see how earnest, and yet how long they were in making their bets. I staid more than an hour, during which time the cocks were often on the point of fighting, but the bet was not settled.

Besides the priests, there were a number of little dirty boys and girls. While they were arranging their bets, the boys and girls began to play, so the judge instantly ordered those who had no cock to fight to go out of the arena, upon which the poor boys and girls were immediately turned out.

From the Philadelphian.

THE STAR OF BETHLEHEM.

I WAS once sent for to converse with a young lady under serious impressions. When I entered the house, the aspect of each individual in the family plainly demonstrated that subjects of unutterable moment had full possession of their minds. With the smile of hospitality there was mingled an air of seriousness, which intimated of things superior to the trifles of time. But there was one—a lovely daughter, whose appearance differed from that of the other members of the family. All were kind, all gave me a welcome, all were respectful and solemn, but Esther was anxious. When the general subject of religion was introduced, she rose from her chair, walked to the window, and seemed to look out; but that she saw any thing I could easily venture to deny, for she was struggling to suppress the strong emotions of her soul. "As I was standing here," said she, "a few evenings since, and looking at the sky, my eye was caught by the superior brightness of the evening star. I gazed upon it, and I thought of the Star of Bethlehem, which led the 'wise men of the East' to the new born Saviour. I thought that I had never made an offering to that Saviour. I felt that he was not *mine*, and I was wretched. The heavens lost their lustre, and every ray of the evening star as it glided to the earth, seemed to condemn me. I have thought of nothing since but my ingratitude to the Saviour who died for me—*what shall I do to be saved?*" The question was asked in a tone that proved it came from the heart. In such circumstances, advice was easy. "Come now to the Saviour," said I, "and he will not reject you.

The babe of Bethlehem is exalted above the heavens—a Prince and a Saviour to give repentance and the remission of sins. The hosts of heaven speak his praise. Come Esther and join their Hallelujahs." The words seemed to comfort her. a little sparkle of hope lighted up the sadness of her countenance. But she did not dare—such a sinner as she was—then to repose herself on a transient thrill of happy feeling. I left her in the guardianship of Him, who humbleth himself to pity the broken-hearted, and to relieve the distressed. To God I commended her in prayer. In a few days afterwards she was found rejoicing with a tremulous hope in Jesus Christ; may she shine for ever in the kingdom of her Father. This is not a fancy piece, but a fact. It reminds me of the well known hymn:

"When marshall'd on the nightly plain,
The glittering host bestud the sky,
One star alone of all the train
Can fix the sinner's wandering eye, &c.

AMERICAN BIBLE SOCIETY.

The following brief history of this Institution is taken from the January number of the Quarterly Extracts of the Society.

In the last number of the Extracts, it was suggested that we should give, in a series of articles, a view of what the American Bible Society had accomplished, and also a view of the alarming destitution of the Scriptures which yet prevails in our country, and throughout the continent. It might be said in a sentence, that since the formation of this institution, it has published about half a million of Scriptures, and that in our own country we have about 3,000,000 of people without the Bible, and that in Spanish America and Brazil nearly 20,000,000 more are without it.

But it is our intention to give something more than such a succinct statement. We design to show how this institution arose, how it has moved on from year to year, who have been its distinguished benefactors, what states have done most to promote its interests, and what auxiliaries and associations are now most active. As far as we shall be able to ascertain we shall then endeavour to show how many families in each state and county are still unsupplied with the Bible, and what measures ought to be taken at once to supply the deficiency.

The American Bible Society was formed in 1816. For some time previous, individuals in various part of the country had felt the great importance of such an institution. The reports of missionaries travelling through the Western and Southern States, exhibited a destitution of the Scriptures, which increased the anxiety to have a National Society formed. The glorious and useful career which the British and Foreign Bible Society was pursuing, presented also another inducement to attempt this object.

On the 8th day of May, 1816, delegates from various parts of the Union, to the number of sixty, met in the Consistory Room of the Reformed Dutch Church, New York, and commenced the work of forming a National Bible Society. The scene was a new and a grand one. There were seen representatives from various parts of the Union, from nearly all the religious sects, unaccustomed to meet under the

same roof; some, in a measure, suspicious and cautious, others animated by the catholic scene, and all desirous to give a wide circulation to the Word of God.

Joshua M. Wallace Esq. of New Jersey, was chosen President of the Convention, the Rev. Dr. Romeyn, of New-York, and Rev. L. Beecher, of Conn. (now of Boston,) Secretaries.

On motion, it was *unanimously resolved*, "That it is expedient to establish, without delay, a General Bible Institution for the circulation of the Holy Scriptures, without note or comment."

A committee, consisting of Dr. Nott, Dr. Mason, Mr. Bayard, Mr. Milner, Mr. Beecher, Mr. Wright, Mr. Rice, Mr. Jones, Dr. Morse, Mr. Jay, and Dr. Blythe, was appointed to prepare the plan of a Constitution, and an address to the public on the nature and object of the proposed society.

After an adjournment of three days, the convention assembled, heard the constitution, first as a whole, then by paragraph, and which was then unanimously adopted.

A Board of thirty-seven Managers was next chosen, which Board soon convened at the City-Hall, and elected the Hon. Elias Boudinot as President of the Society, Dr. J. Mason, Secretary for Foreign Correspondence, Dr. J. B. Romeyn, Secretary for Domestic Correspondence, and Richard Varick, Esq. Treasurer. Twenty-three Vice-Presidents were also elected from among the most distinguished men of the different states, most of whom accepted their appointment.

The judicious constitution, and the able and spirited address which accompanied it, were widely circulated, and produced, as was hoped great results.

In the course of the first year of the existence of this National Society, forty-three Societies, previously formed in different parts, became its auxiliaries, and forty-one new auxiliaries were also organized. Six other Societies, although they did not become auxiliary, manifested their approbation of the General Society, by liberal donations. In the course of the first year, twenty-nine clergymen were made life members of this Society, by the payment of thirty dollars each by their respective congregations; one hundred and forty-eight individuals made themselves life members, by their own subscription of thirty dollars or more; and twenty-seven made themselves life directors by paying one hundred and fifty dollars; two hundred and forty-two persons became members, by a subscription of three dollars a year; and very many individuals made donations of greater or less sums. From the British and Foreign Bible Society, as a token of her attachment was received five hundred pounds sterling, besides copies of the several editions of their Bibles, together with reports and other documents, useful to the Society. The amount of money received during the first year was $35,877,46. Such was the interesting beginning of this National Society. So numerous and powerful were its friends, and so generous its patronage, that it seemed every family in the Union must soon be furnished with the Word of God. But, although its friends and its means have been gradually increasing, (as we shall show hereafter,) such has been the increase of our population, compared with that of the patronage of this Society, that now in 1827 there is every reason to believe, that *three millions*, or one-fourth of

our population, are living without the Bible in their hands. There was never a time since the formation of this institution when its friends were called upon more loudly than at present, to supply the wants of our own people. And if we have any regard for those of the human family beyond our borders, there never was so *loud* a call as at *present*, to send them these sacred treasures. Our own Indian tribes are beginning to call for them. A box of Scriptures has been solicited, and sent the present year to the Osage schools, and another to those at Mackinaw; and, according to request, a part of the New Testament is soon to be printed in the Mohawk tongue. South America, as our readers know, is now ready to receive these long prohibited books by thousands; they are finding their way into schools, prisons, and convents, and promise great good to those new republics.

At Bombay the New Testament has been recently translated, and means from some quarter must be furnished to print and circulate it among the tens of thousands who stand in need of it. At the Sandwich Islands and other places where preachers and school teachers have been sent, the work of translation is going on, and we must soon be called to furnish means for printing the Scriptures there. When we look at the wide fields which providence is opening for the circulation of his Word, and look at the receipts of the British and Foreign Bible Society, $400,000 a year, we must feel that our people do not perform all *their duty* by giving $50,000. Shall we not make a higher, nobler effort in this glorious cause?

ABSTINENCE FROM SPIRITS.

A correspondent of the Conn. Observer, says, I one day overtook my neighbour, who last year, practised entire abstinence in the use of ardent spirits. Well, said I, are you going to begin the year as you did last? Yes, said he. But have you enjoyed as good health the past year as you did formerly? Yes, I think better. Did you work as well through the hot weather? Yes, quite. Have you no hankering for it when much fatigued? No, none at all. Food refreshes and recruits me more than spirits used to do. I thought his testimony ought to be made public; for no man among us is more industrious or labours harder.

From the Imperial Magazine.

ON THE IMPORTANCE OF COMMON SENSE.

The man of reflection, who has had many opportunities of passing his time among literary men, as well as in reading, must often have been astonished to find how differently knowledge is applied by different individuals. It must have been often observed, that he who seems most intent upon the discovery of abstract truth; who pursues it through the almost inextricable labyrinth by which it is frequently enveloped, regardless of toil, and careless of repose, possesses at first no other incentive than curiosity. An aversion indeed to be foiled in his undertaking, and baffled in his enterprise, commonly fur-

nishes him with fresh alacrity and animation as he proceeds, and supplies him with a fresh stimulus to continue his exertions. But when, at length, his toil has been crowned with success; when his ambition has been gratified, and his wishes have received their accomplishment; instead of deriving from the discovery new principles of action, and rules by which to regulate his conduct, too often we find that all his expectations were visionary and futile; that what was intended to answer some exalted purpose, lies, when discovered, like a useless burden, amidst a chaos of abstract and general knowledge, unapplied, unnoticed, and for all valuable ends unknown.

Were we to turn our attention to the character, who, possessed of too little solidity to dig for truth, which lies covered oftentimes with rubbish, is careful only to catch at what floats upon the surface, and is to be easily obtained, we shall too frequently find, that *even this* trifler proposes to himself no real advantage from even the small portion of knowledge with which *he* furnishes himself. Such a man, no doubt, often supplies himself with a vast abundance of superficial knowledge, and is capable, perhaps, of saying a few words upon most of the ordinary topics of literary discourse; but the individual would be wofully disappointed, who should expect that his knowledge has furnished him with any thing more than a mere capability of talking. To expect to find any thing like accuracy of reasoning, and depth of thinking, or the application of information to the purposes of life, would be as unnatural as to suppose that we can reap where we have not sown.

If, however, the devout mind receive a tincture of melancholy in thinking that the speculations of philosophy on the one hand, and the general information of the man of the world on the other, are so little used, in order to provide us with valuable rules for the regulation of our conduct through this stage of being; yet it cannot but be filled with gratification in thinking again how little they can be said to be absolutely necessary. The divine Being seems, in order that he might leave us no excuse for error, no palliative for wandering, to have ingrafted on our very nature, certain original principles, in consulting the dictates of which, we cannot deviate from the right path. The love of our kindred and friends, a partiality for justice, and an aversion to injustice, among many other things, seem such necessary ingredients in our nature, that no earthly power can eradicate or supplant them; and all these, in their results to society, are most beneficial and serviceable. However much the speculations and notions of philosophers have run counter to it, yet that which is usually called *common sense*, is perhaps of more importance to us, is more frequently called into requisition, and answers more valuable and useful ends, than all the knowledge, all the erudition, and all the information, which we can collect together.

But valuable and serviceable as it is, in all the situations of life, a man who has read much cannot have failed to observe, that there is scarcely any thing which seems to have been more a stumbling stone to philosophers than common sense. From the times of Plato and Aristotle, down to those of Berkeley and Hume, innumerous systems and theories of philosophy have appeared upon the earth, but, as though they were capable of

being debased, by being rendered intelligible to any but those who were initiated into their mysteries, they seem to have been framed in direct variance to this principle. Of all the men that ever lived, no one perhaps has been more ambitious than Aristotle of veiling from vulgar eyes the secrets of philosophy, or has laboured harder to invest his theories with importance, by loading his abstractions with uncouth and difficult terms. He seems to have attempted, as a modern philosopher of eminence has remarked, to exert a perpetual dictatorship over the mind, and to render his government more extended and lasting over the intellectual faculties of man, than the ambition of his pupil induced him to attempt over their bodies. And the progress which was made towards realizing his ambition is astonishing, and affords us a wonderful proof of the length of time during which the mind may be kept in a state of vassalage and thraldom, by the dread of making an inroad on received opinions.

It was not until Des Cartes arose,—who, though he went not so far as one could wish, in overturning established notions, must notwithstanding be hailed as the great reformer of the philosophy of the human mind,—that the system which Aristotle had taken so much pains to bring to apparent perfection, became effectually questioned. Des Cartes, however, whatever may have been his merits —and no one will deny that they were exceedingly great—was infected in a great measure with the notion of Aristotle, that, by rendering his philosophy intelligible to the vulgar, he would be sacrificing its dignity and lessening its value. Powerfully as common sense pleaded for admission into his system, he yet seems to have built it, and especially his theory of perception, in direct opposition to its dictates.

It is lamentable indeed to witness the illustrious Locke, little disposed as he usually was to submit to authority, or to acquiesce in opinions merely because they happened to be established, following almost in the same tract with Des Cartes. A man who is possessed with no more than an ordinary share of ability, would be incapable of measuring the vastness of mind which distinguished that noble man; and yet, little credulous as he was inclined to be, and candid and ingenuous as he was in all his speculations, did he take for granted a theory, than which none perhaps was ever invented more repugnant to the dictates of common sense. —It is evident, indeed, to every one, who has perused his justly celebrated essay, that even Locke himself at times was startled with the difficulty of reconciling the one with the other, and that he too often busied himself in suppressing and stifling the latter, when he should have called in question the propriety and correctness of the former.

One cannot indeed be surprised, who has paid attention to the crudities and anomalies which the mind of man is capable of generating, that when a theory was framed in such direct violation of the opinions of the generality of mankind, as was that of the ideal system—when airy speculations and fantastic notions rose superior to the genuine dictates of nature, and stifled her voice—that a farther step should be attempted in absurdity, and that it should be at last tried to make men doubt the evidence of their senses.

It is humiliating to see such a man as bishop Berkeley, who was of too excellent a character inten-

tionally to deceive, after having proved as he thought to a demonstration, that there was no such thing as a material world, gravely give out, that by proving it he had made a mighty reformation for the better in philosophy. When, however, Hume made his appearance, and reasoning conclusively as he did from the premises which had long been considered as indubitable, tried to make his followers believe that there was no such thing in existence as either matter or mind—that men had been amusing themselves with empty names, and indulging in groundless notions, and by these means to involve all in universal darkness and scepticism, it was time to call in question the accuracy of opinions which had received the sanction of so many illustrious men. To believe, in spite of the evidence of our senses, that we are surrounded with nothingness—that our supposed perceptions, of external objects are nothing more than the illusions of fancy,—and that upon what we have been accustomed to value ourselves so highly—our minds—have really no existence,—requires indeed a greater portion of credulity than what ordinarily falls to the lot of mortals. Such, nevertheless, are the results of the speculations of Berkeley and Hume: the one ventures to assure us that there is no such thing as matter: the other, with greater effrontery, would have us believe that there is no such thing as either matter or mind.

If, in departing from the testimony of common sense on this occasion, the only danger to be apprehended would have been the inducing men to embrace a system of folly and absurdity for truth, there would have been comparatively little danger in so doing: but it is plain this was not the only danger to be feared: the evident tendency of the whole was to plunge the human race in scepticism. Our regard for the character of one of the abettors of this theory will not, indeed, allow us to suppose that he had any evil intentions in view, in countenancing and recommending it. But the utmost stretch of candour will not allow us to look in so favourable a light upon the other. It is impossible for any one who reads the whole of his works to mistake his aim.

Fond, nevertheless, as these two philosophers were of the system which they had cherished, and brought to imaginary perfection, one cannot fail to discover, from the perusal of their writings, that they oftentimes had misgivings respecting its correctness, and were disposed to doubt the justice of the result to which they had brought their speculations. We are authorized in saying so, from the labour which Berkeley employed to reconcile his philosophy to common sense; and from the frank acknowledgment of Hume, that it was only in the retirement of the closet and in solitude, that he could give implicit assent to what he there laid down. There were not wanting, in the course of the lives of both of them, innumerable occasions to set their practice in opposition to their theory; and firmly as they believed that matter had no existence, yet they exerted as much precaution as ordinary men in evading the dangers which might result from this source. Notwithstanding their belief in the truth of their speculations, neither of them acted upon it in the ordinary occasions of life, nor manifested their faith by acting consistently with it in their intercourse with their fellow creatures. In their communi-

cations with society, they laid aside their philosophy, forgot the abstractions of the closet, and spoke and acted in the same manner as the vulgar.

Little possible, perhaps, as it was for these celebrated theorists to make many converts to their system, from its manifest repugnancy to the testimony of the senses; yet it affords us a powerful example of the absurdities and follies to which the mind of man is capable of giving birth, and of the evils which naturally attend upon that theory of philosophy which is framed for the purpose of getting rid of what common sense would induce us to believe. Having constant occasion for it in the concerns of life, its Author seems to have bestowed it for valuable purposes, and to subserve some useful ends. One cannot indeed but feel regret and shame, that there should have arisen upon this earth, those who have thought it necessary to the beauty and perfection of their own systems, to shut out all indications of the work of Deity—to "annihilate, not only space and time," but also every proof of the harmony and regularity attending his operations—to attempt to convince indeed their fellow mortals that they were the creatures of circumstances, and possessed only of an occasional and transitory existence.

Sunk as we are in ignorance, it would surely have been more natural and congenial to the feelings, had these authors, instead of trying to make us "reach a depth profounder still, and still profounder," and reducing every thing to emptiness and nothingness, endeavoured rather to instil into our minds an overweening pride, and given them an independent and eternal being. They are perhaps almost the only instances on record, of characters, who, wishing—one of them at least—to establish universal scepticism, and to make men believe that they are not subject to the agency of a superior Being—that they are creatures without any relationship to others,—have done it by a process as degrading and humiliating as it is possible to conceive—a process which at once takes away all the dignity and all the honour which we have been wont to think the intellectual faculties possessed of. But so it is: fond of entering upon inquiries which we are incapable of conducting to a proper issue: ambitious of diving into the secrets and unravelling the mysteries which accompany the operations of Divinity, and wishing to fathom his counsels, without being possessed of the means of doing so, we get beyond our sphere of action, become immersed in difficulties, and "find no end in wandering mazes lost."

One is really at a loss to know how it is, that common sense has rendered itself so obnoxious to those who have called themselves philosophers. It is surely no little honour to human nature, and confers no mean benefits, when even the untutored and unlettered find its dictates almost infallible. In every relation of life, if it be allowed to raise its voice, freed of the follies and prejudices with which it is too often attempted to be associated, it is almost an unerring guide, amidst all the difficulties, all the perplexities, and all the dangers, into which we may happen to be plunged. There are scarcely any possible circumstances in which it may not have a beneficial influence—no occasions when it may not, and ought not, to be called into requisition. Though incapable of entering alone into refined and abstract disquisitions, yet it is

this in which they ought all to centre. There may be points of morality, the solution of which require much niceness and discrimination, but it ought never to be forgotten, that even here common sense must necessarily be the supreme judge, the ultimate tribunal in this state; and the decisions which are pronounced contrary to its unsophisticated dictates, will be assuredly founded in error.

It should not be supposed, however, that in rating common sense thus highly, all learning and erudition are meant to be despised: nothing can be further from the purpose. On the contrary, all that is meant to be asserted is, that the latter, to be rendered serviceable and useful in life, must have its foundation in the former. Without this, genius may dazzle and sophistry may perplex, but we shall in vain look for a rule of conduct; we shall in vain endeavour to guide ourselves through the labyrinth in which we are oftentimes entangled in our course through life. We may be perhaps, sometimes, though not often, so circumstanced as to be incapable of knowing what path to choose—of telling how to steer our course: we may be placed in a situation of danger—

Dextrum Scylla latus, lævumque implacata Obsidet: [Charybdis,

yet these are difficulties which are usually of our own creating, and may for the most part be obviated by using necessary precautions. But even here common sense is the surest and safest guide; and if we throw off all our notions of *expediency*—a principle very dangerous to morality, in the hands of human beings—we shall generally, if not always, be led to the legitimate and correct conclusion. To the man of reflection and seriousness, however, it is unnecessary to prove its value from what it has done, and still does: he can satisfy himself *à priori* of that fact, from a knowledge that it is an original part of our constitution, and from a persuasion that it must therefore be destined for some useful employment. That it should have been lost sight of by some, and traduced and vilified by others, is a proof, not that we are not in want of it, but of the weakness and short-sightedness of those who have affected to set themselves up as teachers of their fellow beings—

"For fools rush in, where angels fear to tread."

It must be long yet before there will cease to be those who think that eccentricity of conduct, and a way of thinking and acting at variance with that which distinguishes mankind in general, is the height of wisdom, and who imagine that the further their speculations and philosophy are removed from the observation and understanding of the vulgar, the higher will they raise themselves in the scale of being, and the better they will prove that they are "fitted to hold high converse with the gods." But these are characters who ought to be looked upon as anomalies in the species—as wanting a proper manifestation of rationality; they should therefore be left alone to their own vagaries, and should, to act consistently, be cut off from all intercourse with any but those who hold their tenets, lest they should, by evil communications, succeed in bewildering the brains of others beside themselves.

If philosophy will but condescend to keep company with common sense; if, instead of soaring above it, and trying to reach heights which are inaccessible to her, she will rather stoop and keep it as a companion in the advances which

she makes in science, she will merit, and will assuredly have, the regard and veneration of all intelligent and reflective men. From the errors which have been committed in severing them, and lowering the one in the same proportion that we have elevated the other, we may *now at least* be sure that they are compatible with one another, and ought to be united. Wisdom and learning are excellent, and the man ought to be covered with confusion who would say aught to depreciate either; but real wisdom consists not in framing schemes incapable of realization,—in attempting to invest fiction with the garb of truth, and in filling the world with paradox and inconsistency. On the contrary, it consists in a proper freedom of thought, but yet not so free as to throw off all restraint; in maintaining a due spirit of inquiry and observation, but yet remembering at the same time that there are bounds beyond which it ought not to pass; and in constantly bearing in mind, that all the knowledge we may acquire, all the stores of literary wealth we may amass, ought to have one especial end in view—to "lift us from nature up to nature's God." By these means the world will be materially benefited, and common sense and philosophy, by going hand in hand, will mutually shed a lustre upon each other, and difuse light and splendour, where darkness and gloom must otherwise necessarily dwell. N. B. A.

London, 16th Aug. 1826.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

STATE OF MISSIONS UNDER THE DIRECTION OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

In the January number of the Magazine, we gave a brief account of the missions of our brethren in England, in some parts of India, and in Southern and Western Africa. And it is gratifying to learn, that the great work of evangelizing the natives of those countries, so long held under the iron yoke of heathen and Mohammedan superstition, is going forward, through the indefatigable labours of these and other men of God, who are engaged in the same common cause.

The following extracts from the January number of the Wesleyan Methodist Magazine will show the state of the missions in other places.

Shetland Islands.—Letter to the Editor of the Wesleyan Methodist Magazine, dated Stoke-Newington, Nov. 12, 1826:—Since I sent you the last communication from Shetland, I have received the enclosed by different whale vessels on their return from the North Sea fishery. These show that the good work is still going on; and I think we owe it to the friends of this mission to show them, as frequently as we can, that their friendly assistance has been well received, and blessed by the Lord of the harvest. I have given you only extracts, that I may not appear to claim too much room in your Magazine. I am yours truly,

A. Clarke.

Extract of a letter from Mr. Hindson to the Rev. Adam Clarke, LL.D. dated Gossaburgh, East-Yell, Oct. 3, 1826:—"Your letters of July 22d, and Aug. 10th, were received in due time, and afforded me great satisfaction and comfort; as they brought the intelligence of your safe return, and afforded me directions and encouragement relative to my work.

"Since I wrote last, I have visited Fetlar, Unst, North-Roe, and almost every part of Yell. Some of these visits were necessarily short. The following is an extract from my Journal relative to my tour through Fetlar and North-Roe:—

"Aug. 8.—This day I left home for Fetlar, to preach to the fihermen. I took my passage in a six-oared boat from my own door; the wind blew, the

sea rolled, and I was very sick. When I landed, I was glad to lie down in the fishermen's straw-bed, to get a little rest. I slept a short time, rose up, took a little refreshment, and then preached in the open air to about 300 attentive hearers. During the sermon we had a strong wind, and sometimes rain. After preaching I visited, conversed, and prayed with, three sick people, and then walked to Smithfield, and was kindly received by the family of Mr. Smith. On Wednesday morning, the men, having had previous notive, collected about ten o'clock. No house could be found that would contain half of them; and, therefore, notwithstanding the strong wind and occasional rain, I was obliged to stand out of doors: I preached with enlargement to upwards of 300 hearers. After dinner I walked to the middle of the island, and lodged with the Rev. Mr. Cowan, the minister, an agreeable friendly man. On Thursday morning I walked to the west side of the island, and preached to a congregation of women, the men being employed in the fishery. I intended to cross the Sound in the evening, but could not, the weather being stormy. On this account I lodged in Ury, and set off on Friday morning, at seven o'clock. I sailed to Vatsetter, and then walked home, three miles.

"Aug. 12.—This day I left East-Yell for North-Roe; but when I got to Westsanetwick, the wind and rain prevented me from crossing the Sound. I tarried for the night, and early in the morning went to the sea. After two hours hard pulling against wind and tide, we reached the place of our destination. This was Sunday morning. The people collected at twelve o'clock, and I preached to them, and baptized a child, in the open air. Afterwards I met the Society, and preached again at four o'clock. I remained till Wednesday, preached four times with great comfort, met the Society, the leaders, visited the families, &c. I returned to East-Yell on Thursday.

"North-Roe is Mr. Langridge's station. He was then sick in Lerwick, but has since recovered. Mr. Macintosh came here Sept. 9, after having spent more than a fortnight in Lerwick assisting Mr. Lowthain. Mr. M. is now in Unst. I hope he and I shall be comfortable and useful together. We will endeavour to attend to all the places you mention. The last Sabbath but one I spent in Burravoe, South-Yell. The morning was fine, and the people began to flock in from every quarter an hour earlier than usual. It was delightful to see them coming streaming over the hills. The booth kindly lent by Mr. Leish, was well filled, and many were on the outside. I stood at the door, and all heard with great attention while I addressed them from Jer. viii, 20. After preaching I met the Burravoe and Cuppaster Classes, and added two new members. In the afternoon the house was filled almost to suffocation; and such was the goodness of God, that during one part of the sermon, wherever I turned my eyes, all were bathed in tears. It was not thus when I first came to Yell; but the word now finds its way. To God be endless praise. In the evening I visited a family, the father and mother of which are members of the society. They are active, prudent people, both deeply convinced of sin, and earnestly seeking salvation. They have seven fine children. On Monday morning I came to my dwelling in peace, satisfied with the sabbath's work, and pleased with the prospects of usefulness among the people.

"The last sabbath I was at home. The congregations were the largest I have ever had in East-Yell. The house, stairs, windows, &c, were all filled; and even on the outside of the windows, the people stood upon ladders to hear the word of life. I preached in the morning from Eccles. ii, 9. After sermon I met the society, and gave tickets and notes of admission to thirty-seven persons. In the afternoon I preached again from, "Now if any man have not the spirit of Christ, he is none of his." In the evening I held a prayer meeting. Yesterday morning I had upwards of thirty children, who came to be taught and catechised. Of late several old people have joined the society, in whose hearts a good work I believe is begun. It is not a little thing to see persons sixty or seventy, and even eighty years of age, earnestly seeking for mercy. This is the Lord's doing!"

Extract of a letter from Mr. Wears, to the Rev. Adam Clarke, LL.D., dated Bay-Hall, Walls, Shetland, Oct. 7, 1826:—"I find myself at Walls surrounded by a number of sensible, kind, and pious people; and the best of all

is, the presence of the Lord is with us, and we have the prospect of much good. We have been round the circuit; in most places we had refreshing seasons from the presence of the Lord, and about twenty were added to the society: a few of these are already rejoicing in the pardoning love of God. On the first sabbath night that we preached here, "great grace" was upon us; one woman went home deeply convinced of her lost condition as a sinner; she slept not during the night. In the morning, one of the family asked her what was the matter. Her heart was too full immediately to reply; but when able to speak, she told them the Lord had convinced her that she was a very great sinner. Her account to me was, that when she heard Dr. Clarke preach she felt her heart begin to soften; and the first time she heard us preach, she felt that she was a great sinner. On the next Sabbath, for the first time, she was at a class meeting; and while the leader was speaking, her soul was made happy in the enjoyment of "redemption through the blood of Christ, the forgiveness of sins." One soul entered into the liberty of God's children, while returning home from the preaching about a fortnight ago; and on the following sabbath, being the first time she was in a class meeting, she was able to testify that Jesus Christ hath power on earth to forgive sin. It is worthy of remark, that there are few in our societies in Shetland who do not enjoy the liberty of the gospel, and they are seldom long in the society before they attain it. They enjoy forgiveness of sin, and the inward witness of it.

"I returned last week from the island of Foula, according to Captain Colby, thirty-six miles distant from Mainland. This island with its five prominent hills, presents the most noble appearance of any in the Shetland group. From the top of the highest hill, in a clear day, several parts of the Orkneys appear above the horizon. Upon this hill we saw a pair of eagles, who keep the sole possession, beating off their young as soon as they are grown up, to seek a residence elsewhere. Our grand object here was to preach the gospel of Jesus Christ; and we are happy to state it was not without success. We spent seven days with the people, preaching every day; and on the sabbath day we preached thrice. I suppose all that were able attended; and, what is much to be commended, because very uncommon, they were all present before the time appointed. We visited every family, about forty in number, exhorting and praying with them; and leaving a Tract with every individual that was able to read. They received the word with all readiness. One person that had been convinced under Mr. Lewis a few months ago, obtained peace through believing. The kindness of the people was very great; and when leaving them they would have loaded me with both the fruits of the earth and the sea. The boat that brought me out has not yet been able to return for the weather. The island is inaccessible in winter; but as soon as the weather will admit, I shall feel great pleasure in visiting it again.

"On Wednesday last we opened our little chapel in Skeld, in the parish of Sandsting. I preached in the morning from Ps. cxxii, 1, and in the afternoon from 1 John i, 7; "The blood of Jesus Christ his Son, cleanseth us from all sin." The congregations were large, and three persons joined the society. Yesterday we held our quarterly fast; we had prayer meetings at eight o'clock in the morning, and at noon. After visiting a few sick persons in the afternoon, we preached in the evening at a small town about a mile distant. About twenty persons returned over the hill with us to our neighbourhood. The only light to our feet proceeded from a burning peat, carried in the hand of our guide with a pair of tongs. The day was to myself a blessed day; as a "Sabbath unto the Lord." We had preached on the preceding evening from, "O Lord revive thy work;" in this prayer most of the society join their preacher. We are thankful for what has been done, but are far from being satisfied.

"We have not yet received any of either the bedding or clothing from Lerwick, though it is much needed. I saw two wretched families in Foula; one, a poor woman, with her aged mother, in a mud-walled cottage without a door, which the woman had built herself with the help of a few of the men on the fishing station. In the other family were two sons, one sixteen, the other twenty-five years of age. The youngest reminded me of Nebuchadnezzar. He was resting upon his four limbs on a stone near the fire;

part of his body was covered with a single tattered piece of woollen. The elder brother was also defective in his mental faculties. Though sitting erect, he was not able to use his limbs; and to his calamitous condition was added blindness. They were both crouching to the fire for want of clothes. I am sure you will approve of a covering being sent to these objects of pity.

"I have ordered some books, and intend to commence a sabbath school is each of the chapels. The Walls chapel is finished; all the pews are let, though very low, at 6*d.* and 9*d.* a sitting."

Extract of a letter from Mr. Lewis, to the Rev. Adam Clarke, LL.D. dated Lerwick, Oct. 25, 1820:—"I am sorry that I have not had time to write to you; but since I came from England the whole of my time has been spent in the country, and it was the 11th of September when I arrived in Lerwick.

"My first tour after I came home was to the south. I visited every society, and gave the sacrament in Dunrossness. We were much distressed for want of room, but the Lord's presence was eminently felt by all; about 120 received the communion. The chapel in Sandwick is by far too small; we must get it enlarged in the spring if we can get money. In all the places the societies are in a flourishing state; a few are constantly added to them, and they are growing in grace.

"On Sunday, Oct. 15th, I preached twice in Sandness, baptized a child, and administered the Lord's Supper to about a hundred communicants. It was a very solemn season, and all professed to have been much blessed. In the evening I went to Passa; the Sound was very rough. I preached to a large congregation, and administered the sacrament to the society there for the first time. The Lord was verily present. A circumstance took place in this island since I left, that has given me much pleasure; we have been greatly incommoded for want of a house to preach in. We had our choice of all in the island, but they are all too small. But a young man of the name of Magnus Isbester, who feels deeply interested in the salvation of his neighbours, has, at his own expense, built a large house for the sake of accommodating the people. I should be glad if we had it in our power to reward such zeal, by giving him two or three pounds towards paying for the wood which he bought, as he is but a poor man.

"Sunday, 22d, I preached in Walls. After the first sermon I administered the Lord's Supper to above 150 communicants. This was a peculiarly solemn and impressive season: the chapel was full, and all felt it was good to be there. Before we could conclude this service, the people without were ready to break in the doors. When they were opened, the chapel was excessively crowded, and scores could not get in at all. I preached again, and then had my dinner about four o'clock. At six I preached the third time, and after all met the society, and addressed them on the necessity of attending to relative duties, industry, and cleanliness. Since I left Walls several have been added to the society, and among others two women who were awakened to a sense of their lost state under your preaching in Walls. So you see that your visit to Shetland, in more than one way, will bring glory to God. The chapel in Skeld is finished, and well attended; and a few have been added to that society. Indeed, the Lord is adding in every place to the societies. In Brindister, in Aithsting, I have encouraged the people to quarry stones for a chapel. This they will do, and they will burn lime without any expense to us. This chapel will not cost above 15*l.*; it may be not above 12*l.* We presume on having Mr. Scott's 10*l.* It will be built six miles from any place of worship, and we have above thirty in society; and a school in this place will be a great blessing, which we intend to have in this chapel."

EUROPEAN MISSIONS.

France.—By letters from Mr. Cook it appears that the openings for useful ness in the South of France among the Protestants are exceedingly encouraging. The piety and zeal of the pastors appear greatly to increase; and, as their parishes are large and scattered, so that many of the people can be but seldom visited, several of them are anxious that the number of our missionaries should be increased for the sake of a destitute people, thirsting for the word of life. One of these clergymen writes to Mr. Cook:—

"I suppose, my dear brother, that you have had time to receive the answer of your society to the proposition

that I had made you to come and evangelize the churches of our neighbourhood. Is the permission to do this granted? and may we hope to see you unite your efforts to ours for two years to bring some souls captive to the obedience of Christ? I believe that you might do as much good in these parts, at least, as in Languedoc. Larache is indeed only a small protestant community, but it is placed between the churches of the Dordoyne, and those of Saint-Onge, and how much good there is to be done, particularly in these latter! There are Consistorial Churches which have fifteen or sixteen sections, that cannot be visited by their respective pastors oftener than every six or seven weeks, and sometimes even more rarely. Your appearance in the midst of these churches will be, I hope, a real blessing. You know our necessities; they are great; and I shall be happy indeed to see a brother, a friend, do that good in my church which I have not been able to do myself. Ah, I shall not be jealous of your success. I shall bless God for it, and all my efforts will tend either to prepare the way for you, or to continue the work which you will have had the happiness of commencing."

Ireland.—Extract of a letter from Mr. Ouseley, dated Nov. 30th, 1826:—"I wrote to you from Cavan a few hasty lines, stating the turning away of so many from the mass to the reformed church, or, in other words, to the religion of Christ; the number was then ninety in Cavan church. I have returned from thence a few days since, and find that, on last sabbath, forty-three more conformed to Protestantism; and it is considered that these are but a few drops before a great shower! I trust this beginning is the fruit of divine light just dawning on the long enslaved mind. O that it may be as the morning light, shining more and more to the perfect day! There appears to be a movement of men's minds, in some degree, all over our country. Thank God that, before my head has been laid down in the dust, my eyes already begin to see what my heart has been so many years longing after.

"I have, in this last excursion, been out eighteen days. I rode upwards of forty miles (English) the day I left home, and the day I returned nearly the same; two days' travelling besides, on which I did not preach; on the other fourteen days I preached twenty-seven times, of which eleven were in streets, and in markets chiefly, to great crowds indeed. In the first week I preached in the markets of Bally-James-Duff, Killesandra, and Awagh. In this last, two men were shot by the peace officers, in a dreadful riot in the fair a few days before, and in which the people, I have heard, greatly abused the police, forced a gun from one of them, and would have murdered them, had they not at length fired upon them! Yet I was heard with great attention indeed, while I opened to them Matt. xxiv, 24: "False Christs and false prophets shall come, and shall show signs, &c, to deceive even the elect, if possible," &c. On the next week I preached in Cavan streets on the Sabbath, Monday in the fair, and Tuesday in the market, besides every night to crowds in the chapel; on Wednesday, in Ballyhays street, and in the house; on Friday, in the market of Coothills; on Saturday, in Ballyhays street and to a large congregation in a gentleman's parlour. On Sunday and Monday, in Cavan streets, and to vast crowds in the chapel. Some Romanists followed me to have conversation with me. I trust fruit will abound. On Tuesday I preached in Ballyduff market.

"I breakfasted on two mornings at Lord Farnham's within about two miles (English) from Cavan, and was much pleased with every thing I saw. I was at prayers each time at half-past eight in their neat chapel in Farnam House. The established clergy, both here and in Cavan, are amiable, pious, and zealous men, and are very sedulous in instructing the new converts, and were quite kind and affectionate to me. They are all well pleased with my little exertions in the streets, &c, and also in my writings. Lady Farnham is a valuable person, truly so, and of great zeal for God. The converts generally come to her chapel, and are not only treated with kindness and hospitality, but are for some few days instructed by some of the pious clergymen in the principles of pure Christianity, and then return home.

"My first excursion after conference last, was principally through the counties of Westmeath, King and Queen's county, and I touched a little on Galway county also. The circuits of Monteith, Tullamore, and the Banagher mission, are situated in these,

I touched on Meath and Kildare too. I was out twenty-seven days, and preached during twenty-four without intermission; rode about three hundred miles, and preached fifty-nine times, of which from twenty to thirty were in the open air and streets, to great numbers of Romanists and others, who heard gladly. I trust it will yet appear to the glory of God and good of many. The towns and villages I preached in were, Trim, Athbow, Mullingar, Tullamore, Kilbeggan, Tyrrel's Pass, Moat, Athlone, Ballinsloe, Banagher, Eyrecourt. Here, as I preached on horseback on the sabbath to a streetful of Romanists and Protestants, the priest took the alarm, and came running out of his chapel to disperse his hearers! Angry as he was to drive them off in haste, they were very tardy in going. I requested him to come near and talk a little with me; but he had no ears to hear. I then said to them, in Irish, which is chiefly their language there, "Your priest tells you, and very truly too, in the chapel, 'That to oppose the known truth, is to sin against the Holy Ghost and destroy your souls.' But you know well, as must he, that what I am speaking is God's truth. Therefore, in thus opposing it, he comes forth to commit this very sin himself!" He soon after this disappeared. How sad is the lot of these priests, to be obliged to teach what is the contrary of the gospel; and hence they must either be content to be detected, or must oppose it. From this I went to Banagher, and preached in the evening; thence to Lawrence-Town, Cloghan, Farbane, Banagher again, Burivokane, Birr: here I preached in their chapel and market to great crowds, and in this town is a singular schism between the priests. The one would not be governed by his bishop, who directed him to leave that parish; and when he would not, (for the flock liking him better than the other would not hear of it,) the bishop came in person and excommunicated him; but the people hissed him, and, had not Lord Ross called the military to the spot, would have proceeded farther; the young priest, Mr. Crotley, set him at nought. They now are divided, and four-fifths of the flock, I learn, remain with him, and have fitted up another house of worship. He tells them they were imposed on, and encourages them to read God's word! This is well, I expect farther good will result from it.

"From thence I proceeded to Ballyboy, Tullamore, Phillipstown, Portarlington, Maryborough, Abbeyleix, Dunaw, Monslereven, &c, preaching in all the streets, generally, as I went along, and also in chapels and dwelling houses.

"I returned home in good health, thank God, and with a happy mind. I rested after near a month's absence, three days, and went forth again in order to preach on the sabbath at a great field-meeting at the rock of Donamaise. I set out on Saturday, August 26th. I rode upwards of forty-three English miles; it rained most of the way; yet I got to Ballybritis time enough to preach, and after all was not much worse, only I got a little cold, which was soon, in mercy removed. On this excursion I went as far as the County Kerry and to Killarney Lakes; was fifty-five days absent, and preached on fifty-four of them without one day's intermission, and was ill only one day, on about six that I had long journeys, &c. I preached from seventeen to twenty-two times, or more, per week. So that in fifty-four days I was enabled to preach within, and in the open air, streets, and markets, about 155 times, and was little if any thing the worse: to God be the praise. My course now was through the Queen's county, Tipperary county, county Limerick, and Kerry; I stopped ten days in Kerry; and had fine congregations in all parts of it that I visited. Brother Phillips was with me or went before me in most of the places. The Romanists heard me with better temper at this time than before. Yet I now laid before them, in stated sermons I had announced, the peculiarities of their doctrines which stand opposed to the gospel.

"I acted similarly in Limerick city, and we had large congregations, and several Romanists to hear, both here and in other parts of the county, or circuit, and no complaint. I had two affectionate letters from a Romanist layman, one of which with my answer, appeared in the Limerick Chronicle. Thanks to the Lord for putting me into this ministry, and thus enabling me, at so advanced an age, nearly sixty-five years, to preach to such multitudes, and go through so much riding and labour with so little inconvenience."

REVIVALS.

Since our last number went to press, tidings of revivals have come in from almost every quarter. These are detailed more at large in the Christian Advocate from week to week. We can only give a condensed account of them in the Magazine, without excluding other matter which our readers are authorized to look for in its pages.

A letter from the Rev. Thornton Fleming, presiding elder of the Pittsburgh District, dated Feb. 1, 1827, gives an encouraging account of the progress of the work of God in several circuits in that district. Speaking of Redstone circuit, he says:—"Within a few months about one hundred have been added to the church, and a much greater number converted to God." On the Connelsville circuit he says a gracious work commenced at the quarterly meeting in November, and on the evening of the 12th, "eight professed to find redemption in the blood of the Lamb." On Williamsport circuit also, "many have been brought from darkness to light, since our last quarterly meeting, and many more are anxiously inquiring what they shall do to be saved."

Hempstead Circuit, L. I.—A letter from the Rev. Daniel De Vinne, states that "Rockaway, Huntingdon, Musqueto Cove, and South Oyster Bay have been graciously visited, and that one hundred and eighteen have been added to the church."

Chataque Circuit.—Extract of a letter from the Rev. J. S. Barris:—"During the Christmas and New Year meetings, the Lord showed some tokens for good. Several were brought to cultivate an acquaintance with Him whom to know aright is life eternal. During these favourable appearances the period for holding our second quarterly meeting arrived. This was held in Youngsville. All appeared to come there under the impression that they should have a good meeting: and indeed it began in power, continued in power, and ended in power: and glory to God, the work goes on there yet in power: and my soul says, let it go, until every appointment on this circuit shall catch the hallowed flame. It was the best quarterly meeting I was ever at, and so said more of my brethren in the ministry. In a love feast we had eighteen to come forward as candidates for probation, and it was a love feast indeed. I think near twenty were converted to God during the meeting, while all were quickened. Our beloved elder Swayze, who presided, is on the wing for glory; may the Lord attend him, and make him continue what he has been, a flaming torch on the district. Here it was that we saw the power of God arrest the unbelievers. Some of their leaders in folly, have bowed to the mild sceptre of the gospel. One of them came forward and committed to the flames several packs of cards, in the presence of the preachers. Since which I learn he has experienced that Jesus Christ has power on earth to forgive sins. Another, I hear, has also committed his cards to the flames. The Lord grant that this pattern may be followed until none shall be left to advocate the cause of the devil. I think the 13th and 14th of Jan. 1827, will long be remembered in Youngsville, with pleasure, by hearts that there and then found Christ Jesus to be precious. On sabbath evening our elder administered the sacrament to our afflicted mother in Israel. It was a profitable time, I think, to all that attended; and she could there testify that she then had bright hopes of soon getting to heaven: and I expect ere this reaches you she will be beyond the reach of sorrow, with Jesus shut in. I rejoice to find so much cheering intelligence in the Advocate. May the Lord continue to bless, and the people to tell us of it, until the world be inundated with the glory of the Lord. Amen.

Wilmington, Del.—Extract of a letter from the Rev. L. M'Combs, dated Feb. 22, 1827:—"We have had many awakenings. Fifty-nine whites have joined on trial, and between twenty and thirty coloured. Some we have dropped from the list, and some have obtained certificates and have removed before their time of trial expired. Fifty-two still remain of the whites, and between forty and fifty profess to have found peace with God. There are many more under conviction for sin, and there is a prospect that we shall be able to obtain some more candidates for membership in our church. We receive more or less almost every sabbath, on trial. If nothing should intervene between this and conference

to prevent, we think that we shall be able to present at least fifty in advance of the last year's number.

"But the most pleasing part of our situation is, that the old professors of religion are becoming more steadfast in the doctrines of the gospel, and the practice of family and relative duties. This is strikingly manifested in their disapprobation of the doctrines which have been lately preached in this place, denying the divinity of Christ, the doctrine of atonement, and of consequence the necessity of repentance and faith in the merits of Christ, to obtain the pardon of sin, and holiness of heart and life. Those invidious attacks against the fundamental doctrines of the gospel, although covered by the garb of piety, can never be successful among men of experience, and correct practice in religion. The excitement produced thereby is mere effervescence, which must eventually evaporate.

Ontario District.—The Rev. Abner Chase writes, that "At a camp meeting held in the town of Phelps, near the Sulphur Springs, the Lord was pleased to manifest himself in mercy to many. From the commencement to the conclusion, the ministers of his word were unusually favoured with a divine unction, and their word was with power and demonstration of the Spirit. The members of the church were also greatly drawn out in the spirit of prayer. We were enabled to preserve good order during the meeting, and much good was done which then appeared. As near as could be ascertained, about sixty found peace through believing; and at the close forty eight were added to the church on the ground, and a number have since made application for admission, who were either converted or awakened at that meeting; a spirit of zeal and fervour was begotten in many hearts, which has apparently been the cause of promoting revivals in several neighbourhoods on other circuits.

"The north part of Ontario circuit, has been greatly favoured since the last annual conference. The camp meeting which was held during the session of the conference, was probably a great means of the commencement of this work. Since which it has spread into several societies and neighbourhoods; and probably one hundred have been brought to a knowledge of sins forgiven. Among them are some very remarkable instances of the power and grace of God. One, an old revolutionary soldier, of three score and ten years, professes to have found the pearl of great price, and hitherto has given the most indubitable evidence of a real change of heart. About sixty have united with us, and some have joined other denominations.

"In Penn Yan station, we have, under the divine blessing, succeeded in completing our new church, a neat and commodious building, which was dedicated to the service of Almighty God, on the 21st of December last. We have a respectable congregation at this place, and have had considerable addition to our numbers the present year, and our prospects are still encouraging.

"In the town of Hector, on Ulysses circuit, a gracious work has lately commenced, and is progressing, though more like a gentle shower than like an overwhelming torrent.

"On Seneca circuit, a gradual work has been going on for some time; and although the preacher stationed there has, for want of health, laboured very little on the circuit, yet the Lord has greatly owned the labours of the local preachers, and about seventy have been added to the church, and many more are inquiring, "What shall we do to be saved?"

"On Catharine circuit some showers of grace have lately descended: a number have been converted, and we hope for greater things still in that part of our work."

Revival in Baltimore.—Extract of a letter from the Rev. B. Waugh:—"As usual, I write in haste, and have only time to say, that Baltimore is blessed with a considerable revival of religion at the present time. The excitement has mostly prevailed in the southern part of the city. Our meetings for exhortation and prayer have hitherto been confined to Wesley chapel. Here we have been favoured with the blessing of God, evening after evening in succession, for nearly two weeks: during which time, there have been many conversions. The prospect becomes more glorious every day. I most devoutly hope that it is the commencement of a general revival. Professors of religion are more engaged in seeking sanctification than I have

ever known before. O for holiness! in the ministry and in the membership! I hope to be able to send you better tidings shortly."

Hallowell Circuit, Me.—Extract of a letter from the preachers of that circuit, dated Feb. 17, 1827:—"At our last general class, twenty-four converts were received on trial. There is some excitement generally on the circuit. We are praying that the work may be more mighty and powerful, and that this eastern country may be set on fire with the flame of reformation. And we confidently expect that our brethren in the west and south are co-operating with us in prayer, and will with emphasis respond the hearty AMEN. We lift up our eyes on this widely extended field, and behold it white already to harvest. But alas! for us 'THE LABOURERS ARE FEW.' But notwithstanding the disadvantages we are subjected to from fewness of numbers, we are resolved to thrust in the sickle with our might. And in the mean time we would earnestly raise the Macedonian cry to our brethren in other parts of the world's field,—'COME OVER AND HELP US, COME OVER AND HELP US.'"

New Albany, Ind.—The Rev. George Lake in a letter to the editor of the Christian Advocate, says:—"Great indeed, is the reformation which has been wrought in this place within the last twelve months. One year ago, the society consisted of from thirty to forty members. These were generally orderly in their conduct; but the most deleterious and soul-chilling formality which can be conceived, attended their devotions. Frequently there were not more than six or eight persons at a prayer meeting. But recently, our meeting house has not been sufficient to contain the congregations which sometimes attend on these occasions. The exercises are spiritual, ardent, and interesting; and the society has increased to about one hundred and twenty. The whole accession of members, which the Methodist Episcopal Church has received, within the bounds of the Corydon circuit, during the last twelve months, is not less than two hundred and seventy. Oh! that the word of the Lord may have free course and be glorified, until that gospel, which breathes peace and good will towards men, shall be heard, obeyed, and loved by all.

Warm Spring Circuit.—The Rev. J. B. Crist writes under date of Feb. 17,—"At five of our appointments, we now have the most interesting work I ever saw. Being in a new place, I laboured under serious disadvantages, until lately for want of help; but, bless the Lord, times are changing. Some of our young converts have taken courage to tell others what the Lord has done for them. Prayer meetings are established, and conducted by our young brethren, with great success. At one of these, a short time ago, God honoured them with six conversions. Our society is increasing fast. Oh! may the Lord continue to add to our little number. It is worthy of remark, that of all I have taken into the church this year, but two have been accused of improper conduct, and but one has been expelled; and of all who have embraced religion among us, not one has left us to join another church, although many of them would do honour to any society. We have at present, three meeting houses building in our circuit, which are designed for our use."

Letter to the editor of the Christian Advocate, dated Manchester, Conn., March 3, 1827:—"We have in this place a good work of God. Not far from sixty have found the pearl of great price, and the flame is spreading gloriously. We have from one to three meetings every evening. My only fear is, that our unbelief, our want of holy love, of humility, of union, or of holiness in general, will cause the Lord to stay his hand of blessing. We ask the prayers of all the children of God, that this work may not stop among us until hundreds are converted, and scores, at least, sanctified wholly to God.

Yours in the gospel of Christ,

AARON LUMMUS.

Hampshire Mission.—Letter from the Rev. Parmele Chamberlain, dated Northampton, Feb. 21, 1827:—"I am happy to inform you, that the cause of religion is prospering within the circle of my labours. I cannot indeed, tell of multitudes won to the obedience of Christ, through the powerful influence of gospel truth; but here and there the heart is solaced with the presence of one who, till of late, was wandering upon the dreary plains of unbelief and error, but now through mercy, a fellow traveller to mount Zion.

"Our numbers in this place, (North-

ampton,) by conversion and certificate have increased to thirty: among whom are two exhorters and one local preacher. Consequently we have preaching every Sabbath. Prayer meetings are kept up in three different neighbourhoods; and not unfrequently are these seasons of great interest and power. The society and others evince, by their liberality, an anxious desire for the continuance of their present privileges; and to the credit of the people of Northampton, I must add, I have ever met with kindness and respect among them. Some drops of the shower of mercy, which has of late been watering this town, have fallen within the limits of this society; and the present prospect affords ground to anticipate that the time is not far distant when this little vine shall extend itself, and its branches reach over the wall.

"A few days since, with the assistance of a justice of the peace, we embodied ourselves as the First Methodist Episcopal Society of Northampton, and are now exempted from taxation by another religious society.

"The opposition which was exercised the last year, in towns north of this, has measurably declined. There is a small society in Greenfield, and another in Whately. In Deerfield and Williamsburg, the prospect is good."

Revivals in England.—A letter from the Rev. Richard Reece, to one of the Editors, dated London 30th Dec. 1826, contains the following interesting intelligence:—

"Since I wrote last, I have been informed of a glorious revival of religion in the town of Leeds, where they have given notes of admittance to about five hundred during the last quarter; also at Hull, there has been a large addition to the society, and upwards of two hundred have lately found peace with God. The work seems to be extending in several other parts of the connexion; and I hear one of its peculiarities, is, that many of the aged members of the society are receiving a deeper baptism of the Holy Ghost, and power to believe to the entire sanctification of their souls. Thus the Lord is preparing his instruments to spread a savour of his knowledge in every place."

CONTRIBUTIONS TO THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Since the last number went to press, the following sums have been received.

From the Virginia Conference Auxiliary Society	$132 00
From the Rev. N. Bigelow, donation	2 00
From the Rev. Dr. J. Emory, his life subscription	20 00
From a lady in New-York, by Mr. J. Westfield	500 00
From Michael Houseworth, donation	10 00
From sundry subscribers in New-York	16 50
From Mr. Thomas Roby, annual subscription	2 00
From the Rev. Bishop Hedding do.	2 00

OBITUARY.

DEATH OF MRS. LUCINDA BOARDMAN.

MRS. LUCINDA BOARDMAN was born in Junius, Seneca Co. N. Y. March 17th, 1799. Nothing is known to the writer of this memoir, of her childhood, except that it is said, she possessed a very amiable disposition. At nineteen years of age she was married to Mr. Elijah Boardman; and at a camp meeting held in Palmyra, the July following, her burden of guilt was removed, and she was made the happy subject of justifying grace.

Shortly after her conversion she joined the Methodist E. Church, of which she continued a useful member until her death. It is worthy of remark, that as her husband was greatly exercised in his mind about preaching the gospel, believing it his duty and striving to get rid of the impression, determined on the study and practice of medicine; but by her entreaties he was prevailed on to abandon his purpose, and comply with the obvious dictates of the Spirit of God. Accordingly he was recommended to the Genesee Conference and received on trial in July 1819, and was appointed to travel in Upper Canada. Sometime in the winter following she accompanied her husband to the field of his ministerial labours; and during the seven remain-

ing years of her life she continued to remove with her companion from circuit to circuit. These were seven years of labour and suffering; her constitution was delicate, and the circuits on which they were stationed did not always yield a comfortable support. But such were the sweetness of her temper, her patience under sufferings, stability in the cause of Christ, her tender regard for the friends of Jesus, and her love for the souls of all, that she did not fail to secure the friendship of all that knew her.

Sister Boardman rendered herself not only very amiable, but a pattern to others by her plainness of dress, her unaffected modesty, and uniform attention to the means of grace. It is said by those acquainted with her best, that she observed *Friday* of every week, as a day of *fasting* and prayer, and that so upright was her walk and inoffensive her deportment at all times, that no one could say ought against her. But if any one trait in her character appeared to greater advantage than another, it was her pure scriptural love to her companion, and her rational and unabated exertion to promote his happiness.

But much as she was beloved by a numerous circle of friends, and dear as she was to her companion, she was not free from disease, nor yet secure from the arrest of death. During some part of the warm season previous to her death, her health seemed declining, and for the eleven days of her sickness which terminated her useful life, she suffered much; but she manifested that Christian patience which does honour to the gospel. The morning previous to her death, she was heard to pray that her life might be spared, if it would be for the good of the cause; but if otherwise she prayed for supporting grace. Her sufferings were very extreme in nature's last struggle. She bade an affectionate farewell to a mother in the church who had attended her considerably in her last sickness. Being asked by her husband if she had nothing to say to the rest, she turned and addressed him in a most affectionate manner, exhorted him to faithfulness, gave him much good advice, and said, "God bless you my dear husband." When she saw them weeping around her bed, she said, with much difficulty, "Weep not for me." At another time, "Let me stay no longer." Her companion said, "Be patient, God's time is the best." She answered, "I am afraid my patience will not hold out." But death soon terminated her sufferings. She died about five o'clock, P. M., Oct. 10th, 1826, in the town of Parma, Monroe Co. New-York. Thus lived and died our much beloved sister Lucinda Boardman, in the 28th year of her age. An appropriate discourse was delivered on the occasion by the Rev. Mr. Randall, on Rev. xiv. 13.

LORING GRANT.

POETRY.

HALLELUJAH.—BY JAMES MONTGOMERY.

HARK! the song of jubilee,
Loud as mighty thunders roar,
Or the fulness of the sea,
When it breaks upon the shore:
Hallelujah! for the Lord
God omnipotent, shall reign;
Hallelujah! let the word
Echo round the earth and main.

Hallelujah! hark! the sound,
From the centre to the skies,
Wake above, beneath, around,
All creation's harmonies:
See Jehovah's banners furl'd;
Sheathed his sword: He speaks: 'tis done,
And the kingdoms of this world
Are the kingdoms of his Son.

He shall reign from pole to pole
With illimitable sway;
He shall reign when like a scroll
Yonder heavens have pass'd away:
Then the end; beneath his rod,
Man's last enemy shall fall;
Hallelujah! Christ in God,
God in Christ is all in all.

ERRATA.

Page 19, line 3, read σκεπτομαι instead of σκεπτομαι.
Page 79, line 17 from bottom, read *scarcity* instead of *society*.
Page 108, line 9 from bottom, insert the word *future* between the words "singular" and "of."
Page 109, line 7 from bottom, read ירץ instead of ירץ.
Page 109, line 3 from bottom, read KNEW instead of KNOW.

The Methodist Magazine.

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DIVINITY.

ORIGINAL OUTLINES OF A DISCOURSE,

First delivered at the opening of Hope Hill Church, Frederick county, Maryland, January 28, 1827.

BY THE REV. NICHOLAS SNETHEN.

GALATIANS iv, 14.

God forbid that I should glory, save in the cross of our Lord Jesus Christ.

WE are ignorant whether it were the prevailing opinion among the Jewish doctors, that the Messiah should die a natural death, or be immortal. It is probable that they had no expectation of his dying a violent death in the hands of his enemies; much less of his being crucified; for the preaching of the cross was to them foolishness. As the apostles in all their controversies with the Jews, maintained that the death of Christ was sacrificial, it seems that the contrary was the prevailing opinion. The declaration of the high priest, that it was expedient for one to die for the people, that the whole nation perish not, is considered by the evangelist as an official prophecy, rather than as his settled opinion. A number of the Jewish converts to the gospel continued to be zealously attached to the legal sacrifices, and probably observed them, until the temple was finally destroyed.

But admitting the common belief to have been that the Messiah should die, as a sacrifice for sin, why glory in the cross? What was there in that instrument of death to render it an object of glorying? It had not been consecrated to the purposes of religion; it had never been used for sacrificial purposes. Would it not have been more congenial to our feelings, if the apostle had expressed his regret that the Messiah had died on the cross, and confined his glorying to the death itself? But the importance of the cross and of the crucifixion appears in many parts of his writings. In another place he tells us he is determined to know nothing save Jesus Christ and him crucified. He must therefore have held the cross to be of primary importance in the system. And the conduct of the sanhedrim proves, that in their opinion, the person of the Messiah would not be so visibly marked, as to preclude all possibility of imposture. "Art thou he that should come," say the messengers they sent to John, "or do we look for another?" Now those who anticipated the coming of the Messiah took their prejudices, their passions, and their interests, with them to the examination of the prophecies, and made a character out of these in combination. But of all the interpretations, which the prejudices, passions, or interests of men, could induce them to put upon the prophecies, must it not be admitted by all, that

no one would be so unlikely as that of the cross? Is not this shameful wood, the cross, therefore, one of the best evidences we can have of the identity of the Messiah? Upon the supposition of imposture, would not friends as well as enemies fly from the disgraceful scene of a crucifixion? Can we imagine how any man could have counselled or co-operated to bring about the crucifixion of an impostor Messiah? Who could have reasoned thus with himself: I believe that the Messiah must die for the people, and therefore I will endeavour to bring about the crucifixion of this claimant to the Messiahship, that so he may die like a guilty slave? The sincerity of the enemies of Jesus of Nazareth in procuring his death as an impostor, is altogether unimpeachable. It is plain that there was no collusion with them. A strong feeling of self interest may indeed prompt men to desperate deeds, and betray them into great inconsistencies; but who will affirm, in a full view of all the circumstances, that any feeling of this kind conspired to bring about the crucifixion? Is it possible to conceive of any death for a Messiah so entirely above all suspicion of human contrivance, as the death of Christ upon the cross? The objector in this case can take no shelter in the prejudices of education, or in the prejudices of religion; for neither of them had any existence in reference to it. All the evangelists agree in this, that the conception of a crucified Messiah had no place in any mind except the mind of Jesus himself; and that it was so utterly hostile to all the feelings and views of the disciples, that though it was expressly foretold to them, they could neither comprehend nor credit it. To this state of mind we must trace the conduct of Peter, and almost all the conduct of the apostles at that period. The challenge of the bystanders has the same origin. If he be the Messiah, say they, let him come down from the cross: that is, as though they might have said, he has but a moment to lose; for if he dies upon the cross, in our opinion all his pretensions must be at an end for ever.

This incredulity and hostility of feeling respecting a crucified Messiah seems not to have been sufficiently reflected upon. Taken in conjunction with other circumstances, it is of great importance. And it is to be kept in mind, that though the expectations of the Jewish people respecting the appearing of the Messiah about that time, were very general and very earnest, Jesus of Nazareth was the first who appeared in that character, and that he had no competitor till after the crucifixion. On the supposition of imposture, how can his submission to a death so obnoxious to popular feeling be accounted for? The bearing of our argument, supposing him to have been the true Messiah, is this: A death upon the cross was the only one to which the minds of the disciples and of the public could not be reconciled, so as to save all appearance of human design. When he first began to foretel to the former the

event of his crucifixion, "Be it far from thee, Lord," said Peter; "this shall not be unto thee; I will follow thee unto prison and to death." This feeling, though common to all the disciples, was not peculiar to them. The people would have taken him by force and made him a king. Under any other circumstances, there is reason to think that resistance of some kind, by his friends generally, would have been made. The conduct of Peter in the garden, in this point of view is not to be overlooked. He had provided himself with a sword, in conformity with his former resolution, and finding the crisis approaching, and no orders being given, he drew it, and cut off the ear of the servant of the high priest. Is it not abundantly evident, that this man and his fellow disciples were in nowise under the influence of the prejudices of religion or of education, as it regarded the manner of their Master's death. The denial of Peter was not dictated by cowardice or treachery, but despair. The truth of the evangelical history being assumed, the verisimilitude of the events will appear very striking. On the contrary assumption they are infinitely incredible. The cross is almost the only point in the universe in which the person of the Messiah could have been exhibited to the minds of posterity, free from all suspicion of human artifice or deception. Here imposture alone is doubtful. It is certain that the most zealous of the friends of Jesus would never have thought of reviving his claims to the Messiahship, if he had not risen from the dead. Witness the incredulity of Thomas.

But though it be of the highest importance to guard against personal imposture in this matter, this is not the only bearing of the subject of the cross. It is assumed that the Messiah should not only die, but that he should die for sin; should be an offering or sacrifice for sin. How many forms of death are possible, in which the sacrificial character can be preserved? Could it be equally predicated of any other kind of death;—of a natural death;—of a death in the field of battle, &c? When a living victim was to be sacrificed, it was always understood that it must be bled to death: but if all the particulars of the sacrifice of the Messiah had been foretold, after the manner in which the legal forms are described; whether it had been anticipated that he should sacrifice himself, or whether another should act as a priest, what bounds could have been set to impostor sacrifices? Could any evidence be produced of a Messiah immolating himself, or of procuring others to immolate him, it must needs expose him to great suspicion. How was this suspicion prevented as it regards the death of Christ? In a manner sufficiently remarkable. He was arrested, impeached, and arraigned, by agents above all suspicion of subserviency to his will. In order, therefore, to have become accessory to his own death, he must have plead guilty; in which case his death would not have been a sacrifice, but a

punishment; and the same would have happened if his guilt could have been proved.

The cross may be considered as an altar, and it was the only altar on which the innocent Messiah could combine so many proofs of the divinity of his mission, and the character of a sacrifice. Had a provision been made for any of the officiating priests to detract the blood of Christ, not only all the difficulties already stated would have existed, (and they are formidable ones,) but it would be still more difficult to keep clear of manslaughter, and thus assimilating the sacrifice of Christ to the sacrifice of human victims among idolaters. But the Messiah became obedient unto death, even the death of the cross. The cross was the preventive of self immolation and of manslaughter. It remains, however, a question, how the death of Christ could be a sacrifice without the ministry of a legal priest? It could not be a legal sacrifice without this condition; but it differs most essentially from the legal sacrifices: the latter were offered by the sinner through the priest to God; the former were offered *for* the sinner. No point in prophecy is more clear than the priestly office of the Messiah. Being a priest for ever after the order of Melchizedec, he could offer his own blood to God, as we shall hereafter see.

The appalling influence of this frightful cross on the minds of the disciples, is related by themselves in a most credible manner. Who that reads the narrative with due attention can help acknowledging that, so situated, he would have felt as they did? How were the sheep scattered, when the Shepherd was smitten with this bloody stroke! Not one among all who have appeared as messiahs, (and their number has not been small,) has attempted to imitate the crucifixion. Among the lo heres! and the lo theres! the Christs have been without crosses. And who anticipates a Christ yet to come with a cross? Have we not herein a marvellous thing? Religion, say the objectors, is so divided, so changed, that we know not when or what to choose. It is overdone. Our minds are distracted. This endless conflict of systems of faith drives us to take shelter in unbelief. And yet in the midst of all this confusion and uncertainty, here is an object which stands alone, and is sufficient to command universal attention. It is the cross of Christ! This is one and indivisible: this is without a rival and without a competitor. There is only one crucified Messiah! The skill of the imitating magicians fails here! God forbid that I should glory, save in the cross of our Lord Jesus Christ. On this cross he died for us; this cross proves him to be the true Messiah. On this cross he bore our griefs, he carried our sorrows, the chastisement of our peace was upon him, and he made his soul an offering for sin. On this cross he was alone; of the people there were none with him. On this cross more inimitable things were done than in all the world beside. In this crucifixion there is no

cunningly devised fable. Among all the doubted and disputed points in religion, this one remains undoubted and undisputed. Jews and Gentiles, believers and unbelievers, all agree in this, that Jesus Christ died upon the cross, and that he is the only person claiming to be the Messiah that did so die.

The name of the cross is not indeed in the law nor in the prophets; but all that is suffered upon the cross is there, and all the treatment of those who are crucified. The author of the epistle to the Hebrews, than whom no person appears better to have understood the law, enters largely into these matters. "Now," says he, "of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices according to the law, who serve unto the example and shadow of heavenly things.—Christ hath not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year, with the blood of others: for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living and true God." Does not the cross explain all this? And does not all this explain what took place on the cross?

We have already seen the difficulty in case of a human sacrifice of avoiding suicide and manslaughter; and it is one that must not be slightly passed over. We are unable to conceive of any means by which it could have been overcome, save the cross. The process of crucifixion, though it must end in certain death, is nevertheless slow. It appears also that it does not disorganize the physical structure of the human body. "Of a truth," says St. Peter, "against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of the Jews, were gathered together to do whatsoever thy hand, and thy counsel determined before to be done." The result was an unjust sentence, and the transfixing the body of Christ to the cross, where in due time he must have died; but he had power to lay down his own life and to take it back again. And he did lay down his life, he did dismiss his spirit, he did thus offer or sacrifice himself, without incurring the imputation of suicide, or involving any minister of the altar in an act of manslaughter. There was, indeed, no period of time in this whole procedure, in which he could not have delivered himself; but by suspending his power

he became obedient unto the death of the cross. While the people clamoured for his crucifixion, he took not himself out of their hands; while they aimed violently to take away his life, he laid it down; he offered himself without spot to God. A body was prepared for him, as the apostle speaks, that he might have somewhat to offer.

Let us, however, beware lest we shall seem to have diminished the glory of the cross, by dwelling too exclusively on its shame. The humility and the humiliation of the Messiah on the cross are indeed wonderful. God forbid that we should be ashamed of the cross, or of him who despised the shame of death upon it. Nay, God forbid that we should glory in any other sacrifice for sin, than that which was made by our Lord Jesus Christ upon the cross. But wisdom also was displayed in the place where Christ died, as well as mercy and love. The necessity of strongly identifying circumstances to prove the identity of Christ's person, and the reality of his death, is obvious in every point of view, and especially as it regards sacrificial merit, and the resurrection. How could the same amount of evidence have resulted from any other kind of death? The point of the soldier's spear reached the heart. This fact one of the disciples tells us he was witness to;—he says he saw the water and the blood which flowed from the orifice of the wound. What a sight! how shocking to one who, but a little before, had trusted that he whose heart was thus pierced, should have redeemed Israel. The soldiers also, who were sent to hasten the death of those on the crosses, were so well satisfied of his death, that they forbore to break his bones.

We may now perceive how Christianity is founded in truths of fact, and not merely in truths of argument. The Messiah must be a real person, and his person must be clearly identified. If Jesus in whom the Christians believe, be not the true Messiah, theirs is not merely an error of opinion; and the same may be said on the contrary, of unbelievers. Divines have done well to fill the church with the evidences of Christianity; but are there not more evidences in the cross than in all the world besides? Do not proofs here multiply upon proofs? Does not the range of doubt and uncertainty grow narrower at every step of our inquiry? As we approach the cross, does not all competition of facts disappear, and leave our attention wholly undivided? In the religion of the nations there is no cross: nothing like it is to be found in any country in ancient or modern times. In the religion of Mohammed there is no cross. In the law of Moses, or the religion of the Jews, there is no cross. And in Christianity in all its varying forms and names, there is but one cross; but that is the cross of him who was announced as the Messiah at his birth, who in a public miuistry of three years attested his divine mission, and who was recognised by his disciples in a resurrection from the dead.

Shall we, however, still be told, that a crucified Messiah is disclaimed by all the prophecies? How then are we to understand the fifty-third of Isaiah? "He was taken from the prison and the judgment; he was cut off from the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was guile found in his mouth. He poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors. He was led as a lamb to the slaughter, [to the cross,] and as a sheep before her shearers is dumb, so opened he not his mouth." His silence made even Pilate marvel.

We insist upon the unity of the cross; we affirm that there is but one religious cross in the world. False Christs or false Messiahs there have been, and may be again; but no false crosses, no false crucifixions. Truths of fact, and especially religious ones, are never rendered doubtful by identity. Can the same be affirmed of falsehoods? If we may judge from the manner in which the opposers of religion frequently call for proofs, they seem not to be aware of the distinction between truths of fact and truths of argument, and the difficulty in many instances of obtaining the proofs of the former. In proportion as falsehoods are increased, is the difficulty of proving truths of the same genus and species. If there were a hundred crucified Messiahs, how critical must the investigation be, to find out among them the true one! Now the truth is, that the cross is almost the only fact which admits of direct proof in itself, and at the same time becomes a direct proof of religion. Some very important facts admit only of probable testimony. In this class the opposers of religion have not failed to place the incarnation. Some facts may be well attested, but they do not furnish direct proof of the truth of religion. Certain miracles might perhaps come under this head. Even the resurrection did not take place under the eye of any spectator, and much of its importance is derived from the crucifixion. We are justified by the resurrection of Christ, because *he was delivered for our offences*. Take away the cross out of the system, and what can we find to fill its place?

Is there not reason to think that Christians, by some means, have suffered their minds to be diverted from the oneness of the cross? Does it not deserve to be considered equally remarkable in reference to providence and grace? The favourite term, "the true cross," cannot be opposed to a false cross, as implying a false crucifixion; for it is a fact, that in the order of Providence Christianity has been preserved from dispute and division upon this most interesting point. No question could be more pertinent than those put to the divided Corinthians: "Is Christ divided? Was Paul crucified for you?" And may they not be repeated in refer-

ence to all favourite names? None of the fathers, founders, or leaders of churches, have been crucified for us. Glorying in the triumphs or the banners of the cross, is not to be confounded with glorying in the cross itself. God forbid,—might a soldier say, who is warring after the flesh with carnal weapons,—God forbid that I should glory save in the banner of the cross. Thus banner may be opposed to banner, and the only undisputed fact in the Christian system be made to minister to the most deadly divisions. In the same spirit divines may form theories upon the cross, and in their pertinacity for them lose sight of the difference between glorying in the cross, and in the opinions to which they attach its name. In the present divided and distracted state of the public mind respecting religion, how can we do better than to avail ourselves of this miraculous unity of the cross? In St. Paul's time there was but one crucified Saviour; and still, in our time, there is but one. Thus, after all our divisions, the very thing, the only thing necessary to the final and eternal union of the church, is in our undisputed possession. This one cross, this one crucified Messiah, is common to us all. Christians of all names agree as to the point of fact. Oh cross, all stained with hallowed blood! Oh cross, all burdened with the labour of dying love! Christians of all names look to thee when they look to the Saviour. The nails which penetrated thee, penetrated the flesh of the true Messiah. In eternity, will not our Lord Jesus Christ be known, to angels and to men, and to devils too! by the marks of his crucifixion?

The dear tokens of his passion
Still his dazzling body bears;
Cause of endless exultation
To his ransom'd worshippers.

BIOGRAPHY.

MEMOIR OF MRS. REBECCA LOBDELL.

Communicated for the Methodist Magazine by the Rev. H. Humphries.

Our deceased sister was born in the town of Fairfield, state of Connecticut, on the 3d of March, in the year 1794. When she was about eight years old, her father, Mr. Joseph Noyes, removed to New Connecticut, Ohio; and when about sixteen, her father removed to Pittsburg, in Pennsylvania. From the information that can now be obtained, it appears Rebecca was all this time an entire stranger to vital and experimental godliness. Not that her parents could be regarded as immoral, or even irreligious;—the presumption rather is, that they were well disposed, if not professedly religious people; and to this, it may be, her early prejudices with regard to the Methodists are to be attributed. "All that will

live godly in Christ Jesus must suffer persecution :" and it is much to be regretted, that the opposition such meet with has been as virulent from the professed disciples of him who has said, *learn of me, for I am meek and lowly in heart*, as from that *world* which directed its hatred against the Master, and from which tribulation may be expected, as a matter of course, by the disciple. A friend of sister Lobdell writes, " My first intimate acquaintance with sister L. began more than seven years before her death. She informed me that from the first she ever heard of the Methodists, or Methodist preachers, she was taught to believe they were a very mean, low people ; and from what she had frequently heard her father say of them, she had formed a bad opinion of them." Whatever allowances may be made for those who degrade men merely on account of a name, on the score of their ignorance, we cannot but censure their want of more correct views as men, because, to say the best of it, their ignorance is wilful ; but as Christians their conduct is much more inexcusable : they should adduce proof that the doctrines of a denomination, as well as the conduct of its members, are *mean* and *low*, and necessarily contrary to the gospel, before they thus stigmatize them. We know the difficulty they would be reduced to, as respects the Methodists, were they to proceed on this ground ; and that indiscriminate censure and vague declamation is better calculated to excite prejudice, than an examination of the effects produced by the doctrines they preach, on the lives and conduct of men. But what shall be said of Christians, if, by such conduct, they are increasing the difficulties to the spread of the gospel ? Can they fight under the banner of Apollyon, and expect Christian charity to blandish such conduct ? If the Methodists be mean and low, because they cannot stoop to worldly compliances, and endeavour to blend light with darkness ; if they are mean and low, because they do not regard the kingdom of Christ as of this world, and only consider its interest promoted in proportion as righteousness, peace, and joy in the Holy Ghost, predominate over the lust of the flesh, the lust of the eyes, and the pride of life—be it so : the more peculiar, the more do they approximate to the character of those of whom high authority said, " They are not of the world, even as I am not of the world." There is much more danger to religion when all men speak well of its professors, than when they say all manner of evil of them *falsely*, for Christ's sake : and it may be a question, whether some Christians, had they lived in an earlier age, would not have made as much exception to him who thought it not robbery to be equal with God, because *he made himself of no reputation, and took upon him the form of a servant, and humbled himself, and became obedient unto death, even the death of the cross*, for associating with poor fishermen ; and have found a correlative to the qualifications *mean* and *low* in the term " a follower of the Nazarene."

There can be very little doubt that the principle of the contempt in each case would be the same.

It was when her father was removing to Pittsburg that she first saw some of those people she had been taught to despise. In the neighbourhood of a tavern where they put up one night, a Methodist was going to preach. A daughter of the tavern keeper, who was about the age of Miss Noyes, was going to the meeting, and Rebecca had a desire to accompany her. When she applied to her father for his consent, her stepmother* observed, she had no fear of Rebecca going, "for," said she, "she is too much prejudiced against them for it to do her any hurt." She accordingly set out, accompanied by her father. She heard the discourse with astonishment; she thought she had never heard such preaching before. Her prejudices were dissipated, and she was convinced that all was not right with her; and such was the impression made on her mind at the time, that it was never erased. After they had removed to Pittsburg she felt great anxiety to hear Methodist preaching again; but it would seem, some weeks, if not months, elapsed, before she had an opportunity; as I believe she was in her seventeenth year when she became a member of our church. She however embraced the earliest opportunity, and under the first sermon she heard she was deeply awakened. The text was James iv, 6, "God resisteth the proud, but giveth grace unto the humble." At the close of the meeting the class leader gave notice that he should meet the class in that house at nine o'clock the next sabbath morning, and if there were any who were desirous of seeking the salvation of their souls, he invited them to attend. Rebecca returned home under a deep sense of her dreadful condition, resolved, in the strength of the Lord, to seek and serve him. After she got home, she saw the shadow of the feathers which were upon her hat on the wall, when the text recurred to her mind with great force. She went out and prayed that God would remove pride from her; and she believed her prayer was heard, for she found strength to resist it; and in this indeed she might well conclude the Lord had heard her, for her passion for dress appears to have been very strong, and that by nature, probably, as well as by indulgence. That night, after her parents had retired to rest, she stripped the superfluous appendages from her hat, being determined to part with every thing she thought was displeasing to God, or which had a tendency to distract her affections, and prevent her loving and serving God as she ought. When her parents observed the change in her appearance they were much displeased, and reproved her for what she had done. She regarded the sacrifice as one required by him, who demands that we should love him with all our hearts; and whose will is that we *put off, concerning the former conversation, the old man, which is corrupt*

* She lost her own mother when she was about thirteen years old.

according to the deceitful lusts; and be renewed in the spirit of our mind; and that we put on the new man, which after God is created in righteousness and true holiness.

On the following sabbath morning she prepared for attending the class meeting before mentioned, being fearful she should be too late, as the morning was cloudy, and she had no means of ascertaining the time precisely. When her father saw her getting ready, he asked her where she was going; and on receiving her answer, informed her she must go to meeting with him that day. With tears she entreated he would permit her to go where she intended, and urged that she would lose her soul;—on which he made no farther objection. She arrived at the meeting in time, and was much encouraged by the leader and brethren, to seek the pardoning love of God. In a few weeks from this time the Lord blessed her with a sense of his favour. She proved, by happy experience, that the privileges of those who seek the Lord are the same now as when an inspired apostle laid no higher claim to assurance of divine favour than other Christians, saying, *We* KNOW *that, if our earthly house of this tabernacle were dissolved,* WE HAVE *a building of God, a house not made with hands, eternal in the heavens. Being justified by faith,* WE HAVE *peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and* REJOICE IN HOPE OF THE GLORY OF GOD. She received not the spirit of bondage to furnish some reason to trust she had been *hopefully awakened,* and enable her, as it has been expressed by some, to *hope she had attained a hope;* but she received the spirit of adoption whereby she could say Abba, Father!

This, as being the happy privilege of believers, has been taught explicitly by the Methodists from the first; nor have they been less favoured as respects the means by which it may be attained, than the certainty of its enjoyment. They know that it is BY GRACE *they are saved,* THROUGH FAITH, and that *faith is the gift of God.* Nor is it designed to insinuate that they, as a body, have made new discoveries in divinity. While it is to them a subject of deep regret, that some professing Christians deny the great doctrine of divine assurance, or the witness of the Spirit of God to testify to the pardon of past sin; and that others teach it as though they knew not whether to regard it as a scriptural doctrine, or as a baseless presumption of unhallowed enthusiasm: yet they rejoice, not only that it is a doctrine often implied and explicitly taught in the liturgy and homilies of the church from which they have sprung, and that it was this that quenched the violence of fire to those who sealed the truth with their blood; and that, not because it was the teaching of men, but because the members of the true church of Christ have known it to be the privilege of God's people under the Old, as well as under the New Testament

dispensation. The declarations of the latter in regard to it are not more explicit than those of the psalmist, Psa. xxxii, 5. And to the Methodists, as a people, it is a source of rejoicing, that others now proclaim Jesus as thus able to save sinners, and that those who once regarded *revivals of religion* as an appropriate definition of *fanaticism*, can now talk and write of hopeful reformations. But as God has been pleased to make the Methodists instrumental of this glorious revival of vital godliness, let them take care that this gold does not become dim. The disposition to change away the plain language of Scripture for terms which are extremely vague and indefinite, and therefore less calculated to elicit the opposition of worldly minded men and formal professors, is too prevalent. Fear of the cross is natural; and where the determination obtains, in a good degree, to take it up, the inclination to lessen its weight and odium as much as may be, is powerfully felt. I have heard of a person who did not hesitate to acknowledge the Methodists as instruments of his conversion; but to join them was not the best or shortest way to worldly influence. It was an uncomfortable dilemma to encounter the coldness, (if not the opposition,) of friends, on the one hand, or abandon those who had such a claim to religious affection, on the other. The difficulty was however obviated, by suffering the religious feeling to cool down: and though this was a work of time, it was at length effected; and the good man not only renounced the people, among whom he had been blessed, in favour of a body esteemed more reputable; but he afterwards expressed himself as glad, that though at one time he could speak confidently of his state through grace, he was now better satisfied to hope, than to believe. Some, no doubt, would ascribe this change to more correct views, and greater religious knowledge; while others, if they admitted this claim, would have been perfectly satisfied that they had one proof that knowledge is not always power.

Miss Noyes esteemed the privilege of Christian communion so great, that she immediately joined the church. She had not adopted the paralyzing principle, that people are not to use religious means, or enjoy religious fellowship, till they can make a profession of religion; and she therefore had the encouragement furnished by hearing others relate what the Lord had done for their souls, some weeks previous to the time she obtained a sense of pardoning mercy. The writer of this has been as much pained as he has been surprised, to find that some Methodists will argue against persons joining the church till they, as some express it, have met with a change. If by such a phrase they meant, *a desire to flee from the wrath to come*, no exception would be taken to such a view of the subject. But this is not their idea. They seem to regard our general rules as defective in view of the usages of other churches. A little reflection might convince such that the founder

of Methodism knew well that his divine Master had regard to the bruised reed and smoking flax, and who does not despise the broken and contrite heart. If they who are strong in the Lord are benefited by church fellowship, how much need have they of the good resulting therefrom, who are weak and feeble? Thousands have been induced to perseverance in seeking the Lord until they have found him to the joy of their souls, by acting as Rebecca Noyes did: while, it is much to be feared, many have been eternally ruined because men have joined with Abaddon to persuade seeking souls they must not join the church "*till they have got an experience.*" I cannot resist the impression, that if our deceased sister had not been better taught, she might have yielded to the opposition she met with in the beginning of her Christian pilgrimage, and that good which resulted in subsequent life from her Christian conversation might never have been known.

Having found the pearl of great price, she was enabled to hold on her way, rejoicing in hope, patient in tribulation, and continuing instant in prayer. She soon met with opposition from her parents. She endeavoured by every means to conciliate their good will, but all her efforts were ineffectual; they could not be reconciled to her being a Methodist. She used to work the more diligently, that she might gain time to attend on the means of grace, but she could give no satisfaction. Such was the hostility of her step-mother, that I have been informed she has frequently overheard her urging on her father to shut his doors against her. One night on her return home she found the door fastened. She succeeded in getting into the kitchen, but she could not gain access to her lodging room: she however contentedly lay down on a carpet which had been rolled up, and so spent the remainder of the night. She remained at her father's house a few months, when, at his request, she left it to return no more. She thought he was much grieved to part with her, but he believed it was best she should go. After leaving her father's she went to reside with a Methodist family, and by taking in sewing gained a competent support, and enjoyed the privileges of the church without molestation.

Miss Noyes was subject to very painful fits, which became more violent from her sedentary employment. A cousin of hers arriving about this time at Pittsburg from Connecticut, urged her to accompany him to his home, promising to bear her expenses. He was much afflicted to see her expelled from her father's house. He promised her a home among his friends, and assured her she should enjoy all the religious privileges she desired without any opposition, and expressed a conviction he could procure her such medical advice at New-Haven as should remove the affliction under which she then laboured. From these representations she was induced, though with great reluctance, to leave Pittsburg; and she was

received very kindly by her relations in New-Haven. She was at this time in the twenty-first year of her age.

After remaining a few months in New-Haven, where she received some benefit from the medical advice she there obtained, and visiting relations in Bridgeport and Wallingsford, she removed to the house of her uncle, the Rev. John Noyes, of Weston. As she had received the spiritual blessings she enjoyed in connexion with the Methodists, so it was to that society she ever after gave a decided preference. The respectability of some professors was not, in itself, an object of any consequence in her estimation; the comparative poverty of the true followers of Christ was no obstacle to her ardent attachment to them. She was not long at her uncle's before she found a society of Methodists within three or four miles from her uncle's residence, in the town of Wilton. To this society she attached herself, and remained a member of it the remaining eleven years of her life.

From her uncle's she removed to brother Abbott's; but as she now supported herself by her needle, and a sedentary employment was very pernicious to her health, on account of the disorder before mentioned, she was under the necessity of adopting a more active mode of life; for she not only required considerable exercise, but had to be very abstemious, and abandon the use of animal food, as spasms immediately resulted from the least indulgence in it. She removed from brother Abbott's to brother A. Lockwood's, and engaging more in house work, found some advantage to her health. While residing at brother Lockwood's, the acquaintance commenced between her and brother Lobdell, which resulted in their marriage in the month of August, in 1820. "From that time till her death," a friend of hers writes, "I had an increasing intimate acquaintance with her. I belonged to the same class, and frequently saw her at home and abroad; but I never saw her trifling on any occasion. In all her deportment she was an example truly worthy of imitation."

The writer of the above says, "I called to see her the day after she was taken sick, which was the 20th of June, 1826. She told me she went to hear brother Richardson preach at five o'clock the sabbath before, mentioned the text, and said she thought it was a very suitable and profitable discourse. I staid but a few moments. She said if she got better she was coming to our house in a few days. In three or four days after, I heard she was very sick. I called to see her again, and found her much lower than I expected. She could not speak a loud word; but she soon began, by whispering, to tell me the exercises of her mind since I saw her last. She said she had had a great trial about leaving her two little children, and felt sorry for her husband; but she kept praying to the Lord that he would bless her, till he heard and answered her prayer; 'and,' said she, 'I never had such a blessing in all my

life. Since I have been a mother I never felt perfectly willing to leave my children for some one else to bring up, till last Wednesday. Since that time I am not afraid to leave them in his [God's] care ' "

The sickness with which our sister was now afflicted was the typhus fever. I embraced the earliest opportunity of visiting her, and found her very much reduced, and that very little hope was entertained of her recovery. The most encouraging symptom to her medical attendant was her great composure of mind, and the fortitude with which she was enabled to sustain her affliction. When I conversed with her I found her voice was so affected that she could speak no louder than in a whisper; she however felt that the privilege of believers is *joy in the Holy Ghost*, as well as righteousness and peace. She enjoyed, at this time, an unclouded evidence of her acceptance in the Beloved. Indeed, so glorious was the prospect to the eye of her faith, that she ardently desired to depart and be with Christ. To her the poison of the sting of death was extracted; and as the demands of the law, in regard to her, had been satisfied by the ever adorable Surety, so in him she had complete victory. At one time when I visited her in company with my wife, after some previous inquiries with respect to the state of her mind, she exclaimed, with remarkable emphasis, "Oh the shield of faith!" and it was very evident she found this sufficient to quench all the fiery darts by which she was assaulted. As she could not speak without an effort that was more than her strength was equal to, I did not wish to put her to the pain of much conversation. I was satisfied that if the enemy had at any time come in like a flood, she found the Captain of her salvation raised up a standard against him. "I thought," said she, "at one time, that death had taken hold of me; my limbs had the coldness of death, and my face, at last, had the same sensation; but I was exceedingly happy." At length her disorder assumed a more favourable aspect, and she regarded her restoration to health as probable. She told me, at one visit, that her mind had been under some exercise on account of the earnest desire she had felt to die. When the doctor told her that her recovery was likely, she received it as painful intelligence; and when those who prayed with her petitioned the throne of grace for her restoration, she felt unwilling their prayers should, in that respect, be answered. This feeling, she feared, was incompatible with perfect resignation to her Master's will, and she was exceedingly jealous lest grace should not reign to the bringing into captivity every thought to the obedience of Christ. Lest, however, she should in this respect have offended either in the desire itself, or the degree to which it had been indulged, she sought the application of that blood which cleanses from every stain. Its all cleansing efficacy she had felt, and was enabled to rejoice, knowing that while she always had occasion to say,

"Every moment, Lord, I *need* the merit of thy death;"

so she had proved that he to whom we may confess our sins can enable us to say,

"Every moment, Lord, I *feel* the merit of thy death."

As I never had any particular conversation with her respecting that blessing which we denominate perfect love, or Christian perfection, I cannot state, so explicitly as I wish I could, the circumstances connected with her reception of it. From some who were intimate with her I understand she had been made the happy partaker of it. She however fell into a snare very common with regard to it, and thought she had better wait for the fruit of it in further experience, than glorify her Redeemer by making confession, with her mouth, unto salvation. As has, perhaps, generally, if not always, been the case, where this line of conduct has been adopted, she soon had to lament the loss of the invaluable treasure. But being taught that the exceeding great and precious promises are given to believers to the end they may be partakers of the divine nature—that sin shall not have dominion over them—that he is able to save to the uttermost all that come unto God by him—that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: she staggered not at the promise through unbelief, but becoming strong in faith, she earnestly sought grace whereby she might serve God acceptably, and again found, and lived in the enjoyment of that love that casteth out all fear.

As she was victorious by faith, so it pleased the Lord it should be tried as gold in the fire. While she was reduced very low by her complaint, brother Lobdell, his mother, and his sister, were all visited by the same disease. His mother soon fell a prey to the disorder, and his sister survived his wife but a few days. As sister Lobdell began to recover, she seemed to feel different at the prospect, to what she had done. When her strength was so far recruited as to enable her to sit up a little, she observed to a friend, "I don't know but I have done wrong in having too much of a desire to die: if I have, I prayed to the Lord to forgive me, and he has. I now feel as willing, if it be his will, to get well, and suffer, and bring up my children, as I did to die and be happy." She so far recovered as to be able to go about the house, and her friends were rejoicing in the prospect of her continuance among them, when she was attacked with dysentery, accompanied with such symptoms that the physicians could give no encouragement to hope for her recovery. A friend observed to her, "Your prospects frequently change." She replied, "Yes; it is no more than we ought reasonably to expect: 'Boast not thyself of to morrow; thou knowest not what a day may bring forth.'" The violence of her disorder soon induced premature labour, an event which had been much dreaded in her previous sickness. Having been

delivered, she intimated to a friend she thought she might be raised up, as she had been brought through that trial which had before been deprecated as most likely to be fatal. Of this event there was no hope indulged, as she then was afflicted with hiccough, which much alarmed the person to whom she spoke; who, however, thought she would ask the opinion of the doctor before she made known her apprehensions. On telling sister Lobdell of this unfavourable symptom, she evinced the same composure, and her conduct fully justified a reply made to a sister, who asking her if she felt as much resigned to the will of the Lord as in her former sickness, she made answer, "Yes, and I think of any thing more so." Her willingness to suffer was now indeed painfully tested, as she continued some days under the influence of this disease, which proved the means of her death. I frequently had opportunity to visit this house of affliction, and every such opportunity furnished me with evidence of the triumph of faith. At one time, on inquiring the state of her mind, she said her joy was not as great as it had been—she thought she was going to be restored to her family, and had begun to regard that event with a degree of pleasure. Her situation might be compared to that of a poor tempest tost mariner, who being long the sport of the winds and waves in a vessel that has become unmanageable, is at last relieved by the prospect of approaching aid—he sees the vessel near—regards himself as descried—but just when fondly anticipating his speedy deliverance, the vessel alters her course, and stands off in an opposite direction, and his painful disappointment adds to a load of anguish before intolerable. But though her joy was diminished, her peace was undisturbed; her confidence remained unshaken; the anchor of her soul was within the vail; and as her faith fixed on Jesus, the tempest that tried its strength was instrumental of its perfection. Her bodily suffering was extremely great, but she bore it with uncommon patience and resignation. To a person once remarking the agonies she endured, she replied, she supposed it was the will of her heavenly Father she should be made perfect by suffering.

The female friend to whom I am indebted for other information in regard to sister L., thus mentions her death: "She lay in a cold sweat nearly forty-eight hours before her spirit took its flight, patiently waiting the welcome messenger. A brother called to see her the morning before she died: she requested him to pray, after which she told him she was very happy—there was not a cloud over her mind. I saw her in the afternoon—she could not speak. I was too well convinced of the state of her mind to ask her any questions. I went home, designing to go back that night; but my husband could not consent to it, as I was there till a late hour the night before. Brother Lobdell was not able to sit by her but a little while at a time. When he lay down to get some rest, he

requested the persons attending her to let him know if they saw any alteration. The latter part of the night she made signs that they could not understand, pointing towards where her husband lay. When her husband entered the room she beckoned to him to come to her bedside. While she fixed her eyes on him he said to her, 'You have almost done with pain.' She nodded her head in assent, and her spirit took its flight to the mansions of bliss. Thus she finished her course on the 6th of September, 1826.

"And shall we mourn to see
Our fellow prisoner free?
Free from doubts, and griefs, and fears,
In the haven of the skies:
Can we weep to see the tears
Wiped for ever from her eyes?

"No, dear companion, no!
We gladly let thee go
From a suffering church beneath
To a reigning church above:
Thou hast more than conquer'd death,
Thou art crown'd with life and love."

To me it is cause of painful regret, that a woman of so exalted piety as our sister was, should have left no writing from which a more perfect memoir might have been made, and that the task of rescuing her memory from oblivion should have devolved on one who feels himself quite disqualified for it. I feel satisfied that had she committed her experience to writing, we should have had a most pleasing illustration of the power of divine grace, and what might have been a means of stimulating many to press to the mark for the prize of the high calling of God in Christ Jesus. Her neglect of writing, I am inclined to think, resulted from the low estimation she had of herself. Though her love for Christ and his cause produced a zeal which was peculiarly fervent, yet it seemed as if its operation increased the desire, with respect to herself, to be little, and unknown. As she found pardon in a love feast, so these means were particularly dear to her, and she was ever ready, in them, to give a reason of the hope that was in her with meekness and fear. She has embraced other opportunities of testifying of the grace of God, and warning sinners to flee the wrath to come. But when she thus yielded to the constraining impulse of the love of Christ, her words so fully evinced the ardour of the pure flame which burned within, as well fitted them to minister grace to the hearers. To the followers of the Lamb they were accompanied with divine energy; and there are those living in Weston, who, though the obduracy of their hearts was the result of many years of sin and devotion to the world, yet, in such, the rock has for a time yielded, and her fervent exhortations, by the tears they produced, seemed to justify the hope that in these the love of the world was going to be exchanged for the love of Christ.

But however effectual her word was, she was not by that consideration, or any other, raised above her condition. If any temptation to occupy a more elevated sphere than that which has, by universal usage, been allotted her sex, at any time presented itself to her mind, it must have been resisted. While she improved her talent diligently, her circle was circumscribed by the duties of a woman, a wife, and a mother: and as she thus escaped a snare into which many, it is to be feared, have fallen, of neglecting the path obviously belonging to them in favour of one more eccentric, she became, in her proper place, a burning and a shining light.

Sister Lobdell's religion did not expend itself in care for the souls of mortals—she regarded their temporal, as well as their spiritual wants; and though her means were comparatively limited, she would rather her necessity should yield to the extremity of a fellow creature, than find a reason for apathy in her narrow circumstances. Soon after her removal to Weston she became acquainted with the circumstances of an afflicted family—they were strangers and they were destitute—money she had not: she had a ready mind, and this prompted her to attend on them cheerfully, during fifteen days, though she had to provide for herself by the labour of her hands. I well remember the deep interest she took in the situation of a suffering family in the winter of 1826. On one occasion, when visiting them with the fruits of her exertions in their behalf, in company with a young lady, her companion remarked to her, after leaving the place, "Why, they never once thanked you for all you had done for them!" She meekly replied, she did not want them to thank her. Rebecca Lobdell had a sufficient stimulant to benevolent exertion in that love that *suffereth long, and is kind.*

She was a woman of prayer, and those who had the advantage of an intimate acquaintance with her will not soon forget the holy ardour with which she would importune a throne of grace. At one time she was praying in a class meeting for several that were under conviction, when she cried out with confidence, "The Lord will convert souls;" and in the space of ten minutes four arose and praised the Lord that the burden of sin was removed, and they felt the love of God shed abroad in their hearts. During the time of her sickness I visited persons afflicted with the same fever, some of whom seemed rather reluctant to prayer than otherwise. From this circumstance, knowing she had much pain in her head, I at one time asked her if prayer would not disturb her. She replied, with considerable emphasis, it never disturbed her to hear her brethren pray for her. For several months before she died, she seemed to have an unusual concern for the prosperity of Zion, and especially for every member of the class to which she belonged. "I have heard her," says a friend of hers, "pray twice, in one evening's visit, for every member, with such earnestness and zeal,

that her strength would be exhausted." A very *unfashionable* way this, I apprehend, of occupying the time of visiting, even among religious people.

Sister Lobdell was a pattern of self denial and plainness in her dress. She was equally careful not to indulge pride in the dressing of her children, an error into which many fall, who, though in their own persons they pay attention to the rules of our church, in this respect, adopt a line of conduct extremely injudicious towards their offspring, as it is calculated to inflate their vanity, and lead to any thing but the renunciation of the pomps and vanities of this wicked world.

Her removal from this society will long be felt as a severe loss. Such an example had its influence. May we by it be encouraged to "give all diligence to make our calling and election sure; for if we do these things we shall never fall; but so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

MISCELLANEOUS.

SACRED CRITICISM.

From the Repertory.

CHAPTER I. OF JOHN.

Translated from Tittman's Commentary.

THE preface* is very remarkable, well suited to the writer's design, and contains the argument of the whole book, the fundamental truth he proposes to explain and demonstrate by an appeal to facts; namely, that *Jesus is the Messiah and Son of God.* It may be briefly paraphrased, as follows: *The Saviour, who was long since promised, existed before the creation of the world, for he was from eternity with God, and is himself God; he has now been sent to mankind, has appeared in human nature, and manifested himself as the Son of God and Saviour of men by his doctrine and miracles, and the inestimable benefits which he freely imparts from the inexhaustible treasures of his bounty to all who receive him.*

The use of the appellation λογος, *Word*, to denominate the Saviour in this preface, instead of the usual name Ιησους, *Jesus*; Χριστος, *Christ*; or some other of the kind, has been the occasion of much perplexity, and induced some commentators to suspect the apostle to have written with reference to a particular sect or class of men who were accustomed to employ it.

Though we readily grant that neither its precise import, nor the peculiar reason of its selection can be easily shown, yet the whole connexion of the discourse plainly declares it to be an appellation of the Saviour, considered not as a divine attribute, action, or external relation, but as an intelligent substance, who is divine, and at the same time distinct from the Father. For it is expressly asserted, that the Word existed before the formation

* The first eighteen verses of this chapter are considered by the author as an introduction or preface to the whole gospel.—[TR.

of the universe, which he created and governs; that he came to earth for the salvation of man, assumed the human form, dwelt among his disciples, manifested himself as the only and glorious Son of God, and enriched with blessings of every kind, all who believed on his name; and indeed his disciples are said to have seen with their eyes, and in every way to have perceived his glory as the glory of the Son of God. Such expressions are repeatedly employed in this gospel, as well as in the other books of the New Testament, in commendation of our Lord, and of him only. And who, we ask, would have said in a passage simply historical, that the divine reason, or wisdom and power, had become man, and dwelt among men? Or who would have used, instead of the customary name, teacher, instructer, or some other of the kind, so extraordinary an appellation as that of Word, to designate merely a man, however eminent, who had been sent to enlighten the world? Moreover, John the Baptist is said, in the sixth verse, to have borne testimony to this Word; but he testified of the Lord Jesus, and declared him to be the Son of God and Saviour of mankind, verses 19, 29, 32. He only, therefore, can be intended by the appellation Word, in this place. Hence, it is evident, that the interpretation of those who affirm, that by the *Word*, is meant the reason or wisdom and power of God, or even a mere teacher and instructer, is entirely groundless.

It appears to be certain, that the term *word* was used in the time of John, in a peculiar sense; at least, it was not entirely unknown to the readers of his gospel and first epistle; its precise signification, however, cannot be ascertained. According to some learned men, it was customary, not only among the Alexandrian Jews, as they think it may be shown from Philo, but also among the Greeks, in proof of which, they appeal to Plato, to apply this name to a certain intelligent nature, superior to created things, possessing the closest likeness, and nearest relation to God; that thus even among the Jews of Palestine and the Jewish doctors the practice had been introduced, of declaring that the Messiah was superior to Moses, Abraham, and all their ancestors; the Lord of angels themselves, the most nearly allied to God, had existed before the origin of the world, and aided in its creation; and that from this mode of thought and expression, with which John must have been familiar, he derived the name he has given to Christ in his preface, and whatever he has there declared concerning his nature and attributes. But it has never yet been proved, that this custom prevailed among the people, or was known even to John himself, much less to his readers. The foundation upon which this theory rests, namely, that the Jewish teachers called Messiah the *Word*, cannot be established by a single example; but on the contrary, is totally subverted by a place in Origen against Celsus, lib. ii, cap. 31, tom. i, Opp. p. 413, edit. de la Rue. For he there argues against the accusation of Celsus, brought in the name of a certain Jew, who charges the Christians with resorting to captious subtleties, when they declared the Son to be the proper Word of God. Origen asserts, that he was induced by this circumstance to inquire of the Jewish teachers, whether the appellation Word, as a proper name of the Messiah, was in use among them; and although

he conversed upon this subject with many, and those the most distinguished for wisdom, he could not learn that it had ever been thus employed either in their schools or their books.

The opinion formerly advanced by Valla, and also by Beza, and advocated in modern times by eminent interpreters, which supposes the term λογος, *word*, to signify promise, and to be used in place of ο λεγομενος, *he who was promised*, which is plainly equivalent to the more frequent appellation; ο, ερχομενος, *he who cometh*, has long since appeared to us to bear the strongest marks of truth.

For, in the first place, it was the fashion of the age, growing out of the nature of the case and the usage of the Old Testament, to call the expected Messiah ο, ερχομενος, הבא, *he that cometh*. In the Old Testament, as Cyril of Jerusalem has remarked on Gen. xlix, 10, this name is given to him by way of eminence, and in the New it is often employed in the same manner, as in Matt. xi, 3, where John the Baptist sent to inquire: συ ει ο ερχομενος, *art thou he that should come, or look we for another?* and in this gospel itself, chap. vi, 14; xi, 27. Hence the expression must have been well known to both Jews and Christians, and frequently used in common discourse.

2dly. That the evangelist should have written λογος, *word*, instead of ο λεγομενος, *he who was spoken of*, will not appear strange to any one at all familiar with the style of Scripture. Abstract names are often used in place of their concretes, and especially in speaking of our Lord, as where he is called salvation instead of Saviour, chap. iv, 22, and Luke ii, 25 and 30, where he is styled the salvation and consolation of Israel. Nor can it be doubted, that the noun λογος is capable of the above signification, since the corresponding Hebrew term is employed in cases without number, (as is also the Greek itself, in Rom. ix, 6,) to convey the notion of a promise, and is translated in the Septuagint version αγγελια and επαγγελια, *promise*, as Prov. xii, 25, and therefore ολεγομενος, *he who was spoken of*, may be synonymous with επαγγελλομενος, *he that was promised*. Hence the angel whom God is said to have promised and sent, is called in the book of Wisdom, xviii, 15, the *word* of God. It plainly possesses this force in the other writings of John, as in his first epistle i, 1, where our Lord is called the word of *life*, i. e. the promised author of salvation; and in the Apocalypse xix, 13, where he is called the Word of *God*.

3. It was the design of this gospel, as we have already remarked, to demonstrate that Jesus is the promised and expected Messiah. It is easy to perceive the adaptation to this design, of a name which denotes this very Messiah. And finally, it was the custom of our Lord, in all his discourses recorded in this gospel, to speak of himself as one who was sent from the Father, and was about to return to him again; as in chapter vi, 38; xvi, 28; xiii, 3; by which he manifestly designed to declare himself to be ερχομενος, *he that should come*, the promised and expected Messiah. This custom of our Lord seems to have been the principal reason for the selection of a term, which in other passages of Scripture is seldom employed in reference to this subject. This, then, is the sense of the phrase, "in the beginning was the Word," the *promised Saviour* existed before the creation of the world. For the interpretation of those who main-

tain that the words εν αρχη, *in the beginning*, mean the commencement of the Christian dispensation, or of the preaching of the gospel of Christ, is altogether arbitrary and inadmissible. What can be more insipid than to say that Christ existed when his doctrine began to be propagated? This interpretation is moreover at variance with the design of John throughout the whole book, as well as in the verses immediately following, in which he teaches that the Word was with God, and is himself God and the Creator of all things.

The beginning of creation, then, is plainly the beginning intended, and the Word is asserted to have been in existence when all things were made. He belongs not, then, to the number of created things; but existed before them all, and is therefore of a nature and condition entirely different. Hence the phrase *in the beginning*, was explained as synonymous with from eternity, by the earliest interpreters: as Chrysostom for example, whose exposition is worthy of particular notice; because he wrote with the professed design of refuting those who would deny this interpretation of the passage. We may also appeal to the prayer of our Lord in chap. xvii, 1, where he declares himself to have had glory with the Father before the world was; which can be understood only of eternity, as appears from a comparison with similar expressions in the writings of the apostles. The usage of the Hebrews affords, if possible, still stronger proof. They regularly employed this and similar expressions to convey the idea of eternity: with them the phrases "to have been from the beginning of the world," and "to have been from eternity," are synonymous, as in Psa. xc, 2, and Prov. viii, 22–29; in which last place the words "from everlasting" and "before the earth was made," have manifestly the same signification.

What the evangelist next affirms of the Word, is still more remarkable and worthy of attention. For lest some one should inquire where the promised Messiah had dwelt before he came to our world, and be inclined to suspect that he himself began to exist with the beginning of created things, these words are subjoined: He was with God. For thus had John been taught by the Lord himself: he had heard from his lips, what, as we are told repeatedly in this gospel, the Saviour openly professed and often taught, that he had formerly been with the Father in heaven, and had come from heaven, as in iii, 13; vi, 38, 51, 62; vii, 29. The words "was with God," are by some supposed to have the same sense here, as when the righteous are said to be with God. Should this interpretation be received, it must be remembered that the phrase denotes not only that they enjoy the highest felicity, but are also actively engaged in performing the will of God. But in order to understand the full force of these words, he must examine the explanation of our Lord himself. That we may find in chap. xviii, 5, where he prays in this manner: "*Give* me the glory which I had with thee, before the world was." Therefore *the Word was with God*, so as to have *glory* with God before the world was. This glory embraced the whole compass of divine majesty, and consisted in a participation not only of the happiness, but also and especially of the attributes, counsels, and works of God. Hence it is evident that to be with God, in this passage, is to be a participant of his nature, his actions and de-

signs, his glory and majesty. And in this manner is the phrase explained in the 3d verse. It is interchanged in chap. iii, 13, and also 1 John i, 1, with an expression of the same import, namely, "to be in heaven;" which, whenever it is spoken, as in the Old Testament it often is, of God, expresses that divine glory and almighty power which created all things, preserves all things, and reigns over the whole universe. When, therefore, John declared that the Saviour was with the Father, he ascribed to him equal majesty and glory, equal power and energy in creating and preserving the universe; and ascribed them in such a manner, that the Word cannot be regarded as a divine attribute, but as a substance, who is in some respects truly distinct from the Father, with whom he dwelt.

Lest any one should be surprised at his declaration, that the Saviour had been with God, or misunderstand its import, the evangelist assigns the reason of this in the following remarkable words; viz. "*for he is himself God.*" The imperfect tense in this place ην, *was*, has probably the sense of the present. The practice of confounding the tenses of verbs, is very frequent with all the writers of the New Testament, and especially with John. It is also apparent that as often as it occurs in the verse, the word *God*, Θεος, is used with precisely the same signification. The Saviour, therefore, is declared to be God in the same sense as he is God with whom he was. To him is ascribed in this passage, a divinity in no respect different from that of the Supreme God, but identically the same.

(To be continued.)

REMARKS ON PREACHING.

[The following appropriate remarks are abridged from the preface to the excellent volume of Lectures recently published by the Rev. William Jay; who has admirably exemplified his own rules, while he has presented to the church a body of practical truth, which cannot fail to interest and to benefit mankind in proportion as it is seriously read and studied.—*Ed. Wes. M. Mag.*]

There is some difference between the heat of delivery, and the coolness of review; between the leisure and discrimination of readers and hearers. More freedom, therefore, will be permitted in preaching than in publishing; and what the press may forbid, the pulpit may tolerate. Yea, the pulpit may require it, especially for the sake of a large part of the congregation. For these, though they have not the advantage of culture, yet have souls as well as others, and their moral wants must be attended to. Now a preacher need not grovel down to the lowest level of the vulgar; yea, he should always take his aim a little above them, in order to raise and improve their taste: but he must not soar out of their sight and reach. He yet may be tempted to this by the presence of others. But let him remember, that those who are more educated and refined, ought not only to endure but to commend his accommodation;—yea, and they will commend instead of censuring him, if they are really concerned for the welfare of their brethren less privileged than themselves. If they are benevolent and pious, as well as intelligent, they will always be more pleased with a discourse suited to general comprehension and improvement, than with a preparation

which in other circumstances they might relish as an intellectual treat for themselves. To which we may add, that there is not so great a difference here as some mistaken and elaborate orators imagine. Genuine simplicity knows a mode which, while it extends to the poor and unlearned, will equally please their superiors.

In one of his charges archbishop Ussher says to his clergy, "How much learning and wisdom, my brethren, are necessary to make these things plain!" Could any thing be more fine and judicious than this! Here is the proper direction and exertion of a minister's talents, whether natural or acquired. They are not to unfit him for any part of his office,—which they may easily do at the stimulation of vanity or pride,—but to qualify and aid him the better to perform it. It is to be feared that some do not employ their abilities to make things plain; if they do, we can but lament their deplorable want of success. But it would seem as if their aim was to dazzle rather than enlighten,—to surprise rather than inform,—to raise admiration at their difficult composition, rather than with the apostles to use great plainness of speech. Even their claim to originality often regards only the mode of representation. The ideas they wish to pass off as new, when examined, are found only common place sentiments. The well is not really deep, but you cannot see to the bottom, because of their contrivance to make the water muddy. They are not really tall, and so they strain on tiptoe. They have not a native beauty that always appears to most advantage without finery; and so they would make up the deficiency by excess, and complexity, and cumbersomeness of ornament. He who cannot rise in the simple grandeur of a morning sun, can excite notice by the gaudy brilliancy of manufactured fire works, and flame and sparkle down as well as up. To notice in *some respects* a style that has been constructed, (for it could hardly have been involuntary,) so inverted, involved, obscure, difficult, half blank verse, might seem to be going out of our province. We leave, therefore, others to remark, that this style, though it may be extolled by the lower orders of professional men, and half educated artisans, and exciteable youth, with a smattering of science and a bad taste, it will never obtain the approbation of the really judicious and discerning. We leave others to remark, that it is disdained by scholars, and at war with classical purity. Lord Kaimes tells us, that in every language clearness of expression and simplicity of thought are the first marks of elegance. Milton observes, that nothing accords with true genius but what appears easy and natural when once it is produced. Agreeably to which Addison says, that the secret of fine writing is for the sentiments to be natural without being obvious; and he contends, that what produces surprise without being simple, will never yield lasting pleasure to the mind. Hume, in his essay on refinement and simplicity of style, comes soon to this conclusion,—That it is better to err in the excess of simplicity, than in the excess of refinement; the former extreme being more beautiful and less dangerous than the latter. He observes, that the works read again and again with so much pleasure, all lean more to the one side than the other; that it is increasingly needful to be guarded against the extreme of refinement when learning has made much pro-

gress, and good writers appear in every species of composition; as men will then be the more tempted to endeavour to please by strangeness and novelty, and so fill their writings with affectation and conceits,—and that simplicity may be lost, not only in subtlety but in effort and straining, and nature and ease be buried under an artificial load of laborious diffusion.

But while we leave others to speak upon this subject as a literary question, it cannot be improper to notice it in another and far more important connexion; and to deprecate the adoption of such a style *in divinity*, and to warn our younger brethren against every approach and tendency towards it. For how perfectly is it unlike the language of inspiration! What an entire contrast does it form with the simplicity there is in Christ Jesus! And how useless must such hard and unintelligible diction be to ordinary minds! And who are the mass in almost every audience? They who are often comparatively neglected, if not despised, there. Leighton, and Watts, and a thousand other names, whose works praise them in the gate, and are now useful to *all*, might have so written as to have been useless to *many*. Had our Saviour felt the low ambition of some, he might easily have been beyond the comprehension and the attraction of the multitude. In him were hid all the treasures of wisdom and knowledge. He spake as never man spake. But was it a proof against his manner, or the highest recommendation of it, that the *common* people heard him gladly? And that *all* bare him witness, and wondered at the gracious words that proceeded out of his mouth? The writer of these remarks would not for the world be in the condition of that preacher, whose attendants do not and cannot say, "Here the poor have the gospel preached unto them." They not only need it, and should excite our compassion by their temporal privations and sufferings, as well as by their spiritual condition, but they are capable of understanding, and receiving, and admiring it. Learning is not necessary here. The doctrines of the gospel are not the result of research, but testimony. There are funds of good sense and good feeling in the common people, as well as in others; and they are even capable of appreciating what is truly superior in preaching, if it be properly presented and *illustrated*. The fault is always much more with the preacher than with them. He does not adapt himself to those he professes to teach; he does not make them his aim; he does not study them; he does not throw himself into their modes and habits of thinking and feeling; he has nothing simple and natural in his official being. They understand and relish the Pilgrim's Progress, and the history of Joseph, and the parable of the lost sheep, and of the prodigal son. They are easily informed and impressed by the sayings of our Lord, and the language of the Scriptures. But nothing is to be done in *them* without excitement; and they are addressed without emotion. Their very understandings must be approached through their imaginations and passions; and they are lectured as if they had none. They are never to be starved into a surrender; and they are circumvallated and trenched at a distance. They are only to be taken by an assault; and they are slowly and formally besieged. They want familiar and seasonable imagery; and, to show the preacher's learning, they are furnished with allu-

sions taken from the arts and sciences. They want striking sentences, and the words of the wise, which are as goads and as nails; and they have long and tame paragraphs. They only want truths to be brought home to their consciences, for they admit them already; and they are argued and reasoned into confusion or doubt. They want precedents; and they are furnished with precepts. They want instances; and are deadened by discussions. They want facts; and are burdened with reflections.

The Bible adapts itself to the state of our nature; and by knowing how little all are, and how little they can be affected with abstract representations of virtues and duties, it blends religion with history and biography; so that while we read the rule, we may see the exemplification; and may be reproved, excited, and encouraged, while we are informed. It is not a series of logical definitions, like dead bodies well laid out and dressed: all is life and motion. It gives us actions rather than words. We view the fruits of righteousness growing on the tree. We have, not the pilgrimage, but the pilgrim; and go along with him from the city of destruction to the shining city. We are not spectators only, we are his companions; we are interested in all he meets with; we weep when he weeps, and we rejoice when he rejoices. It is not Christianity that is set before us, but the Christian; and we attend him following his Saviour, denying himself, taking up his cross, resisting temptation, struggling with unwearied patience through a thousand difficulties, braving with fortitude ever danger, and emerging out into glory, honour, and immortality. By nothing can the attention of children be so effectually caught as by facts and narratives: and "men are but children of a larger growth." What is the greater part of the Old Testament, but history? There is scarcely a psalm, but it refers to some fact in the experience of the composer. What are the prophets, but historians by anticipation? Many of them state various past and cotemporary events. The book of Jonah has only one prediction in it; but it describes in the most vivid and interesting manner the actual and wonderful occurrences that befell the bearer himself. How pleasing and striking are the short and simple annals of Ruth! What is the book of Job, but the matchless dramatic story of a good man in his affluence, his adversity, and deliverance? In the book of Genesis we are present at the creation, the destruction, and the repeopling of the world: we live, we travel, we worship, with the patriarchs; we stand round their dying beds. It is needless to add that the remainder of the Pentateuch, with the books of Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, and Esther, are all of the narrative kind, including general and individual sketches of the most wonderful people on earth. But what is the gospel itself, according to Matthew, Mark, Luke, and John? It is the history of the Son of God. While the Acts are a portion of the history of the apostles; and the epistles are even more enlivened with characters, incidents, and allusions. Is this the work of God? Does he know perfectly what is in man, and necessary to him? Has he herein abounded towards us in all wisdom and prudence? Is it not then surprising that religious instructers should not think it necessary or desirable to resemble him? And can any thing be more unlike this inspired, and attractive, and

irresistible, and impressive mode, than the structure of many of the discourses that are delivered in our public assemblies? Hence, they awaken so little attention, and yield so little pleasure, and take no firm hold on the mind and feelings, especially of the young and the common people,—

"And drowsy tinklings lull the distant folds."

General declamations and reflections do little in a popular audience. The preacher must enter into detail, and do much by circumstances. Nothing can penetrate but what is pointed. Every indictment must particularize and specify. The eye may take in a large prospect, but we are affected by inspection. We must not stand long with our people on the brow of the hill, showing them a wide and indistinct expansion; but take them by the hand, and lead them down to certain spots and objects. We are to be characteristic, not only with regard to persons, though this is of great importance, but also with regard to vice and virtue, faults and excellencies. To what purpose is it to admonish servants to be good? The question is, In what is their goodness to appear? Therefore says the apostle, "Exhort servants to be *obedient* to their own masters, and to *please them well* in all things; not *answering again*; not *purloining*, but showing *all good fidelity*, that they may *adorn* the *doctrine* of God our Saviour in all things." Does Solomon only condemn drunkenness? What is there in the wretched crime; in its excitement, progress, evil, danger, misery, that he does not strike? "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."

A preacher also must indulge in a certain degree of diffusiveness. He who passes rapidly from one thing to another is not likely to impress, or indeed even to inform, the majority of his audience. To affect *them*, he must commonly dwell upon the thought a little; even with an enlargedness that may seem needless; and with a repetition in other words and exemplifications, that may go for tautology with persons of quicker apprehensiveness. Hints will please the scholar, and set his own mind pleasingly in motion; and he can instantly add from his own stores. But many have nothing but what they receive. Besides, some are more struck with one species or instance of illustration and confirmation, and some with another; and he whose mind was wandering or heedless at first, may haply be seized afterward. "For precept must be upon precept, line upon line; here a little, and there a little:" and the preacher will often see by the look and manner of a hearer, that what he failed to accomplish by a first stroke, has been done by a second.

In the pulpit also, it is presumed, large use should be made of

Scripture language. If holy men spake as they were moved by the Holy Ghost, we should prefer the words the Holy Ghost useth. They are surely, on their own subjects, the most definite and significant. They are also well known: and it is a great advantage in addressing hearers, that we are not perplexed with terms and phrases; but have those at hand which they understand. What a difficulty do we feel in dealing with those who are ignorant not only of the doctrine, but of the letter of the Scripture! It is probable that a very judicious critic and eloquent divine* would censure the writer as in an extreme here: yet *he* seems to allow it to be an error on the safer side; and thinks that a great and original writer has condemned the copious use of Scripture language with too much severity. We avail ourselves of his striking remarks in his review of Mr. Foster's Essays. "To say nothing of the inimitable beauties of the Bible, considered in a literary view, which are universally acknowledged; it is the book which every devout man is accustomed to consult as the oracle of God; it is the companion of his best moments, and the vehicle of his strongest consolations. Inimitably associated in his mind with every thing dear and valuable, its diction more powerfully excites devotional feelings than any other; and when temperately and soberly used, imparts an unction to a religious discourse, which nothing else can supply. Besides, is there not room to apprehend, that a studied avoidance of the Scripture phraseology, and a care to express all that it is supposed to contain, in the forms of classical diction, might ultimately lead to neglect of the Scriptures themselves, and a habit of substituting flashy and superficial declamation, in the room of the saving truths of the gospel? Such an apprehension is but too much verified by the most celebrated sermons of the French; and still more by some modern compositions in our own language, which usurp that title. For devotional impression we conceive that a very considerable tincture of the language of Scripture, or at least such a colouring as shall discover an intimate acquaintance with those inimitable models, will generally succeed best."

If it be allowed from all these considerations, that the language of the Bible has such claims, will it not follow that the frequent use of it will tend to bring the preacher's own language into some degree of keeping with it? Surely that style is best for religious instruction which most easily and congenially incorporates the composition of the Bible with it. This is not the case with some modes of writing and speaking. But if there be unsuitableness, and difficulty, and discordancy, in the junction, which is to blame? and which requires to be altered in order to their readier coalescence? the language of Scripture, or our own? Knox has affirmed, that no writer or speaker will ever be so tender, and pathetic, and touching, as he whose diction is most imbued with the manner and phraseology of the sacred authors.

* Mr. Hall.

ON THE APOCRYPHAL BOOKS.

To the Editor of the Church Register.

Sir,—I am not yet an old man, but I am a lover of old things, and old ways. I have read in the Christian Observer, the decision of the British and Foreign Bible Society, that the Apocryphal books shall

not hereafter be bound up with the canonical Scriptures which are issued from their press. I find an extract in your Register of the 3d, applauding that decision, and calling on every one to rejoice in the act. Two-thirds of that extract are fair enough, because an almost verbatim abridgment of Mr. Horne on the subject of the Apocrypha. But I think, Mr. Editor, that in a paper so highly respectable as yours, and viewed by Episcopalians as containing sentiments which are just, and matter that is sound, the statement should not be admitted without some observation, "that owing to the circumstance of the church of Rome having considered these books as canonical, and of the Vulgate having been taken as a model for the authorized version, the Apocrypha has been allowed a place in our Bibles." The English reformers, before the reign of king James, in determining to translate all those books which the church of Rome receives, but which they justly rejected, had more solid grounds than that reception, for the measure they pursued. The translators of the version which is now generally used, had other reasons for following in the steps of former editions, such as Coverdale's, Matthew's, Cranmer's, and the Geneva, and rendering into English the Apocryphal books from the Greek and Latin tongues, in which only they are extant. It is no small part of the glory of those judicious and holy men who reformed the British church, and of those who have supported in that church the protestant cause from age to age, that they were never biassed to reject any thing, because it was adopted by Rome, if it was intrinsically good; nor yet to receive aught which was unworthy in itself, because it had crept into the bosom of that church. The true grounds on which they acted, were the revealed word of God, and the universal consent of the church, *semper ubique, ab omnibus*, in its purest ages; which may be said to include the first three centuries of its era. During that era, they found no acknowledgment whatever, of any books of the Old Testament as canonical, which are at present disclaimed by the protestant world; and the books called Apocryphal were therefore by them most justly rejected. But even so early as the age of Athanasius, they found in the language of that zealous and orthodox man, that besides the canonical books which we now receive, "there were others appointed by the fathers, to be read by those who first come to be instructed in the way of piety." They perceived that many parts of the historical prophecies, derived from some of them a clearer and fuller exposition than could otherwise be had. They found that the purest and soundest churches, of the east as well as the west, were wont to place some of them into the hands of catechumens, and even provided for their being read in the church; though, in order to distinguish them from the books which were received, and of inspired authority, this was sometimes done in a lower and less elevated place, and by ecclesiastical officers of a lower grade than the ministerial. From these causes it was, for the respectful treatment they had from many churches of an age as early as the fourth, for the light which they throw upon the phraseology of Scripture, and many of the prophecies, and for the moral wisdom which breathes through two, at least, of these books, that our church has thought fit to place

these books by the side of the *Bible*, though not on a par with it; and to order the reading of some of them in public, principally on days of extraordinary observation, such as those which are dedicated to particular saints. At the synod of Dort, 1618, the question was agitated, and decided at last in favour of translating the Apocryphal books. The divines of that body, if my memory serves me right, were more likely to act in opposition to the church of Rome, than from any contrary feeling; nor were those of Great Britain who attended the synod, actuated by another spirit from the majority of theologians who came to the decision. In the face of these facts, how can it be said, that the English translators, in the times of king James, or any of the reformers who placed the Apocryphal by the side of the canonical Scriptures, were moved to do so, by regard to a church whose decisions on that subject, their own church and themselves had so loudly condemned? But if it be injustice to set forth this opinion, it is equally injustice to those venerable men, "who have seized the very soul and spirit of the original," to charge them with having made a translation of the Apocrypha from respect to the Vulgate;* to charge them with having used that Vulgate as their model, that very Vulgate, the discrepancies between two editions of which, the Sextine and Clementine, formed a powerful handle against the infallibilities of the Roman church. Let any man, with attention, peruse the history of the last translation, or indeed of any Protestant translation in English, except Tindal's, and the original will be found to have been the foundation of them all; and that as far as regards the present authorized version, the imputation thrown on it by some rash and unthinking men, of being made, in a great degree, from the LXX and Vulgate, is entirely unfounded, and, indeed, has been rebutted again and again, by those who were fully able to do so.

In considering the final resolve of the British and Foreign Bible Society, there is a circumstance which cannot but strike an observer, and particularly an observer who belongs to the ecclesiastical establishment in England. The society has declared in effect, that the volumes they issue, are not meant for the use, or only partially so, of the church, to which many of their members belong. Be it granted, that it were dangerous to mistake the apocryphal books for canonical. Be it granted, that the volumes they send out among the people at large, (the Roman Catholics will not receive them) might as well be without them. Yet surely a respect for the Church of England, and that opinion expressed in the sixth of her articles, and in words of St. Jerome, that these apocryphal books are "read for example of life, and instruction of manners," should have rendered the society cautious, in preventing, as far as they could, the members of that church from following out at their own abodes the regulations of the public worship, on those saint days which Episcopalians in England and this country observe, and on which the apocryphal books are ordered to be read, with the

* The Vulgate, or Scriptures translated into Latin, by St. Jerome, in the fourth century, is used in public by the Romish church, and held alone to be *authentic*. But the apocryphal books of Baruch, Ecclesiasticus, Wisdom, and the two books of Maccabees, are still retained from a Latin version long prior to St. Jerome, so that our translators would have gone further than the Romish church itself, had they followed the Vulgate in these apocryphal books.

exception of Manasseh's prayer, and the third and fourth books of Esdras, which the Romish church does, and the first and second book of Maccabees, and Song of the Three Children, which it does not reject with ourselves. If nothing whatever may be admitted in the same enclosure of binding, with the Bible, why allow, as is done, the heads of chapters to remain? If nothing should be used in public worship for instruction, but the word of God itself, why allow of the Apostles' Creed, neither a part of that word, nor entirely complete, till by successive additions, it reached the fifth century, and church of Aquileia? In a word, Mr. Editor, I look on it as a dangerous and alarming symptom of the present times, that a fondness prevails for altering old customs, and for being wiser than the wisdom which for ages has kept us in safety and in peace. H. M. M.

OBSERVATIONS ON THE LORD'S PRAYER.

To the Editors of the Methodist Magazine.

I READ with pleasure, in one of the numbers of your useful publication, some observations on improprieties in the use of the Lord's Prayer. I have, however, noticed some, who avoid the charge of those errors, by the general, if not constant neglect of that form. I know no reason for this conduct, nor any plea in justification of it. I have sometimes thought, Cannot these men repeat it? If so, they ought to be ashamed of themselves, and learn it. Do they regard it as a matter of indifference? If so, what respect do they pay to that direction of our discipline which says, chap. 1, sect. 23, 5, "Let the Lord's prayer be used on all occasions of public worship in concluding the first prayer?" Do they suppose their prayers are so comprehensive and appropriate as to supersede its necessity? Then they pay a compliment to themselves they have no claim to, whoever they may be. I am persuaded, that however ardent their devotion, they cannot contemplate and repeat this form, as above required, without having that ardour augmented, and exciting the flame of devotion in the hearts of considerate hearers. Perhaps the best apology for this negligence is, that those who are guilty have not considered the subject, or, that they have in former times been in the habit of associating with some religious denominations, who, in their zeal against forms, have manifested as little respect for the great Head of the church, in this respect, as they have for some of his members. But others conceive that unless a man "*makes a prayer*" himself, there will be as great an obstacle to its access at the throne of grace, as there is to its obtaining the approbation of their contracted minds. The church after which we have been modelled takes a different view of this subject; and our own discipline is sufficiently explicit as respects the sentiments of our church and the conduct to be pursued by her ministers.

While there is so much cause of complaint on this subject, I am sorry there should be so much to substantiate a charge of carelessness or negligence in another. In the Discipline, chap. 1, sect. 23, is the following question and answer: "Quest. What directions shall be given for the establishment

of uniformity in public worship among us, on the Lord's day? Ans. 1. Let the morning service consist of singing, prayer, the reading of a chapter out of the Old Testament, and another out of the New, and preaching. 2. Let the afternoon service consist of singing, prayer, the reading of one or two chapters out of the Bible, and preaching." That these directions are entirely lost sight of by many preachers, is a notorious fact; and this to such an extent that, if a preacher were to follow this rule, he would be more likely to be charged with innovation, than be regarded as discharging a duty he owed to God, to the people, and the church he served! Where there is sufficient time this ought not to be neglected. The reasons I have heard for such neglect are by no means, in my estimation, satisfactory: and if our own people were to complain of the practice, we might think they furnished a striking parallel to those who said, (Numb. xxi, 5,) *Our soul loatheth this light bread.* Men may say, "We do not want to go to meeting to hear the Bible read—we can read it at home:" but I think this objection will scarcely proceed from one who loves the sacred oracles as he ought: to such a one it will always prove *profitable for doctrine, for reproof, for correction, for instruction in righteousness.* When men begin to think lightly of the divine word, they may very safely conclude they have not much love for its Author.

Where I have known the reading of the Scriptures, on the sabbath, partially attended to, the advantage resulting therefrom was not, I imagine, equal to what it might be, through inattention to the order of divine worship, as stated in the Discipline. Instead of beginning the service with singing, it is introduced by reading; and the consequence is, there is so much disturbance from persons flocking into the house of worship, that the reading can be attended to by very few. How different would it be were the service to begin with singing. Those who are late might take their seats unnoticed, and without interrupting those who were present before them, and thus a congregation would be prepared to hear the word of God with profit.

While some of our preachers may be charged with negligence in these things, and giving too much license to the members to be regardless of that Discipline to which they themselves do not pay sufficient attention, it may be remarked, in extenuation of their conduct as respects the last particular, that there is probably a defect in the Discipline, which requires a remedy. Perhaps the rule in sect. 23, might have reference to a calendar and table of lessons for the days of the year. Admitting this to be the case, as it must be if the rule is not an original one of the general conference, then the Methodist preachers in England have tables to aid them in selecting the lessons for the day, while a preacher in the United States, having no such aid, feels difficulty sufficient in the selection to discourage him from undertaking it. Should this be the case, I would respectfully propose the following query: Ought not the general conference, at its next session, adopt and recommend a table of proper lessons for the sabbath day, and publish the same with the next edition of the Discipline?

Yours affectionately,

CIPHER.

From the Imperial Magazine.

ON THE TRANSFUSION OF BLOOD.

(About 150 years since, this practice excited wonderful expectations, but experiments failing to produce the desired effect, and leading to some fatal results, it sunk into disrepute. The following is from a letter dated Leicester-square, London, May 23, 1826, and published in No. 143 of the Lancet.)

"On Wednesday, the 17th inst. about eleven A. M. I was called in haste to Mrs. Bates, of No. 9, Great St. Andrew's-street, whom I found in a state of great exhaustion from uterine hæmorrhage. I learnt that she had aborted (at the end of the third month) at one o'clock in the morning, and that the flooding had been *ever since copious and incessant.* Finding, upon examination, that the fœtus, placenta, and membranes, had been expelled, I directed the application of cold water, and after an hour I had the satisfaction to find that the hæmorrhage had ceased, and I took leave of her. Upon renewing my visit three hours afterwards, I found her still more sunken, and although the hæmorrhage was not renewed, I could perceive the prostration increase, even as I sat by her. I now administered laudanum and brandy with that unsparing liberality, of which but too much experience in these urgent cases has taught me the propriety and *necessity.* The hours rolled on, but my poor patient's system replied not to the repeated use of these powerful stimulants; life was fast ebbing, and nature incapable of rallying. Her countenance was blanched and cadaverous; her eyes, sunken and dim, were partially covered by the falling of the upper lids; her lips pale and quivering; the extremities cold; the surface of the body covered with a chilling moisture; the pulse just perceptible enough to be found fluttering and irregular, beating, (as well as I could ascertain) more than 140 strokes in a minute. She was extremely restless, and every now and then a cessation of the pulse, a livid hue of the face, and motionless position of the body, marked a temporary state of syncope, which I more than once mistook for death. Notwithstanding the flooding had ceased, eleven hours were spent in attempts to induce reaction, but in vain; not a solitary indication of it was manifested during this time, but the patient continued gradually to sink, until but faint signs of life remained.

"The operation of transfusion now appeared to me the only means of saving the patient's life, and I therefore immediately called in the assistance of Mr. Scott, of whose ingenious apparatus for transfusion of blood I had just heard. This gentleman fully concurred in my opinion of the extreme danger of the case, and of the utter inefficacy of all medicinal agents; but he rather *yielded to*, than *approved of*, my proposal to try the operation of transfusion, as he regarded the life of the patient too near its extinction to be capable of resuscitation. I lost no time, however, in procuring from Mr. Read the necessary instruments, and four ounces of blood were injected into the median vein of the right arm. In a few minutes the pulse became stronger and more apparent, and the countenance lost much of its death-like appearance; the surface became warmer, the eyes intelligent and inquiring, and in a quarter of an hour from the operation, she raised herself upon her elbows, and asked for drink; the circulation gradually recovered, and steadily rose in firmness, while it diminished in ve-

locity, and after less than an hour, we left her with a pulse not weaker, probably, than in health, and equal in its beat, striking 120 strokes in a minute. In fine, from this moment she rallied, and her convalescence has been uninterrupted.

"Such, sir, is a brief sketch of the most gratifying case that has ever rewarded my professional solicitude; and if there lives a skeptic to the power of transfusion, he cannot receive a more just reward, than in being for ever shut out by his prejudices from the enjoyment of that satisfaction which results from so closely contributing in restoring a wife to her husband, and a mother to her children.

"In conclusion, I cannot speak too highly of the ingenuity displayed by Mr. Read in the apparatus I employed; for however formidable and difficult the operation may have hitherto seemed, it may be performed by this instrument with the greatest ease.

"I am, &c. Jos. Ralph."

REMARKS ON JUDGES V, 23.

To the Editors of the Methodist Magazine.

Dear Brethren,—I have read a second time to day the letter of the Rev. D. B. Dorsey, in the Magazine, vol. x, p. 23, with your accompanying note; and I think he is to be commended for his zeal, though I am not *altogether* of his mind in every particular. For when I sit down to peruse the pages of the Magazine, I feel anxious to meet with something not only "useful," entertaining and instructive as to the matter, but in point of style something at least equal to any thing that has come from the pen of Saurin, Chalmers, Addison, or Blair. And why should it not be so? Have we not bishops, have we not doctors in divinity, have we not masters of arts too? Let these first be entreated, and then the "good old fathers," as many of them as are able to write in such a manner as will be likely to stand the test of criticism two hundred years to come. The Magazine I hope will live as long as Methodism; and we ought to bear in mind that "prince Posterity," as doctor Goldsmith has it in one of his books, should be consulted in this business. And it is well known that many of the good old fathers and brothers, though highly esteemed for their works' sake, and "favourite preachers" in their day, and perhaps even to this day are "favourites" with many, yet it must be confessed, and they know it themselves too, that it never was their province to *write* for the edification of others, and the time with them is now gone by. Whitefield, it is well known, was a "favourite preacher!" but who ever esteemed him as a *writer?* To *hear* of the astonishing effects of his preaching, and then to *read* his sermons, reminds one of the old Scotch woman, who, when one read to her a sermon written by her "favourite preacher," exclaimed, "Ah! there is his *argument*, but it wants that *godly tone!*" In the personal appearance—in the circumstances and scenery of departed days—and especially in the "godly tone," lies the *charm*, or the indefinable something, that "reminds us of old times." And as these cannot be exhibited in a written sermon, I think that our editors are very much in the right in making occasional selections from foreign sources. Many, no doubt, are "*tempted* to send you some rough

materials" for inspection, in hopes of a speedy publication, for as lord Byron says,

"'Tis pleasing sure, to see one's name in print;
A book's a book, although there's nothing in't;"

and it is to be hoped that our "great preachers" and "great writers" will bestir themselves and do all they can towards filling the world with the knowledge of the glory of God. Meantime I would humbly propose that you should offer a premium in books, for the best essay, dissertation, theme, sermon, or poem, on any given subject, in order that the talents of preachers and others, old and young, may be brought into full and vigorous exercise. For my own part I return you my thanks for the honour you have done me in condescending to *read*, and especially in *publishing* any thing I have sent you; and if you should hereafter *condemn* any of my communications, I shall not feel chagrined, for I would rather they should die an honourable death than live in perpetual disgrace. And therefore under these impressions I will venture to approach you again, and submit to your inspection my last week's thoughts on Judges v, 23, "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty." Let us now inquire

1. What was *Meroz?* *Meroz* was most probably an ancient city near the river Kishon, the inhabitants of which refused to aid the Israelites in the time of Deborah, in their contest with Jabin king of Canaan; but is now no more, in consequence of the curse of God which fell upon it. 2. What is it to *curse?* To *curse* signifies one of three things; either 1st, to *inflict* a curse; thus God cursed the ground for man's sake, Gen. iii, 17; or 2dly, to *wish* a curse; thus Shimei cursed David, 2 Sam. xvi, 5: or 3dly, to *pronounce* a curse; thus Noah cursed Canaan, Gen. ix, 25; and Elisha the children of Bethel, 2 Kings ii, 24: or it may mean, 4thly, to *execrate;* thus Jacob cursed the anger, or execrated the conduct of Simeon and Levi, Gen. xlix, 7, and thus it is presumed the prophetess in this passage calls upon the true Israelites to curse Meroz, i. e. to execrate the conduct of the Merozites. 3. But why should the Israelites curse the Merozites? Because, 1st, the angel of the Lord commanded them; 2ndly, because they came not to the help of the Lord against the mighty. 4. Who were the mighty? Sisera, and his host. Sisera was captain of the host of Jabin, king of Canaan. Jabin had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. 5. How does all this apply to us? The Christians have their enemies as well as the Israelites. The enemies of the Christian are numerous, powerful, subtle, and combined. Their design is to enslave, oppress, and destroy. We must fight the good fight of faith; war a good warfare. There are many too that profess to be our friends and brethren, who like Meroz and Reuben and the other tribes, refuse to come up to the help of the Lord against the mighty. 6. Why does the Lord demand and accept of human aid in carrying on his work in the world? "Could not the Lord do without Meroz?" Certainly, the Lord could do without Meroz, and he can do without us. But Meroz lost a blessing and ensured to herself a curse, for not doing what she ought to have done. It is not be-

cause the Lord is weak and unable to carry on his work, but it is that he may honour man by conferring on him a reward and thereby increasing his happiness, that he condescends to employ him in carrying on his work in the earth. And it was very much to the dishonour of Reuben, that he remained at ease among the sheepfolds, and Gilead that he continued inactive beyond Jordan, and Dan that he tarried unconcerned in his ships, and Asher that he abode in his breaches on the sea shore, while Zebulun and Naphtali jeoparded their lives unto the death in this glorious war; and it was to the everlasting disgrace of Meroz, who was much nearer the scene of action, that she came not to the help of the Lord against the mighty. Behold, O Christians, a mighty host of pagans, a numerous host of Mohammedans, a formidable host of Jews, and a strong enforcement of infidels, all ranged under the banner of the prince of the power of the air, all in league against the cause of Christ, all in arms against the Most High; foes to the Lord and his Anointed! Awake therefore, O Zion, and put on strength, and oppose force to force. Let the Bible Society be the van guard, the Missionary Society the right wing, and the Tract Society the left. Let solid columns of lively, loving, praying Christians, be the main body, and let Sunday Schools bring up the rear. Let your banners be lifted up on high, and let free grace and perfect love be inscribed thereon. Carry the truth wherever you go, and let holiness follow in its train. Arm you with the panoply of God, and follow the directions of your heavenly Commander, the Captain of your salvation; so shall the strong holds of Paganism, Judaism, Mohammedanism, and infidelity, give way, and Satan himself shall fall as lightning to the ground. And remember that all of you can "HELP" in one way or other, some by their *money*, some by their *counsels*, and all by their *examples* and *prayers*. But the "curse" of God will light on all those who refuse their aid. He shall send leanness into their souls, Psa. cvi, 15; Isa. x, 15; "*because they came not to the help of the* LORD, *to the help of the* LORD *against the mighty.*"

ADELPHOS.

February 27, 1827.

PROGRESS OF SCIENCE.

IT is observed in the New London Mechanics' Register, to which we are indebted for this article, that, The tendency of freedom to develop, and of despotism to repress, the energies and resources of mankind, may be well illustrated by the example of France and the United States.

Forty years ago the genius of Mr. Watt perfected the steam engine. This important improvement might have travelled to France in a very little time; but it so happened, that while her men of science have explained its theory, and eulogized its usefulness, her manufacturers have been in no haste to avail themselves of its power; her artisans have remained ignorant of its construction, and France had not the means of supplying itself with one of the most common instruments of industry, till the secret was carried over by a colony of English workmen. America, we suspect, has not furnished a single memoir on the theory of the steam engine, but she has done better. The art was not long practised in

England, before it was transported to Philadelphia; and many years before the steam engine was known in Paris, it was made in the highest perfection at Pittsburg, a town which did not exist when Mr. Watt made his discoveries.

Nearly the same remarks will apply to steam navigation. England supplied the first hint of this great invention; America caught it up, improved upon it, and returned it to us in a new and perfect state of boundless utility and power. While England and America have thus been reciprocating improvements, the men of science who surrounded the French government, have made steam navigation the subject of prize essays and ingenious speculations; but France was without a single steam boat, at a time when nearly three hundred were plying on the coasts and rivers of America!

So far back as the reign of Louis XIV, experiments were made, and the resources of science applied to improve the form of ships; nay, schools, we believe, were established to teach the art of ship building; and excellent works on the subject are still in the French language. Yet see how the natural developement of talent in a free society supplied the place of scientific refinements: the American vessels, built by men who are strangers to theory and calculus, are the most complete in the construction and equipments of any that cross the ocean, and outsail those of every other nation, our own scarcely excepted.

Astonishing is the progress the Americans made at once, without experience, in sciences which France and England have each paid a thousand millions to learn—the science of naval war; many arts go to fit out a complete ship of war; and who did not imagine, that America would betray the awkwardness of a trader and a novice in these different arts, and pay dearly in discomfiture and blood for the skill she was supposed to want? What was, then, the surprise of Europe, to find that these fishermen and shop keepers, in the very first essay, grappled with the lords of the ocean on their own element, and took their place at once in the first rank of nations in the science of naval war!

RABBINICAL COMMENTARY.

Hurwitz, in his Hebrew Tales, cites Rabbi Jose, as remarking on Deut. xxviii, 29, "*Thou shalt grope at noonday as the blind gropeth in the dark.*" "All my days did I feel pain at not being able to explain this verse. For what difference can it be to the blind man, whether he walketh in the light or in the dark? And yet the sacred penman would not have put down a word unnecessarily. What then does it mean?" This the rabbi did not know, and it gave him pain; "till one night," adds the sage, "as I was walking in the road, I met a blind man with a lighted torch in his hand. 'Son,' said I, 'why dost thou carry that torch? Thou canst not see its light!'—'Friend,' replied the unfortunate man, 'true it is, I cannot see it; but others can. As long as I carry this lighted torch in my hand, the sons of men see me, take compassion on me, apprize me of danger, and save me from pitfalls, from thorns, and briers.'" The rabbi was then satisfied that the apparently superfluous word was meant

to depict the greatness of the calamities that were to befall the Jewish nation. Its unfortunate members were not only to grope about like the blind, but like the blind in the darkness—without a ray of light to exhibit their distress, or a pitying eye to take compassion on them!"

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, AND REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from vol. v, page 394.)

No. 12.

Then shall be sung another golden age,
The rise of empire and of arts,
The good and great inspiring epic page,
The wisest heads and noblest hearts.
Westward the course of *empire* takes its sway;
The four first acts already past,
A fifth shall close the drama with the day,
Time's noblest offspring *is the last*.
Bishop Berkeley on America.

HAVING in the former numbers given a brief view of the rise and progress of religion in the western country, among the Methodists, particularly of the rise of camp meetings in Tennessee and Kentucky, and the subsequent progress of the work through the state of Ohio, and extending along the western parts of Virginia, Pennsylvania, and New-York: it may be gratifying to the pious and contemplative mind, to retrospect as well as to review the ground in some particulars, over which we have passed.*

To those unacquainted with the rise and progress of new settlements and new countries, our descriptive view must have appeared chimerical. It must be remarked, that there never was a region of the earth more suitable and better calculated to sustain a rapid and flowing population, than this western region. Its conquest and settlement borders on romance. Kentucky took the lead, next Tennessee, then the Northwestern territory, (now states of Ohio, Indiana, and Illinois,) and turning our attention to the west and south, we find the state of Missouri and Arkansas territory, the states of Louisiana, Mississippi and Alabama; then turning north we have the rising territory of Michigan, and another *new Northwestern territory*, bordering upon its boundary. And then looking again west, and permitting our eye to follow the setting sun, our mind becomes overwhelmed with the extensive region of almost a new world, presented to our view. Oh! what a theatre for human action! what a field for contemplation! What vast sources are here thrown open for human happiness or misery! What a glorious prospect for the full and free operation of the gospel of the blessed Jesus! On such a view the mind rises into sublime contemplation; the soul swells with strains of gratitude and praise, while the heart palpitates with joy! We have taken a brief view of the rise of the work in Tennessee, its extension through Kentucky and Ohio, as I have related, and having referred the reader to the map in order to see what an astonishing scope of country we have passed over, the extensive view of the new theatre thus presented

* Since there has been a suspension of the publication of the Short Sketches, &c, the writer has attempted to procure from the few surviving preachers who first penetrated this western region as missionary heralds of the gospel, a brief statement of their labours; but alas! without success. Age and infirmities have crept on unawares upon some; the memory of some had failed: and so many difficulties have presented themselves, that Theophilus is left to his own resources to gather up the fragments from his own early recollections, and from extensive acquaintance and travelling among the settlers in the western country. Many of those early and excellent ministers are now no more. I called to see brother John Sale in December, and spent a night with him in the delightful enjoyment of recollections of past events of our lives. Though then in health, in January he was no more! How quick the exchange of worlds! Go on, then—be faithful veterans of the cross; though ye die, ye will live again. Theophilus will endeavour to perform the humble task of recording your names for the memory of man; but the recording angel of glory has long since, I trust, registered them on high.

to us is yet still more interesting! But it is not our determination at this time to enter into those new regions, although we may truly say of them,*

"The wild and solitary place,
Where lonely silence frown'd,
Awakes to verdure, light, and grace,
With sudden beauty crown'd.

"Through this long waste neglected soil,
A stream of mercy flows,
And bids its thirsty desert smile,
And blossom as the rose." *Isa.* xxxv.

The struggles of *revealed*, or the Christian religion, to maintain its ground, in all ages and in all countries, has adduced to the informed mind some well established facts: 1st, the depravity of human nature, consequently the instability of human affairs: 2ndly, the purity of the principles upon which this religion is founded, and the natural disposition of man to depart from those principles. These facts, with others equally strong, run all through the various ramifications of human affairs.

The victorious general and army, after great conquests, are frequently found in imminent danger, in making a conquest of their own unruly passions and dispositions. But as the first great victory of a very signal nature, liberty over despotism, and a still *greater* victory of conquering generals and armies over themselves, in the American revolutionary cause, presents an example of heroism unparalleled in the annals of human history, of the love of *law*, the love of *order*, the *love of country;* it has made a very strong and lasting impression on the national character; and we trust also a very lasting impression upon the mind of the rising generation. After reading of the ravages of armies; bloody battles and splendid victories, I defy the man, however rugged his passions may be, to turn his attention to Washington in the *act of disbanding* his army, without feeling any singular emotions, or shedding tears! The object for which they contended was obtained; hence other objects were to be secured, for the continuance and the perpetuation of benefits to all the members of community must be attended to, a sacrifice of feelings and interest was made upon the altar of patriotism, which will ever be memorable in the annals of our common country. May Divine Providence *ever* hereafter so continue to dispose of the eventful affairs of our country, both in church and state, that amidst all the conflicting *passions* and *interests*, that such illustrious examples of individual sacrifices may continue to influence the conduct of our public men of the rising generation, both in church and state. The individual sacrifices which have been made by our *primitive* ministers and members, (for so I may with propriety style them,) must and will make a lasting impression upon the mind of the rising generation, and we humbly trust, will long preserve in our church the *primitive* principles of the gospel among both our itinerant and local ministers. To meet so desirable an object, was the reason why the writer of these humble essays has been induced to continue to spread on record events in relation to the spread of the gospel in the western region of this rising part of the American continent.†

* The reader will hold in mind, that Theophilus has short sketches of *revivals of religion* in view, among the Methodists in the "WESTERN COUNTRY;" and after viewing the map of the United States, will be surprised at the extent of territory we have travelled over: but when he permits his mind to grasp our "unexplored" regions to which we have called his attention, our subject calls for the *poet's pen*, and the *painter's pencil*. Happy America! Had we been confined to the eastern valley of the mountains, our *great republic* would long since have called a "halt;" but such is the unbounded prospect now bursting upon our minds, that instead of driving the Indians over another range of mountains, (the Rocky mountains,) we have opened our arms to embrace them all in the Christian church, and hope that they will ultimately become our fellow citizens in the great republic!

† Without any intention to raise a question, in regard to church government, I would remark, that our excellent plan for extending the gospel through the means of our itinerant ministry, will ultimately lose half its benefits, unless we attend to the cultivation of the ground we have enclosed. Our means are not scanty to do so. We must not be too sensitive on these subjects; a full and free inquiry on those points will do no harm; if we neglect to do so, we omit doing good. Any measure calculated to draw the bonds of union, between the travelling and local ministry closer, will certainly do good. Under the firmest persuasion of the necessity of some measure of this kind, I am emboldened to write these remarks. My fellowship has never been broken with any brother who has differed with me in opinion as to the

The great revival of religion in the west, which we have endeavoured to describe, like all other great events, was attended with many difficulties. Its votaries had in the close of it their pleasures and their sorrows. The reaction in Kentucky, however, was very great: the preachers had been buoyed up by the great swells of the tide of the times; and considering what human nature really is, we need not be surprised, if many of them of the different orders, soon began to "think more highly of themselves than they ought to think." It is not our design, however, to philosophize on this subject. It cannot now do any good; but it is most certainly highly necessary that we, as ministers and people, while our church is generally extending its influence over this vast and extensive continent, that the swells of prosperity may not drive us heedlessly upon shoals, rocks, or quicksands, and will become hereafter still more necessary for us on all occasions to recur to first principles, on which we started as a people, to spread "gospel holiness" over this free and happy land.*

We brought up our narration to 1803, at which time, in Kentucky, the camp meetings had been very generally abandoned by our preachers in the central part of the state. This year the Rev. Le Roy Cole removed from Virginia, and settled in Clarke county in this state. He was an old travelling preacher. He had joined with Philip Gatch and others, the travelling connexion at the commencement of the revolutionary war. Brother Cole was a lively preacher, and had always been a great friend to the work; though opposed by many of the travelling preachers, he united with the Rev. James Ward, then the presiding elder, to revive those meetings: but ten years now elapsed, before camp meetings regained their former utility. In 1818, brother Cole, who had joined the connexion in Kentucky, with the travelling preachers, appointed a camp meeting near the town of Cynthiana, in Harrison county, to which place he had removed. The writer was by special request, indeed almost by *peremptory order*, called to attend his meeting. To meet the old gentleman's *command*, made in the name of his *blessed Master*, in a very solemn manner the writer left his home in Ohio, and attended. The weather was very unpromising; the heavens poured down torrents of rain; the people and preachers were discouraged; and to add to their other discouragements, the meeting was near the town of Cynthiana, a very wicked place; and a large collection of young men of all descriptions had gathered, with their pockets filled with decanters of whiskey, to stimulate themselves to do mischief, and to resist the work. On Friday it was truly discouraging; on Saturday it was equally so: on Saturday night the work broke out. Two rings were formed for the mourners, when the power of the Most High was displayed in a most signal manner. The combined forces raised in opposition to the work became alarmed; some ran up, and sprang into the rings; throwing away their flasks of whiskey, fell upon their knees, and earnestly prayed for mercy. Others, equally alarmed, threw away their bottles and ran into the woods, where their shrieks and cries were heard in various directions: when among the professors of religion there was a great *shout* in the camp, for the power of the Lord was upon them in a most extraordinary manner. In the morning the "whiskey bottles" were collected and placed

necessary measure to accomplish this object. Therefore, if the labours of Theophilus are accepted, it will be with a view to *unite*, and not *divide*, our social order. He must be permitted to speak plain, so far as to present subjects, to be discussed by wiser heads, and to be settled in other places. He will suppress any thing like party spirit, for he is no party man: he will pursue his own course as heretofore, in presenting facts, and leave it to those whose province it is, to meet the *cases*. Happy indeed will he be, if under all these circumstances, he can throw open new avenues to our rising society—to *do good*.

* In order that our people should be duly impressed with a proper sense of this all-important subject, we cannot fail to lend our feeble effort. If we can present to their view the great good resulting from a spiritual ministry; if we can hold out to their view the blessings of gospel liberty, and can in any degree awaken the *praying* Christians to a sense of their duty, by exercising a lively faith in the merits of a Redeemer, and so by prayer and supplication draw down blessings from heaven upon our land and nation, then shall Theophilus feel indeed that he is engaged in a good work. Oh! that he may be enabled in some degree to rouse a spirit of inquiry, and point to the proper source for help and salvation.

around the ground on the candle stands, fixed to the trees, as a signal of a great victory!

Obeying the command of the old man, (brother Cole.) on Monday the writer was directed to preach in Cynthiana, in the court house. He did so, and agreeably to the old gentleman's directions, formed a class, taking the old gentleman, his wife, and several old members, in; he formed the first class in that place.* A revival commenced, under the ministry of brother Absalom Hunt and brother Cole, with other assistance; when about four hundred members in this place and its vicinity around were added to the church. It afterwards spread into different places, and revivals commenced after this in different directions.—Brother Jonathan Stamper (now our presiding elder) was at this meeting, and has subsequently remarked to the writer, that it was almost impossible to conceive the good effects resulting from this glorious *camp meeting*. Many of the young converts soon began to preach; and several of them are now distinguished travelling preachers. Subsequently, camp meetings have regained their former standing in this part of the country.

THEOPHILUS ARMINIUS.

Newport, (Ky.,) Feb. 6, 1827.

(To be continued.)

* The writer has heretofore remarked, that he holds his own standing and usefulness in the cause in his own estimation at a very humble rate, and is more disposed to honour his brethren than to speak of himself.

LAND LEASED TO THE MISSISAUGA INDIANS.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—Will you please do us the favor to insert the following copy of a lease, which is given by the Indians of two islands in bay Quinte, for the purposes therein expressed.

WM. CASE.

THIS indenture, made at Bellville, in the Midland district, of the province of Upper Canada, the 16th day of October, in the year of our Lord 1826, between the chiefs, warriors, and Indians, of the Missisauga tribe, of the one part, and John Reynolds, Benjamin Ketchison, Penuel G. Selden, James Bickford, and William Ross, all of the town of Bellville aforesaid, of the other part: whereas we the said parties of the first part have been convinced of the great injury which we sustain and have sustained from our wandering habits, and the consequent want of education and religious instruction for ourselves and our children: and whereas the said parties of the second part have been moved by our forlorn situation, to endeavour to enlighten our minds in the knowledge of truth; but finding that all their labours must be in vain, unless we acquire some permanent settlement and habitation, where we may be provided with a place of worship, and schools, for the use of ourselves and families: Now this indenture witnesseth, that in consideration thereof, and also in consideration of the sum of five shillings by the said parties of the second part, to us in hand paid, at or before the sealing and delivery of these presents, the receipt whereof we do hereby acknowledge, have demised, leased, let, and to farm letten, and by these presents do demise, lease, set, and to farm let, all that certain tract of land, situate in the township of Ameliasburg, in the said district, being composed of a certain island in the bay of Quinte, near the mouth of Marsh creek, heretofore generally called and known by the name of Sogwin's island, containing by estimation fifty acres of land, be the same more or less: To have and to hold all and singular the said premises, with the appurtenances, for and during, and until the full end and term of nine hundred and ninety-nine years, unto the said parties of the second part, their heirs and assigns, upon such trusts, and for such intents and uses, as are hereinafter expressed, i. e. that they the said parties of the second part, their heirs and assigns, shall suffer and permit us the said parties of the first part, and our heirs, to occupy, possess, and enjoy, all and singular the premises aforesaid, free and clear from any rent or incumbrance; that they themselves shall not, neither shall they suffer or permit any other person or persons to cut down or destroy the trees or underwood of the said island, except so much as may be required to

be cleared away for the purposes of cultivating the soil, or which may reasonably be required for building for ourselves, or for fencing our clearings.

For the consideration, and upon the same terms and conditions within expressed, we have leased, and do by these presents lease, unto the said parties of the second part, their heirs and assigns, a certain other island, adjoining the island within described, and which is commonly called and known by the name of Grape island, containing about eleven acres.

John Sunday, Wm. Beaver, John Simpson, Nelson Snake, Mitchell Snake, Jacob Musquashcum, Joseph Skunk, Paul Yawaseeng, James Nawquashcum, John Salt, Isaac Skunk, Wm. Ross, Potto Skunk, Jacob Sheepegang, James Smoke.

Signed, sealed, and delivered, in presence of Tobias Bleaker, Peter Jones.

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Missisauga or Chipeway Mission, in Upper Canada.—Extract of a letter from the Rev. William Case, dated Bellville, January 10, 1827:—"The society at the mission house on the Grand river continues to advance in its Christian course. Its numbers, however, have been lessened by the removal of the Chipeways, and the society has met with a heavy loss in the death of one of its most faithful members. The faithful warnings and triumphant death of the pious Jacob Hill, will be long remembered by the Mohawks on the Grand river. The conversion of another Mohawk chief in the same neighbourhood, has again renewed their strength. And the addition of several of the families of the Chipeways, lately from the forest, has increased the society to the number of forty.

"The Chipeways who were converted at the Grand river, now reside at the river Credit, where twenty comfortable houses have been provided for them by the kindness of the governor. With the exception of a few families, the whole tribe have embraced Christianity, including the two chiefs. The whole number of souls is about one hundred and eighty: the society one hundred and ten: the school between thirty and forty: the sabbath school between forty and fifty children. In November I heard eleven of the children read intelligibly in the New Testament. At this establishment are to be seen the effects of Christianity on the manners of a rude and barbarous people. Here are industry, civilization, growing intelligence, peace, and grace. And those who have witnessed the change have expressed their persuasions that this new nation of Christians enjoys a sum of religious and earthly felicity which is not always found in civilized societies of longer standing and greater advantages. How great the change! A nation of wandering, idle drunkards, destitute of almost every comfort of life, have, in the course of twenty months, through the influence of Christianity, become a virtuous, industrious, and happy people! All praise to HIM who changes the heart by the power of his grace, and who gives to his people by the same Spirit to delight in the work of enlightening the heathen!

"The conversion of the tribe in the vicinity of Bellville, is as remarkable as those at the river Credit. Ten months ago, these were the same unhappy, sottish drunkards. They are now, without an exception in the whole tribe, a reformed and religious community. They number about one hundred and thirty souls, and the society embraces every adult, about ninety persons. We have now been engaged four days in a course of instruction, to about one hundred in the chapel in this place, during which time they have made considerable improvement in singing, and a farther knowledge of Christianity. By the aid of the interpreters, Wm. Beaver and Jacob Peter, the congregation is taught to memorize the commandments, the Lord's prayer, and other portions of the Scriptures, which have been translated into the Chipeway. The interpreter pronounces a sentence in the Indian, when the whole assembly together repeat it after him. This method of instruction was commenced last fall on Grape island, with about one half of the tribe, (the others being gone to their huntings in the north,) and it

succeeded so well, that now, on the return of the hunters, we proceeded to teach the remainder of the tribe in the same way. During the exercises yesterday they were much affected while we proceeded to explain the ten commandments. At the conclusion of each, we applied the subject thus,—'Now, brothers, you see you have broken this law, and being guilty, how will you stand before your offended Judge?' By the time we had concluded the exposition, sobs and groans were heard through the assembly; and we proceeded,—'Now, brothers and sisters, you have sinned, and you have no goodness to plead. But you are sorry for your sins. Yet where will you go for relief? I will tell you, brothers, there is but one path for your feet, but one wigwam that can defend you from the storm: Jesus Christ is a STRONG ROCK to defend you,—run to him; he loves you, for he died for you; and your Great Father receives you, and forgives all your sins, because his beloved Son died for you, and now pleads for you; yes, he gives you his Holy Spirit to comfort your hearts, and to assure you that your sins are forgiven.'"

Conversion of another body of the Chipeways.—"On Monday afternoon, [says the same writer, under date Jan. 16,] we proceeded to an examination of the assembly in regard to their Christian experience. And the result was, that the whole body of about sixty adults had become reformed in their manners so as to give up the use of spirits, and all but about ten professed to have received the hopes and joys of the gospel. The converted natives we invited forward for baptism, while those who had more recently been awakened, were told that, when they should be able to declare the mercy of God to their souls, they also would hereafter be admitted to the ordinance; and they were requested to retire in the rear of the congregation. When they arose to retire, they began to weep, and then to pray that the Great Good Spirit would now have mercy on them.—When we perceived how deeply they were affected, we sent some of the most experienced Indian brethren to engage in prayer in their behalf. During the exercise of prayer the Spirit of grace appeared to be powerful on the minds of the penitents. And in the course of about an hour nine persons professed to have found peace to their souls.

"The most of those present had been reformed from their drunken habits for several months, and having now become so deeply impressed with a sense of their sins and of the blessings of their Saviour, we concluded to admit all the converts with their families to the ordinance of baptism.

"The nature and design of the ordinance were now explained, and we proceeded to propose the formulary,—'Dost thou renounce the devil with all his works?' Again we paused to give them farther instruction in regard to the extent of Satan's power and influence. For the natives of the Chipeway have been terribly afraid of the evil spirit, (Muchemuneto,) and to avert his displeasure, have made their offerings and paid their devotions generally to him.

"We informed them from the Scriptures, that Satan had no power, but to tempt to evil, and to punish the wicked; that those who believed in the Lord Jesus Christ, had nothing to fear from him, and in the Lord Jehovah there was everlasting strength to tread Satan beneath their feet. While on this subject they appeared unusually moved, and when we again proposed, 'Dost thou renounce the devil with all his works?' they responded with great earnestness and with a strong voice, 'Aah!' and some of them put down their feet, as if treading the power of Satan beneath them. Seventy-five now received baptism, about sixty of whom were over the age of ten years.

"On the same evening, the Lord's supper was also administered to the adults who had been baptized."

Mission at Muncytown.—Extract of a letter from the Rev. Tho's Madden, dated March 8, 1827: "I have lately visited Muncy town, and I think there is a prospect of good being done there; and although the school is small at times, and has not been attended with that punctuality we could have wished, in consequence of the unsettled state of many of the Indian families, yet those whom we have clothed, and whose parents had food and raiment for them, have made good progress in reading and writing. There is no opposition at present to the school, or ministration of the word. Some have become reformed, and are preparing for Christian baptism. A local preacher

who is well acquainted with their manners, has settled among them, and his labonrs are acceptable and useful. I hope there may be something done for him. Brother Cary is doing what he can. We expect to get things in a more settled state in the course of the season.

"We have a second school in operation on the Grand river, which commenced about the first of January.—There are about twenty-five native children who attend, and make fine progress in learning. A sabbath school was commenced at the same time, which is well attended by the parents and children, so that the prospect in that place is more favourable than ever it has been before.

"The school and society are still going on at the mission house. A number of the Missisaugas, during the last autumn, were brought in at the mission house and baptized, but have since removed to the Credit, so that the society remains about the same."

New Orleans Mission.--Extract of a letter from P. S. Graves, dated March 3, 1827: "I commenced preaching on the 1st of February, to the mariners on board of the vessels, and shall, with the assistance of the Rev. Mr. Clapp, the Presbyterian minister of this place, preach to them once every week. Whether our labours among them will be blessed, we are unable as yet to determine. Some of them appear quite seriously disposed, and when they have an opportunity, attend worship in the churches. There is one in particular, who has appeared remarkably penitent, and has once publicly confessed his sins, and requested the prayers of Christians in his behalf.—We have succeeded in getting a few tracts, which we have distributed among them; and I am persuaded they are calculated especially to benefit that class of men.

"My prospects are far better among the coloured people than among the whites. I preach to a numerous collection of them in the afternoon of every sabbath. The greatest solemnity has hitherto prevailed among them. On last sabbath, at the close of the service among them, I invited all who had a desire to seek religion to manifest it by coming forward to be prayed for; and there were about twenty who came forward, apparently deeply penitent.

"I endeavoured, immediately after my arrival, to revive the sabbath school, which had been introduced for the benefit of the blacks, but had for a short time been neglected. I was particular in not receiving any who could not produce a written certificate from their masters. On our first meeting there were but seven who presented certificates. On the sabbath following there were about ten more. The number has continued to increase, and there are at present between thirty and forty. Some of them can read the New Testament with great facility, and the most of them are making great advances. They are nearly all able to repeat the whole of the catechism."

REVIVALS.

Washington, Georgia.—Extract of a letter from the Rev. Nicholas Tally. After stating the rise and progress of this gracious work, the writer adds, that the aggregate increase to the church in that place is one hundred, and concludes his account in the following words: "Forty-one years ago, Thomas Humphries and John Major, with great self denial, ventured over the Savannah, and planted the standard of the cross in Wilkes county. But Major died, and Humphries too, ere they beheld the full success of their enterprise. Little did these veterans of the gospel think that they were in 1786 sowing seed, that should in after years produce so good a crop. Little indeed could they have hoped, when they organized a little society at Coke's chapel near this town, that within forty years more than thirteen thousand Methodists would occupy the territory within the chartered limits of Georgia. Oh! my brother, what has God wrought through our feeble instrumentality. Once we were without friends, and had to meet the scorn of foes: but now, thank Heaven, all hearts bid us welcome, and all doors are open to receive us."

Extrat of a letter from the Rev. William Gunn, dated Versailles, Ky., Feb. 26, 1817: "Our quarterly meeting for Lexington circuit is just over. One interesting circumstance deserves notice. Four Indian young men joined our society; one by certificate, the

other three on trial. They are from the Creek nation, attending school at the Choctaw academy, near Georgetown, Scott county, Ky. There are in this academy sixty-three Choctaws, twenty-five Creeks, and one Pattowattomy. I hope to be able to give you a particular account of this school in a short time. The congregation were much elated when they heard one of these sons of the forest exclaim, 'Glory to God—salvation to my Jesus!' "

A letter from the Rev. L. Peirce, states that the work of reformation is still going on in Athens in the state of Georgia. He states that "a new impulse is given to it since the present quarter commenced. During the vacation, from the middle of November, 1826, to the 1st of January, 1827, much solicitude was felt for young converts, who were members of college, lest while mingling with family and other irreligious friends, they might lose some of the heavenly fire, which all believed they carried away with them. But to the praise of God's grace be it told, they returned fervent in spirit, serving the Lord. And no sooner were the prayer and other meetings regularly organized and attended, than there was seen an enkindling of the heavenly flame which had so remarkably distinguished this blessed work of God, before the vacation. New, deep, and saving convictions of sin, have gone forth from God's Holy Spirit among the collegians, and a weekly accession of converts is made to the former rich harvest."

The Rev. Joseph Frye states that upwards of one thousand have been received into the church in the bounds of the Baltimore district, during the past conference year.

The Baltimore circuit especially has experienced a shower of grace.

Fondas Bush.—Extract of a letter from the Rev. J. D. Moriarty, dated March 14, 1827:—"At present there appears to be more spirituality and stability among this people, I think, than when I first became acquainted with them; however, there remains much to be done in order to their growth and establishment in the doctrine and experience of our holy religion. May the great Head of the church visit and bless this vine, and cause it to bear fruit abundantly to the honour of his holy name.

"We have, during the summer and autumn, had a flourishing sabbath school, but have been obliged to discontinue it during the winter season. As to missionary operations, we think we feel their importance, and although we make no claim to 'length of standing or mighty influence,' yet we think, had we been so fortunate as to have found a people who had been 'long waiting to do something in that way,' we should have been able to effect something in aid of that cause, even without those necessary qualifications."

New-York Mills.—Extract of a letter from the Rev. Charles Giles, dated March 26, 1827: "A powerful work of the Lord is now going on at this place. A great engagedness of soul has been manifested in the church during the winter, and an unusual solemnity has pervaded the congregations for some time past. On the day of our quarterly fast, the cloud broke, and sinners began to cry for mercy. The quarterly meeting coming at this favourable time, proved a powerful auxiliary in carrying on the work. All the exercises were remarkably moving, and tended to increase the excitement. Saturday and Sunday evenings, sinners were crying for mercy around the altar, and a number found peace. Our meetings are attended, from time to time, with the power of a Saviour's love unto salvation. About twenty within a few days have given evidence that they have passed from death to life."

Norwich, N. Y.—Extract of a letter from the Rev. Benjamin Shipman, dated March 22 1827: "In my last, I gave some intimations of the commencement of a good work of reformation within the bounds of this charge. With gratitude to the great Head of the church, I can now state that the work has continued, and becomes more and more deeply interesting.—Many have been brought to rejoice in God their Saviour. Seventeen have been received on trial as the fruits of this revival, and there are several more who manifest a determination, through grace, to lead a new life, and will doubtless soon cast in their lots with the people of God. Thirty-seven have been received in this place and Oxford, since conference. Hitherto the work has been confined to the Methodist congregations principally. May it spread; may God pour out his Spirit, that drooping Zion may be re-

vived, and Christians generally aroused from their slumbers, and awoke to righteousness, lest the blood of souls be required at their hands. The most of those who have joined us, seem to be steadfast. Pray for us, that we may have persevering as well as convicting grace."

Westport, N. Y.- Extract of a letter from the Rev. Orris Pier, dated March 19, 1827:—"With pleasure I inform you of the revival of God's work in this place. Clouds of darkness have long hung around about us, iniquity has abounded, and the love of many waxed cold. But, blessed be God, those clouds have at length disappeared, and showers of divine grace have been poured out upon us. Our ears have witnessed the groans of the wounded and the songs of the redeemed. It is not unfrequently the case, that from thirty to fifty arise to request an interest in the prayers of God's people.—About thirty profess to have experienced the pardoning love of God, and others are anxiously inquiring the way to Zion. In Elizabethtown, also, we have had refreshing showers of divine grace. Numbers have been brought from darkness into the marvellous light of God. In Moriah, too, the Lord has commenced a work of reformation. Oh! that it may spread, until the earth be wrapt in one general flame of piety."

CONTRIBUTIONS TO THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Since our last number went to press, the following sums have been received:

From annual subscribers in New-York, by Recording Secretary,	$11 00
Donation by a friend, by Mr. S. Dando,	2 00
Donation from Mrs. Martha Chichester, of Lansingburgh, by the Rev. E. Chichester,	10 00
rom the Rev. J. Waller, of Virginia, to constitute him a member for life, by Mr. G. P. Disosway,	20 00
Donation from Mr. Peter Crosswait,	56
From Baltimore Conference Aux. Soc., by Mr. Ro. Armstrong, Tr.,	500 00
From Miss Ann Suydam, life subscription, by Mr. John Westfield,	20 00
Donation by a lady in New-York, by ditto,	30 00

OBITUARY.

For the Methodist Magazine.

DEATH OF MRS. DRUMGOOLE.

Mrs. Drumgoole, the subject of the following memoir, was born January 5, 1753, in the county of Brunswick and state of Virginia. She was the daughter of Mr. John Walton, a very respectable citizen of that county. Under his care and protection she continued until the 24th year of her age. Her conduct and uniform deportment were such as engaged the affections of the parent, and the respect of her acquaintances. Alive to all those fine feelings which the various connexions of improved society afford, she was effectually guarded against whatever would betray the confidence or forfeit the esteem of any with whom the intercourse of life was deservedly cultivated.

In 1775 she was convinced of sin, through the instrumentality of the Methodist ministers, who, at this time, were dispensing the words of life and salvation over this section of country. Being convinced of sin and its ruinous consequences, she fled for refuge to lay hold on the hope which the gospel affords. She embraced the means which, by infinite wisdom, are ordained for the use of all who are seeking life; and continued in their diligent exercise, until God, who commanded the light to shine out of darkness, shone into her soul, to give her the light of the knowledge of God's glory in the face of Jesus Christ. Perceiving through this, the way of salvation, she entered into it, and was made alive to God through Jesus Christ our Lord.

Having tasted of the good word of God, and felt the powers of the world to come, her attention was next turned to the various Christian denominations which were then common to that part of the country; that, after a due investigation of their tenets and principles

of doctrine, she might make a choice consonant with those sentiments which the Scriptures warranted and supported. Having done so, she concluded to unite herself to the Methodist church, of which she continued a worthy member until her exit from time.

March 7th, 1777, she was united in marriage to the Rev. Edward Drumgoole, a native of Ireland, and one of the first Methodist preachers known in this country. Their union was protracted to a considerable length of time, viz. forty-nine years and eleven days. She was the mother of ten children; and, in the course of an inscrutable but wise providence, she was called to witness the death bed, heart-rending scene of six of them;—four when young; one as he had just attained to the years of maturity; and the other in the 40th year of his age.

Mrs. Drumgoole, in the relation of wife, mother, and mistress, sustained the character of a Christian. Educing from the word of God, which she most ardently loved and cordially embraced, the principles and regulations of domestic economy and general conduct, she was punctual in the discharge of her duty, and exemplary in the various avocations of life. That word, which she so much loved, was diligently read; the means it pointed out were constantly used; and the duties it enjoined were the delight of her soul. To private devotion she was uniform and steady, and endeavoured daily to cherish a communion with God. The circumstances of the poor waked up the feelings of the highest sympathy, and found in her the means of comfort and relief. Her house was ever open to the reception of God's ministers, and afforded, unsparingly, whatever was essential to refreshment and pious cheerfulness. To them she was a ready, willing, and diligent servant; and the more so, doubtless, from the gracious reward promised even the gift of a cup of cold water in the name of a disciple.

This humble follower of the Lord Jesus Christ was a child of affliction for far the greater part of her life. A few weeks before her death, she was severely afflicted with the influenza. On the 17th of March she indeed appeared, as she said she felt she was, fast going. Her husband, a minister of the Lord Jesus Christ, was much concerned to know the state of her mind; and therefore asked how she felt. She replied, "Not as happy as I have been." Her family was an object of much concern and prayer; and many a petition did she put up for their peace and religious enjoyment. Her speech failed on Friday night; and it was thought more than probable that she would die before morning; but, in mercy, she was both relieved and spared. Saturday morning, the approach of her dissolution was both more apparent and certain. Though her speech was restored, she seemed humbly waiting the approaching change. She professed to be happy, and to have a solid hope of everlasting life. "I cannot forget," says her husband, "her looks the last time she sent for me to come into her room, and called her youngest son, who was not a professor of religion. When we came before her with all her living children, she said, 'I have sent for you once more to pray with me.' We kneeled down, and my son Edward addressed the throne of grace. Her hand was in mine; but alas! she never more spoke. While thus praying, her precious soul took its flight to the arms of her blessed Saviour." She died on the 18th of March, 1826, being in the 74th year of her age; and on the afternoon of the following day she was buried in sure and certain hope of the resurrection to everlasting life.

H. G. Leigh.

POETRY.

CHRISTIAN DILIGENCE: BY THE REV. C. WESLEY.

Their daily task who fail to do,
Neglect their heavenly business too;
Nor know what faith and duty mean,
Who use religion as a screen,
Asunder put what God hath join'd,
A diligent and pious mind.
Full well the labour of our hands
With fervency of spirit stands;
For God, who all our days hath given,
From toil excepts but one in seven;
And labouring while we time redeem,
We please the Lord and work for him.
Happy we live, when God doth fill
Our hands with work, our hearts with zeal:
For every toil, if he enjoin,
Becomes a sacrifice divine;
And like the blessed spirits above,
The more we serve, the more we love.

The Methodist Magazine.

NO. 6.] FOR JUNE, 1827. [VOL. 10.

DIVINITY.

A SERMON,

PREACHED FOR THE BENEFIT OF THE DORCAS SOCIETY, OF NEW-BRUNSWICK, N. J., JANUARY 21, 1827.

BY THE REV. SAMUEL DOUGHTY,
OF THE PHILADELPHIA CONFERENCE.

I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—*Acts* xx, 35.

THESE words are a part of the instructions of St. Paul given to the elders of the Ephesian church a few moments before his final separation from them. They are highly expressive of his benevolence, and show the deep solicitude of his heart for the welfare of the poor and the needy. A good and holy minister will not be unmindful of the poor of his flock. They will be the subjects of his repeated instructions, counsel, and care. His benevolent heart will mingle its feelings with theirs, and they will share his sympathy and love. His lips will be eloquent in fervent prayer for them; and his heart and hands will be fertile in expedients for their relief.

The poor, indeed, are too apt to be neglected even by good men. Their obscure and homely habitations; their uncultivated minds, and uncouth manners, possess but few attractions: and their very misfortunes, which should recommend them to our notice, render them the subjects of neglect. But Christians, and especially Christian ministers, should act from better principles, from nobler motives,—the loftiest that can rule the heart or regulate the conduct,—even the love of souls and the glory of God. And where there is no other quality of the heart to be affected by these visits to the poor, surely its benevolence will be gratified—rewarded.

The benevolent heart of Paul was not satisfied with his own solitary administrations of charity to the poor, but he was ever forward to recommend their case to the care and compassion of others. The church at Ephesus had sprung up under his fostering care, and he regarded it with more than parental love. All its members were dear to him, but more particularly his bowels of compassion yearned over its suffering poor: and now that he was passing onward to Jerusalem to return to Ephesus no more, and fearing lest they should be neglected, he enjoined the elders to superintend and supply their wants. To the performance of this duty he urged them by the threefold motive in the text, namely, his own example, the authority and precepts of the Lord Jesus, and the blessedness which results from benevolent deeds. "I

have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

It is to the *doctrine* contained in this sentiment of the blessed Saviour, that, at this time, I would call the attention of this audience. When these words were delivered; whether they should be considered as containing the spirit and substance of what Christ taught; or whether delivered in the form in which they are here presented to us; whether Paul received them from the disciples of Christ as being among his unwritten sayings; or whether he received them from the Lord Jesus by immediate revelation; are all matters of uncertainty, and of little importance, since the doctrine itself, not only in this passage, but also in many other passages of Scripture, has been handed down to us by the infallible inspiration of God.

The doctrine contained in this brief sentence may be reduced into one proposition, and seems to be simply as follows, *viz.*

Greater happiness is to be derived from doing good to others, than can be derived from receiving good from others.

We do not expect this doctrine to obtain a very cordial reception from those whose hearts are taught to vibrate only to the impulses of selfishness. Indeed it seems to be contrary to the general sentiment of mankind, if general practice be admitted as a criterion of opinion. How we shall become rich, or wise, or honourable; or "who shall show us any good?" is the general inquiry of men. They ransack with diligence the sources of wealth; they studiously contrive, and industriously develope plans whereby their earthly possessions may be increased; and in the reception and the enjoyment of their gains, they place the secret of their happiness. Yet every man, whose heart has felt the glow of generous feeling, will cheerfully acknowledge, that for his richest feelings and purest joys, he is indebted to his benevolent deeds.

Virtuous, delicate, and independent minds, readily admit the justness of this sentiment. When necessity compels them to receive favours which they cannot requite, they feel that there is indeed very little blessedness in receiving. Such persons will feel the sanctuary of their dearest sentiments, principles, and feelings, violated by the gentlest approaches of gratuitous charity. Kindness will more oppress them than cruelty; and they find it easier to grapple unaided with their woes, than to bow beneath the humbling charities of men.

Again. Habitual charity, or, at least, habitual dependance, is often finally injurious to the amiable and virtuous dispositions of the heart. Habit, it will be admitted, possesses great power over man. It teaches him to become reconciled to any means of subsistence, and to any mode of life. It causes man to forget his degradation, and makes the knave familiar with his fetters. It

will banish gloom from a dungeon, and enliven its dismal scenes. And under the most humbling and degrading circumstances it will face the scorn, the contumely, and the oppressions of the world.

The most delicate mind, from being long accustomed to the reception of gratuitous favours, may at length lose its scruples; its modesty, and even its sense of shame, may finally depart. And the sentiment may not be unjust, that those who have been the most largely indebted to the charities of men, are among neither the most benevolent, nor the most grateful of mankind. And when the spirit of virtuous gratitude and honourable independence has taken its flight from the bosom of man, it often leaves behind it an idle, worthless, abandoned heart. And because these effects have been sometimes produced, the benevolent hands of some individuals have been led to withhold their supplies; and selfishness has availed itself of the specious though unjust excuse, to fortify with greater security its idol treasures. But if these things authorized the extinction of benevolent feelings, or the cessation of charitable deeds, O, how soon would the ingratitude and the baseness of man drive the mercy of God from the world!

But we would not be understood to insinuate that these are the invariable, or the common effects of charity. We only assert that they are sometimes produced. Neither do we mean that there are no instances in which the reception of favours is attended with good. On the contrary, all those benevolent efforts which alleviate the condition of the afflicted, are, in this respect, blessings, and often excite emotions of gratitude in the bosom of the receiver. And if piety have made its abode in such hearts, they will speed many a grateful prayer,—many a holy thanksgiving, to the Father of mercies. But we do mean, that the greatest happiness which the most enlarged beneficence can bestow, must and will fall far short of the blessedness that remains in the hearts of the benevolent.

Benevolence opens in the heart of man a source of the purest and most ample happiness. But here perhaps it may be asked *what is benevolence?* does every pittance bestowed upon the needy,—every deed seemingly good, flow from this principle, and deserve this character? It is indeed greatly to be feared that many an act apparently generous, and which attracts the notice and the praises of the world, will be found to possess but little of true benevolence.

Benevolence belongs to the *disposition:* this is its seat and fountain; it dwells in the heart. No action, whatever good it may do, is strictly benevolent, that springs not from benevolent affections. Benevolence is good will,—kind feeling: nay more, it is pity and compassion: it is love; it is all these put into exercise. A benevolent heart is one that feels for the miseries of men, and that hastens to relieve them. To be benevolent is to *feel*, as well as to *act;* and it is the feeling or affection which should

prompt the action. There may therefore be much munificence, where there is little real benevolence: and there may be great benevolence where is very little munificence. The poor widow was more applauded by the Saviour for her two mites given with pious feeling, than the rich were for all their magnificent and ostentatious gifts. Many a heart, expanding with the most benevolent feelings, is often constrained by necessity to confine its actions within a very limited compass. Frequently all it can do is to weep over the miseries which it cannot relieve, and wish for the power and opportunity of others; or to present before the throne of the Father of mercies the wants and the afflictions of the destitute. Many a heart has put forth the buddings of its charity, while the chilling necessity which prevented their expansion and maturity, has been hidden from the world:—but not from the eye of *Him* "who seeth in secret," and who "accepteth from a willing mind according to that which a man hath, and not according to that which a man hath not."

But tears and prayers and generous feeling will not suffice where more can be bestowed and where more is wanting. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" These will not shelter the houseless wanderer, nor clothe the tattered poor. They will carry no light of cheerfulness into the gloomy abodes of indigence and wo; nor will they rescue from the grasp of untimely death, the victim of starvation. Oh, no. Benevolence is an active principle; it may indeed slumber for a while, but it will awaken at the faintest note of sorrow, and put forth its kindest, loveliest energies.

Benevolence receives her character from no particular deed, or description of deeds. She opens the hand of her charity to the needy of every description. She sends the "word of salvation" to the soul that is "perishing for lack of knowledge." She stoops in kindness to instruct the ignorant. She hovers about the dwellings of the poor, and takes the destitute into her merciful arms. She bursts the fetters of the pining slave, or inspires his bosom with patience to endure them. She carries her consolations into the prisoner's dismal cell, and bids his grovelling hopes aspire to heaven. As the messenger of peace and comfort, she holds her patient vigils by the bed of death, and assists the struggling spirit to depart in peace. And though stern necessity should cramp her energies, or paralyse her actions, yet nothing can prevent her from smiling with unbounded good will upon the whole race of man, or from shedding her angel tears over the sorrows which she cannot assuage. And even the poor brute that hath no tongue to tell its wants is not beneath her merciful regards.

But we said that benevolence furnishes to the heart which it

occupies, a source of the purest and most ample happiness. This it does—in the dispositions and feelings which it engenders;—in the satisfying reflections which it imparts;—and in the universal esteem which it secures.

It will not be denied that the happiness of a man depends greatly upon his dispositions and feelings. Where sorrow reigns, or guilty passions triumph, happiness cannot dwell, though surrounded by all the comforts and splendours of wealth. The bosom of man is the seat of disorder, because it is a nest of unholy passions. There pride swells in sullen and scornful significance, wounded on every hand by a thousand encroachments on its fancied dignity. There ambition has erected its tyrant throne, pressing into its service every unhallowed passion, and ever exciting desires and hopes which disappointment successively overwhelms. There too, is lurking avarice griping the heart with its deadly talons, and freezing the generous current. There anger raises its blustering storms; and hatred sheds its malignant venom; and revenge hurries along, like the destructive whirlwind, scattering wide around it desolation and death. There envy pines, and evil desire consumes, and other kindred harpies prey upon the soul. These are the foes of man. They have driven the spirit of peace from his bosom, and thrown his soul into a tumult. These are the clouds which obscure the fairest sky, and darken the brightest prospects of human hope. But benevolence, like the sun in his strength, flings from her lovely disk these gathering clouds, stills the rising tempest within, and transmits her cheering rays through all the recesses of the soul which she inhabits. If benevolence is good will to man; if it is pity and compassion for the destitute and suffering, then will be stayed, in the heart where it dwells, the influence of every passion that might injure man, or counteract the designs of mercy: then will be cultivated every virtuous feeling, and cherished every grace, that will administer to the happiness and the virtue of the world. The heart of real benevolence is a heart of love; and is at peace with itself, and with the world. It regards every human being as a brother; and no degradation, no depth of misery can extinguish, can alienate this kindred feeling. Around it clusters every principle that is noble, every emotion that is virtuous, every feeling that is delightful. These principles, these emotions, these feelings, in their exercise, turn their refluent streams of love and peace and joy in ample tide upon the bosom whence they emanate.

No quality of the heart will more fully requite our care; none will bring into the enduring possession of the soul a deeper, purer spring of peace than this. Kings may exult in the contemplation of their victories; heroes may triumph in the consciousness of their greatness; but their transports are founded on the ruins of man, and endure but for a moment. Let the world envy them:

let it cringe at their feet: let it lavish its sycophant caresses and its delusive honours upon them: but give me the merciful spirit, the satisfied happy feelings of the benevolent man, and you exalt me high in bliss above the sceptred sons of earth: you give me a source of joy which will continue to exist when their grandeur shall have mouldered into ruins, and the transports of their bosom shall have sunk into despair.

Again. The benevolent heart possesses a source of felicity in its *reflections*. Much of the happiness or misery of man arises out of the review of his conduct. Conscience will smile or frown according to the nature of the deeds which are reviewed. When conscience smiles all is calm, peaceful, and joyous: when it frowns, remorse rolls its horrors upon the soul, and convulses the bosom with its pangs. The mind of man is contemplative in its nature: it will reflect. Its thought wanders back through the years which are gone; it traces the paths of former life; it searches deep in the records of memory for the actions which are past. Few, however, are the flowers which men can gather from the fields of retrospection. They look back upon a barren wilderness; they survey a desolate waste. Here and there arises a verdant spot in the midst of the wild upon which recollection lingers for a moment with pleasure: but more frequently it recoils affrighted from the startling deeds that suddenly rise to the view.

But the benevolent man may reflect upon the past with the most satisfied feeling. The emotions which swell his bosom upon the contemplation may be those of unmingled delight. He may reflect with pleasure that by his attentions many a youthful mind has been rescued from the dominion of ignorance and error; that the unhappy fugitive from the paths of virtue has been brought back to the fold of peace: that his voice has soothed the widow's aching heart; his hand has wiped away the orphan's tears, administered to the wants of the necessitous, and directed into easier paths the halt, the maimed, and the blind. There is pleasure in the reflection that the light of his beneficence has driven away many a cloud of gloom from the dwellings of despair, and kindled up the blaze of cheerfulness and joy in many a heart where care and sadness preyed. Oh, it is blessed to think upon the relief which he has given to languishing virtue:—for in this world, alas! it is not vice that always suffers; virtue sometimes droops under oppression like the bowing bulrush beneath the blast; and it is benevolent and pleasing, to raise the tender withering plant and bid it flourish again. Oh, yes, it is indeed pleasing to reflect, that by his assiduous care, the desert has put forth its blossoms, and the wilderness broken out into joy; that instead of the thorn hath come up the fir tree, and the myrtle sheds its fragrance where poisonous brambles grew.

The great and the mighty may survey their glorious deeds, and

exult in their successes. They may reflect on battles won, and on countries wasted, and their hearts may swell with ecstasy at the dazzling glory;—they may listen with delighted ear to the timid and fickle praises of a changeling world. But ah! how often will remorse attend the conqueror's lonely hours! How often will the tears, and groans, and blood, wrung from the victims of their unhallowed ambition, disturb their festal joys, and bring deadly horror upon them! But the reflections of the benevolent man are those of unmingled pleasure. No poisonous adder will coil in his flowery path to frighten him with its fearful hiss. No secret sting will fix itself in his peaceful heart to canker his joys. No remorse will dare invade his soul—no sorrow dim his gladdened eye as he surveys the happy and virtuous past. For "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," he may "think on these things."

Farther. The happiness of men may be, and often is increased, by the good opinion and the esteem of others. Public opinion generally governs and models the conduct of men; at least, it does so in many particulars. It is the only law to which some abandoned hearts will bow; the only restraint which some impetuous spirits feel. We have seen it suddenly dash men from the loftiest summit of notoriety into the deepest abyss of forgetfulness. We have beheld it rolling its oblivious current over the loveliest prospects and the fairest reputations, desolating them for ever. Men may affect to disregard, and even to despise it; yet we cannot but think that they belie the real feelings of their heart, and are careful how far they provoke its contumely. The innocent man may possibly possess virtue sufficiently exalted to elevate him above the *injustice* of public sentiment, and thus secure his peace. But still it cannot be questioned that his happiness would be augmented by kind and favourable treatment and opinion. Certainly the esteem of our friends, and the confidence of those we respect and love, are no trifling additions to our happiness. When their smiles are withdrawn, and we fall under their suspicions or their censures, we mourn, we languish, we are miserable. When they receive us again to their favour, our mourning is turned into joy. To be generally esteemed by the world, to be approved by the wise and the good, and to be loved by our friends, are no contemptible sources of happiness; and will, perhaps, be lightly esteemed by none but those whose extraordinary virtue exalts them above the condition of man, or whose ignorance and vice sink them far beneath it.

But upon whom do men look with kinder eyes and better feelings, than upon the benevolent? We gaze with admiration upon the achievements of princes; but dazzled with the glare the eye

grows weary. But upon the milder lustre of the benevolent it loves to linger. The mind delights to contemplate their virtues, and the affections hover around them with sacred and inalienable regard. Some of the deeds of men, like some of the aspects of nature, strike the observer with astonishment, and overwhelm him by their grandeur and sublimity. He gazes for a while with awe, but the object being too vast for his powers, they sink under the effort, and leave his heart in a state of indifference, unsusceptible of farther impression. But the virtue of benevolence in the vast range of its efforts, softens whatever is sublime in its action, by that which is beautiful and lovely. It resembles the extended landscape, where the eye, successively attracted by the varied beauties, terminates its view upon the distant mountains, whose rugged summits mingling with the sky, leave us in doubt which belongs to earth, and which to heaven. Here the mind seldom tires in its contemplations, but ranges with new and increasing interest the lovely scene.

The benevolent man is generally greatly esteemed: he possesses an interest in almost every heart. Strictly applicable to him is the language of a patriarch of old: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." The path of benevolence, though it winds through scenes of desolation and wo, is invested with the greatest moral loveliness; and him who travels it we regard with feelings of love and veneration. He is followed by the prayers and the blessings of the poor. When they behold him, they greet him with smiles of joy. When he languishes under affliction, their honest hearts are robed with deepest mourning: and when he descends into the chambers of death, they gather around his dying couch,—they weep over his closing grave,—they return in the bitterness of grief to their cheerless abodes to brood over their loss, and mourn their accumulated woes.

But there is a still higher source of happiness to the benevolent. God himself views with peculiar approbation every effort of real benevolence, because its tendency is to bring men into a closer resemblance to himself.

Selfishness is the vice of all fallen and sinful beings. The prince of darkness and his hated minions exhibit this evil property in its fulness. Not even the faintest tint of virtue mingles with the dismal shades of the gloomy picture to give the eye relief: it is dark and dreadful as the hell which they inhabit. To gratify the malignant passions which reign within their bosoms, they would, were it in their power, drag the omnipotent and benevolent Jehovah from the throne of his dominion, and spread the desolation of

hell over the glories of heaven. Alas! Satan hath tranfused this deadly spirit into the bosom of man! for selfishness is a distinguishing characteristic of our fallen nature. It is a source of innumerable evils. It has filled the world with tears and blood, and wretchedness and death. It lays its unholy arms about the foundations of thrones and yields them support: it gives vigour to the efforts of ambition: it is intwined with the laurels of the hero: it impels the sensualist and votary of pleasure rapidly onward in their work of destruction and death. It deadens the sensibilities of the soul; exhausts the fountains of compassion, and makes the heart familiar with cruelty and vice. Oh! it is a demon, which, having found its way from the bottomless pit, has blasted all the moral loveliness of man! This pernicious principle God would have us counteract by benevolence. "Be ye therefore merciful, as your Father also is merciful," is the precept of Christ. For where selfishness rules the dominion of hell is strengthened, and vice is encouraged to rear with greater boldness its odious front. But the triumphs of benevolence are the triumphs of virtue. Its reign is the reign of "righteousness, peace, and joy." Jehovah encourages its progress, and smiles upon its triumphs. His benediction rests continually upon its subjects, and they hear his approving voice—"Blessed are the merciful, for they shall obtain mercy."

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF MRS. MEAD, OF WILTON, CON.

To the Editors of the Methodist Magazine.

Dear Brethren,—If you should find the following memoir worthy a place in your Magazine, you are at liberty to insert it.

Yours in affliction and consolations of the gospel,

George Mead.

The subject of the following memoir was born in Wilton, Connecticut, April 12, 1796. She was blessed with a pious mother to lead her young mind to reflect that there was a God to whom she owed her existence, and before whom she must appear sooner or later, to give an account of the deeds done in the body. She gave early indications of seriously reflecting on her state by nature, and appeared to comprehend the doctrine and nature of the new birth, in a manner superior to her years. At the age of ten years, she was awakened to a feeling sense of her fallen condition by nature, which produced many seasons of sorrow on account of sin. At this time (1806) there was a general inquiry among the people, "What shall we do to be saved?" She con-

stantly attended all the places "where prayer was wont to be made," assiduously seeking him whom her soul desired to love, but never communicated the sorrows of her heart to any one.

One evening, while on her way to a prayer meeting with some of her young companions, her mind became very gloomy. She seemed almost ready to forego all farther seeking of the Lord. The throne of grace appeared inaccessible to her prayers. A spirit of despondency was fast taking hold of her mind; her heart was overwhelmed with a sense of her own worthlessness, and the tormenting fears of finally taking up her abode "where the worm dieth not, and the fire is not quenched," when suddenly the Lord appeared to her relief; the gloom was removed, the darkness was dispersed. She so wondered at the amazing condescension of the Deity, in admiration of the works of creation, and love to their Author, that in the language of her diary, "while viewing the starry firmament above, and the works of creation around, she would have shouted glory to the Author of them, had it not been for fear of censure from her young companions." Thus "the fear of man brings a snare to the soul." She continued a constant attendant on all the means of grace; sometimes feeling that her sins were forgiven, at other times doubting; earnestly alive to all the concerns of her soul, but neglecting, through innate diffidence, publicly to confess that she desired to seek the salvation of her soul. The revival subsided, and she neglected to make any public profession of what she had experienced, by which means she was deprived of the counsel and communion of Christian friends. Being naturally of a lively disposition and ambitious to excel, the vanities of the world held out too many allurements for one of her years to withstand; and we accordingly find them, with their deceptive and gaudy attractions, absorbing more or less of her precious time, till the sixteenth year of her age. Mingling with the youth of her age, and partaking of their pastimes, seems to have been paramount to the more important concerns of her soul. In this interval she mentions in her diary "of often wetting her pillow with tears of contrition, after spending an evening in what the world calls innocent diversion." During this period she ever manifested a strong attachment to the people of God, and a love for his sanctuary. Her life during this time was morally blameless. It is to be feared that many children, who receive serious impressions while young, and sometimes a forgiveness of their sins, lose all for want of proper religious instruction, or through parental indulgence or folly. *Religious parents* sometimes beget and foster a spirit of pride and vanity in their children, through a vain desire to have them "appear to advantage in the world;" and in support of their conduct, argue that "the ornaments of the body do not affect the heart;" and appear to be more gratified to see them make a figure in the fashionable world,

than to see them treading in the cross bearing, self denying footsteps of the great Redeemer.

In the spring of 1813, an epidemic fever prevailed in the neighbourhood, which brought her mother to the borders of the grave. She writes in her diary, that "this affliction of her mother brought to mind all her omissions of duty, and commissions of sin; and in particular that of not professedly devoting herself to the cause of God. Under these debasing views of herself, she promised the Lord, that if he would restore her mother to health she would serve him more faithfully." Her mother regained her health, agreeably to her desires; but her resolutions to come out from the world were not acted upon at present. So much did her native timidity, and a fear of professing something she did not possess, overcome her. She continued to seek the Lord in secret, and experienced some manifestations of his goodness, and much misgivings of conscience, for two years following. At the age of eighteen she was married to the writer of this memoir.

In the winter of 1816–17, the Lord poured out his Spirit abundantly in the awakening and conversion of sinners. She now gladly entered into the spirit of the work publicly, acknowledged her Lord and Master, and joined society under the superintendance of the Rev. Samuel Bushnell. She now embraced every opportunity of attending on the means of grace, and became conspicuous for her depth of piety and sincerity of devotion. She continued in that path which the lion's whelp hath never trod, and the vulture's eye hath never seen, and was to all around an example of piety, and a waymark to the kingdom of heaven, performing all the social duties of life with the most Christian propriety.

About two years previous to her death, she seemed to have an unusual hungering and thirsting after righteousness. She had profited much from perusing Lady Maxwell's Memoirs, and seemed to catch the spirit of the author; and manifested an ardent breathing after holiness of heart: nor were her strivings in vain. Her Saviour abundantly manifested himself to the subjection of her spiritual enemies. The weights and constitutional sins which did so easily beset her, now no longer brought her into bondage. In the private meetings of her class, the Lord often poured out his Spirit in so wonderful a manner as to suspend the faculty of speech and the use of her limbs. At other times he manifested himself in a travail of soul for sinners, which produced that wrestling, agonizing spirit of prayer, that cannot take denial. In December previous to her death, she was taken with a lingering fever, which continued through the winter. During the season she expressed much anxiety about dying and leaving her children. She seemed to have some forebodings that her dissolution was not far distant; she accordingly sketched some thoughts to her children,

in her diary, touching their conduct in more advanced life. At the opening of the spring, her health began to improve, and for some months previous to her last sickness she had enjoyed as good health as usual, though always possessed of a slender constitution.

In July previous to her death she attended a quarterly meeting at Ridgefield, where she experienced much of the loving kindness of her heavenly Father. At prayer meeting in the evening, she exhorted her brethren to seek for holiness of heart, in a manner that is still remembered by many of them.

On the third of August she was seized with a malignant typhus fever. From the beginning she felt a presentiment that her dissolution was at hand, but said she did not feel that anxiety about life and her children, that she felt during her confinement last winter. The cares for her family were removed, and she said she felt a calm acquiescence in the will of Divine Providence. She was attended by two physicians from the beginning, who expressed fears that the great excitement about the brain, produced by the fever, would ultimately cause a delirium. I communicated those fears to her, which information she received with composure, told me what she wished of me in that event—called her children to her bed side, gave her dying instructions to them, and asked the blessings of God on their tender years. She then gave her sister instructions where she would find the habiliments with which she wished her body to be clothed after death, charging her to take such as were plain. She said that death had no terrors for her, neither was the tempter suffered to cross her mind with a doubt of the faithfulness of her God. She said that "Jesus did not manifest himself so clearly to her as he had in time of health, but she blessed him for the quiet peace of mind she enjoyed, and the absence of all doubts of her final salvation." During her sickness she often broke out into vocal prayer to God for a more sensible manifestation of himself to her, in this her extremity. The Rev. H. Humphries visited her on the third day of her illness, to whom she expressed entire confidence in her Saviour, and humble submission to the will of God. On the fifth day of her illness, she manifested some signs of delirium, on waking out of sleep. Her fever became continued from the beginning, assumed a dangerous type, with a tendency to a congestion of the brain, and raged so violently as to baffle the skill of her physicians, and resist the power of medicine. In the intervals of her delirium, when apparently asleep, her soul was engaged in breathing out aspirations to God who made it. One night while in a slumber, she sung with an unusually clear voice, and then dropped to sleep again. She enjoyed her reason at intervals, and tranquillity of mind through all her sickness. While I was speaking to her one day of the joys of heaven, and of her probable entrance there, she suddenly broke out into singing, "On Jordan's stormy banks I stand," sung two

lines, and asked me to repeat the rest. I did so. She then said, "It is sufficient, they were given to me." She often exhorted those who came to see her to prepare to meet her in heaven; charged her friends to be careful of the morals of her children, for which and their final salvation she expressed deep concern. She charged me to "ever have my house a house of prayer, and home for the Methodist preachers, from whose society and conversation her children would be profited." On the day before her death, her brother in law came into her room, to whom she said, "I am on my way to heaven, and shall soon expect to meet you there." Her prospects of heaven seemed now very clear; her soul was filled with divine consolation, and rejoiced while conversing on the things of heaven.

On Wednesday evening her disease had manifestly fastened on the brain, and all hopes of her recovery were taken away. She continued to decline moderately till Thursday evening; then she began to sink rapidly till half past one o'clock on Friday morning, she resigned her spirit into the hands of God who gave it, aged thirty years.

Of her character it may be said, that she was of a retiring, contemplative disposition, avoiding as much as was consistent with the common practice of society, the fashion of giving and receiving visits, when their objects were not charitable or religious; at the same time communicative and social, and fond of company, when the conversation tended to make one wiser or better. She possessed a remarkable firmness of purpose, in all her religious and temporal pursuits, and persevered so methodically as to be seldom thwarted by adventitious circumstances. She was characterized by a mien that would command respect from the wise, and keep impertinent familiarity at a distance. By incompetent judges her conduct might be said to border on haughtiness; but when viewed by the eye of candour and discernment, it would be seen to comport with the strictest urbanity of manners.

She was charitable to the poor, and anxious for their spiritual as well as temporal welfare. Easy of access to all who needed assistance, and having a disposition to do more than her constitution would admit, her sympathetic heart sent many anxious desires for them to him who "feedeth the young ravens when they cry." Industry and cheerfulness were prominent traits in her character. "She looked well to the ways of her household, and ate not the bread of idleness." She esteemed the society and conversation of the ministers of the gospel a favor, and many of them have experienced her kindness in all the little offices of domestic attention in her power to render.

Her piety might be said to be that of a "sincere Christian." Active in the cause of religion, and attentive to all the means of grace, she had a longing desire for the salvation of souls, and the

progress of vital piety. The advancement of the Redeemer's kingdom lay near her heart. "She was glad when they said, let us go unto the house of the Lord." Her language was, "Lord, I love the habitation of thy house, and the place where thine honour dwelleth." Through the goodness of her God she had made rare religious attainments, and a corresponding meekness and humility produced a charitable condescension to all. She possessed strong faith and ardent love to God, and had attained that depth of love that casteth out fear, though she did not publicly profess it. She had let go her hold on the world, and ceased to conform to its maxims and principles, making every thing subserve to a rational conformity to the will and glory of her heavenly Father. Believing him to superintend the concerns of his creatures, she was particularly attentive to the inclinations of his providence, studying its leadings with scrupulous attention, and uniformly made it a practice to lay her concerns before the Lord, and make them a subject of prayer. She would go to her heavenly Father, seemingly with the same confidence that a child goes to its earthly parents, expecting her request to be granted; and so distinct and manifest were many answers which she received, that to doubt them would be to doubt the realities of religion.

As a mother and companion, "she opened her mouth with wisdom, and in her tongue was the law of kindness." She possessed a longing desire for the salvation of her children, and made them a daily subject of prayer, and at all convenient opportunities inculcated pious principles into their tender minds, and warned them with the most extreme solicitude against the evils incident to their juvenile years.

MEMOIR OF MRS. ELECTA COLWELL.

Communicated for the Methodist Magazine by the Rev. John F. Wright.

Mrs. Electa Colwell, the daughter of Mr. Gabriel Johnson, of Morris county, New-Jersey, was born on the 25th of December 1797. Nothing very remarkable occurred in the early part of her life, of which I have any knowledge. Her parents were exemplary and pious followers of the Redeemer, and did not neglect to teach their children the principles and duties of the Christian religion. Their zealous efforts bestowed on Electa at this tender age, through the divine blessing, made many lasting impressions on her mind, and no doubt had a happy influence on her future conduct. This reflection ought now to furnish a solace to her afflicted parents, and excite others to be careful and diligent in the religious instruction of their children.

The subject of this memoir was married to Mr. Abraham R. Colwell, on the 26th of April, 1815, and in the same year removed with her husband to the state of Ohio, and settled in Urbana. Notwithstanding at this time she was destitute of vital godliness,

yet such were her amiable dispositions naturally, that she filled this new station in life with much propriety, and was generally esteemed by all who formed an acquaintance with her.

In February, 1822, it pleased the Lord to take from her an infant daughter about four weeks old. She had been for some time previous under some religious concern; and this afflictive providence, added to the bad state of her own health at this time, was made effectual in confirming her convictions. She was naturally of a timid disposition, and death, the grave, and eternity, which were now presented to her view, excited in her mind the most indescribable terrors, and thoroughly awakened her to serious reflections on her own dissolution. About three weeks after the death of the child, she disclosed the state of her mind to her husband, and had the pleasure to find, that he also had become greatly concerned about the immortal interests of his soul, and was ready to unite with her in seeking a preparation for heaven. She then resolved not to rest day nor night until she obtained the pardon of her sins, which resolution she strictly adhered to. Though the unawakened and superficial observer may have thought Mrs. Colwell had but little to do to become a Christian; she found much to do, and her repentance was accompanied with great anguish of mind. To her enlightened understanding her whole life appeared stained with ingratitude. She plainly discovered that she had slighted the calls of God, quenched his Holy Spirit, and neglected to improve the advantages with which a kind providence had favoured her. From this clear view of her sinful condition, she thought herself the vilest of the vile, and sometimes was ready to conclude there was no mercy for her. Two or three days after she formed the above resolution, she went to an evening prayer meeting, and distinguished herself as a seeker of religion, by going forward to be prayed for. At this meeting Mr. Colwell obtained the blessing of justification; but she returned home at a late hour in greater distress than she had ever before felt. The next evening she attended meeting again, and again, with increased desires for salvation, solicited the prayers of the pious. Here, surrounded with a praying assembly, she continued her earnest cries to the Lord for mercy, and refused to be removed from the place, until about the middle of the night, she found the pearl of great price, and was enabled to praise the Lord from a sense of his pardoning love.

Soon after Mrs. Colwell experienced religion, she united herself to the Methodist Episcopal church, and continued a very acceptable member of the society in this place until the close of her life. It appears she engaged in her religious course, with a fixed determination to give herself wholly to the service of God, and spend the small remnant of her days in receiving good, and doing good. She took great delight in the worship of God, (which she never

wilfully neglected,) and was often wonderfully blest in the use of the means of grace. She was always peculiarly pleased with the society and conversation of the pious, and endeavoured to promote the happiness of all as far as she was able.

In August, 1823, this pious woman sustained a severe bereavement in the death of an infant son. Under this loss she was sensibly affected, but she *felt* as a Christian, and bore it with becoming fortitude and resignation, believing it was for her good. She used frequently to say, "I have great reason to praise the Lord for afflictions, for in them I can see the hand of the Lord in bringing me to a discovery of myself." For the last six months of her life, though she enjoyed as good health as usual, she seemed to have a presentiment of her death, and often told those with whom she was most intimate, she should live but a short time. Her days and hours were more than ever devoted to God. There was nothing she so earnestly desired and prayed for, as that "perfect love which casteth out all fear," and she so far attained to this state of Christian perfection, that she felt herself entirely given up and resigned to the will of her heavenly Father some time previous to her dissolution.

She was attacked with her last illness on the 14th day of October. When first taken, her friends apprehended very little danger; but she said it appeared to her she should not recover. She seemed now to consider her departure near at hand; and so far from being alarmed, she could rejoice in the prospect of eternal glory. When the hour arrived on sabbath morning in which she was in the constant habit of meeting with her class, she remarked that that hour was always spent by her in class meeting, (unless necessarily prevented,) and though she could not at that time attend, it was a precious season to her soul. She also said, that the week preceding had been one of the happiest weeks of her life. At another time, at the close of a female prayer meeting held in a room adjoining the one she occupied, several of the sisters came into her room and inquired how she was. She answered, "I am unwell in body, but my soul is happy. I have had a precious time while the sisters have been singing and praying." Her skilful physician made every exertion in his power to arrest the progress of her disease, but all was ineffectual. Her symptoms soon became alarming, and on the eighth day of her illness a delirium took place, which lasted three days without any intermission, and which affected her mind at times when her fever was on, until she died. Her conversation, even at those times, evinced that religion had long been her study, and was the principal subject of her meditations.

Two weeks after Mrs. Colwell was taken sick, her youngest daughter, about eight years old, was attacked with a violent fever, which in three days terminated in her death. When the afflicted

mother was told that her daughter was very ill, she replied with great calmness, "She is in the hands of the Lord." When informed that Eliza was dead, she answered, "It is the Lord, let his will be done." The morning before the child was buried, at her request the coffin which contained the remains of her daughter was taken into her room, and placed by the side of her bed. She viewed and felt the corpse, with great composure of mind. The evening after the interment of her dear little daughter, in conversation with some of her friends, she expressed her entire resignation to the will of the Lord in taking away her child, and added, "I am ready to obey his call." Notwithstanding her faith was greatly tried, she remained firm to the last, and could say with Job, "Though he slay me, yet will I trust in him." She was often heard to exclaim in her sickness, "O how good the Lord is! how good religion is, on a bed of affliction!" When inquired of at any time concerning her spiritual state, she would say, "I feel the Lord precious to me," or give some other answer equally satisfactory In this safe and happy state of soul she endured severe bodily affliction for more than four weeks, with a degree of patience that a true Christian can only exercise, and then expired without a struggle or a groan, on the 17th of November, 1826.

Urbana, Ohio, March 24, 1827.

MISCELLANEOUS.

SACRED CRITICISM.

TITTMAN'S COMMENTARY ON CHAPTER I. OF JOHN.

(Continued from page 208.)

THERE are, indeed, those who contend that there is a difference between Θεον, *God*, without the article, and this name with the article, τον Θεον; that it was the practice of the Alexandrian Jews, and of Philo, to call the supreme God τον Θεον, but the *Word* simply Θεον, and that John has employed the name Θεον in this place, to denote not the true and supreme God, but merely a celestial being possessing the nearest affinity and likeness to him, who might therefore be called Θεος, *a God*, but not ο Θεος, *God*. Consequently, the Word is affirmed to be God in a different sense from Him with whom he was. But this criticism is repugnant to the established usage of the Greek language. Not only may the article be omitted, as it very often is by the most elegant writers, profane as well as sacred, before the nouns ανηρ, θεος, θεοι, βασιλευς, and others; but in this place it must have been omitted, since if John had written, και ο Θεος ην ο λογος, he would have said "and the same God was a word," or the same God with whom the *word* was, was also a word.—This would have conveyed either no meaning at all, or one certainly foreign from the mind of the apostle. It was requisite to prefix the article to λογος to point it out as the subject of what is affirmed, in the same manner as in the phrase πνευμα ο Θεος, *God is a spirit*. This criticism is inconsistent moreover with

the whole connexion of the passage and the design and scope of the writer. For in the clause immediately before, he has called the Father by this name, to distinguish him from all created things, and for the same purpose has he given it to the *Word:* This is evident from the following verses, which describe him as the Creator of the universe, the fountain of life, the author of salvation, and the only begotten Son of God. It was, indeed, the main design of the evangelist, in recording in this gospel the express words of our Saviour, to show what and how great he professed himself to be, who in whatever he possesses and performs, and in all his attributes, is one with the Father. It is impossible, therefore, that he could have used the name God in the inferior sense which these interpreters suppose. He evidently intends his readers to understand by it, the supreme God; and the words και Θεος ην λογος admit of but this interpretation, namely, "and is himself God." There can then be no more illustrious proof of the divine majesty of the Lord Jesus Christ, than that which is thus furnished by a passage whose unsuspected genuineness is proved by all the manuscripts, all the versions, and all the fathers, and even by those interpreters who deny the doctrine it reveals. For the temerity of Crellius, who would read Θεον, the Word was God's, has been sufficiently chastised by learned men, as Wessellingius, and Burgel, and also Velstein: and the perversity of the Arians deserves not to be mentioned, much less refuted, so manifest is it that the words και ο Θεος ην, when referred to the Father, convey no meaning whatever.

What the evangelist has declared in the first verse, "and the Word *was with God;*" he has repeated in the second, in these words: "*the same was in the beginning with God.*" Nor is this merely an instance of the pleonastic mode of speaking, which often occurs in Scripture. It was added to explain more fully what is to be understood by being with God; and how our Lord, before the assumption of our nature, had employed that divine majesty, energy, and power, which he then had with the Father; and thus, by a new argument, to evince his divine character and glory. For the apostle teaches, in the third verse, that he was the *Word* who in the beginning created, and after the creation preserved all things. This is a most impressive and convincing argument for the divinity of Jesus; one which God often employs by the prophets to vindicate his own divinity. When he designs to show who he is, and how immensely Jehovah differs from an idol, and thus to demonstrate by the clearest proof that himself only is the true God, he says that it is he who created, preserves, and governs all things. But in this place the creation and government of the universe are ascribed to the *Word.* That the evangelist used the expression *all things* in its literal and not in a figurative sense, and understood by it not human life and frames, but universal nature, can hardly be questioned, since in the tenth verse it is explained by the term *world,* which there plainly signifies the universe; nor ought this to occasion surprise, as the other apostles, especially Paul, constantly and expressly ascribe the creation of the world to the Son of God, Heb. i, 2; xi, 3. That the word γενεσθαι signifies to create, the usage of the language not only allows, but even requires, and shows it to be synonymous with κτιζεσθαι.

(Compare Ps. cxlviii, 5; xxxiii, 6.) The old objection of some, that only the intermediate cause, the mere organ of the creation, is intended when it is said to have been the work of our Lord, can occasion no difficulty, since it is beyond doubt that the preposition διὰ is often employed to express the principal cause even in reference to the Father himself. Of this, sufficient proof may be seen in the following passages: 1 Cor. i, 9; Gal. i, 1, as well as in many others. And it may be asked what is meant when the world is said to have been created by the instrumentality of the Son, unless it be that the Father, by a special and most wise appointment, committed this work to the Son, by whose power it was accomplished? In this sense the passage was safely interpreted by some of the fathers of the Latin church. The last words of the verse, "and without him was not any thing made that was made," according to most interpreters, are merely a repetition of what had been said before; but to us they seem to declare something farther. As in the foregoing words the creation of the universe is attributed to the Word, so in these the preservation and government are ascribed to him. They may be translated as follows: As he has created, so has he governed all things, and nothing has taken place except by his superintending providence. And, therefore, to be with God, in this place means to be with God in such a manner as to will and act in perfect unison with him for the welfare and happiness of the creation.

The reason of this is subjoined in the fourth verse, where the Saviour is declared, by the words "in him was life, and the life was the light of men," to possess the power of bestowing life and salvation upon all. For it is easy to perceive that in these words, as Chrysostom has observed, a reason is given for those that preceded, lest it might appear incredible that so astonishing a work should be assigned to the *Word*. Interpreters have hesitated as to the meaning of the words *light* and *life*, and the precise difference between them. By the former has been generally understood the teacher, and by the latter the author of salvation. Our own opinion is somewhat different.

It appears to us that the word ζωη, *life*, as well as the Hebrew חיה, *life*, when used to designate an attribute of God, and in the place before us, evidently denotes the power of conferring as well as possessing life, the source of life, the vivifying energy and creating power. Wherefore God is called Θεος ζων, *the living God*, because he ever lives and imparts life, in opposition to lifeless and powerless idols, 1 Sam. xvii, 26, 36; Psa. xlii, 3; lxxxiv, 3; 1 Thess. i, 9; 1 Tim. vi, 17. In the last passage the explanation is added, "Who hath richly bestowed upon us all things" requisite to make life happy. For the same reason, he is called the source of life, Psa. xxxiv, 10: and God of life, Psa. xlii, 9; and is said to make alive, Deut. xxxii, 39; 1 Tim. vi, 13. We are said to live in God, because to his beneficence we owe our lives and all our powers of thought and action. That this signification should be given also in the passage before us, to the word ζωη, is demanded by the context; for as John had immediately before spoken of the creation, he subjoins the phrase which follows, *in him was life*, that it might be understood how so wonderful a work could be ascribed to the Son of God; namely, because he possesses the power of bestow-

ing life upon things that are not. Our interpretation is also confirmed by the parallel place in John v, 24; which must by all means be consulted if we would understand the force and import of the word ζωη, *life*. Nor could John ascribe life to the Son of God, except in the same sense in which he himself had done it. Now, the Saviour declares that he has life in himself, which can mean only the power both of possessing life and of imparting it to others. For this is required by what precedes, and likewise by what follows. In the words preceding he has claimed for himself the power of recalling the dead to life, and in those which follow, of judging the world and decreeing rewards and punishments; works which omnipotence alone can perform. That the word ζωη means the power of imparting life is also evident from the way in which it is used in reference to the Father, to whose example our Lord appeals. *As the Father*, said he, *hath life in himself, even so hath he given to the Son to have life in himself*. For it is plain that when ζωη is ascribed to the Father, it must mean the power of giving life. It cannot denote life merely, because the inquiry is not whether God lives, but whether he is the only source of life to his creatures. The phrase, therefore, "*to have life in himself*," must of necessity be interpreted to signify, to have power to give life to others in the following sense: God is not like men, who derive their being from God, and live by him; he has life of and by himself, and imparts life to all; and whatever has life, has it from God. In the same manner as the Father, hath the Son also life; like him, he has life in himself, and is able to grant life to others. From these considerations it appears that ζωη in this place has the meaning we have given it, and the words "in him was life," have reference to all created things, but those which follow, "and the life was the light of men," to the human race, and teach that our Lord possesses life-giving power, which he exercises chiefly in promoting the happiness of mankind.

For the word *light* may indeed denote a teacher of salvation, and conveys this idea in the passage before us, but at the same time it expresses something more important; namely, *the author and giver of salvation*. Not only does the usage of the language permit this, but the context, the design of the apostle, and the whole scope of his gospel demand it.

I. As to the usage of the language there can be no hesitation. For the term light is employed in all languages, by profane authors as well as by the writers of the Old and New Testament, to express both happiness and the source of happiness. That the Hebrew word אור is very frequently used in this sense may be easily shown; nor is it less evident with respect to the Greek term φως. For God himself is said to be light, in 1 John i, 5; which surely cannot be intended to declare his knowledge merely, but his infinite and most absolute perfection and majesty. He is likewise called the Father of lights, James i, 17; that is, the giver of all good things, the fountain and author of all enjoyment; as it is well explained in the words immediately preceding, "every good and perfect gift cometh down from above." The Lord calls Paul the apostle, "a light of the Gentiles," Acts xiii, 47, not only because he was to become the teacher of the Gentiles; but also because he was to devote himself to the advancement of their

salvation, to become, as it were, the saviour of the Gentiles. This is evident from the subsequent clause, "*that thou mayest be for salvation to the ends of the earth.*" And when in Matt. v, 4, he calls the apostles the light of the world, he declares that they are and ought to be the authors of many invaluable blessings to the human race. Plainly in the same way, and with the same signification, is this word used by classic writers. By the Greeks he is said to be το φως, *a light*, who has rendered some signal service to his nation and largely contributed to promote its prosperity; and among the Latins, for example, the lights of the republic were not merely men eminent for learning and wisdom, but those also who had rescued the state from calamity and danger, and rendered their own names illustrious by salutary laws and institutions, and heroic and beneficent deeds. According to established usage, therefore, the appellatien το φως, *light*, when applied to our Lord, may mean the author of salvation. But though the general idea expressed by the word, is that of prosperity and happiness, yet the notion of teacher and doctrine must be also included. His doctrine is one of the means by which the Saviour rescues mankind from ruin, and conducts them to felicity.

(To be continued.)

For the Methodist Magazine.

OBSERVATIONS ON PSALM I, 1, 2.

1 Happiness to the man,
Who walketh not according to the counsel of the unrighteous;
And in the way of transgressors doth not stand;
And in the seat of scoffers doth not sit.
2 Because truly his delight is in the law of Jehovah,
And in his law doth he meditate day and night.

Comment.—Happiness. In Hebrew אשרי from the root אשר, to proceed, to go forward, to succeed, to be prosperous. The word is plural, and can be properly rendered happiness, successes, prosperities.

Unrighteous. רשעים from רשע, to be unjust, to be deficient in weight. The figure represented by this word is that of a balance, and which shows the difference between the weight of righteousness in the one scale, and the "specific levity" of unrighteousness in the other scale. The character exhibited is that of an apprentice in wickedness.

Transgressors. חטאים from חטא, to deviate from, to turn aside, to stumble, to fall. The figure represents a man, who, contrary to better knowledge, and known way marks, wilfully turns aside, takes a wrong course, and travels farther and farther from the right way. He blunders on; darkness overtakes him in a difficult and dangerous part of the road; he stumbles and falls to rise no more. The character here shown is that of a man in the adult age of sin.

Scoffers. לצים from לצ, to deride, to scoff, to mock, to scorn. The figure represents an aged man seated in the chair of instruction, a number of idle vagabonds are about him, to whom he is giving advice how to scoff at, mock, and deride, divine institutions; and how to reproach, scorn, abuse, and vilify, professors of religion. This character represents a master in iniquity.

Observations.—There are three degrees, steps, or stages, in wickedness,—the apprentice, the work-

man, and master,—representing youth, manhood, and age, in the devil's service; and it is a subject of curious speculation to observe how rapidly the apprentice becomes a finished workman, and how soon the workman becomes a teacher in the mystery of iniquity; and there seems to be an astonishing aptitude in the human heart and intellect to acquire such proficiency.

1. The apprentice. This degree in wickedness represents the unrighteous, who are pretty good sort of men, not overmuch wicked, nor overmuch righteous, having the outward form of morality, but denying the inward power of godliness. These go to the place of worship on the sabbath day, because it is the fashion so to do, and it would be rather disgraceful not to do so. On week days they have no time to perform religious duties. They dress fashionably, and live luxuriously. Their conversation is light, chaffy, and uninstructive, and in which the sacred name of God is ofttimes pronounced irreverently.

Their counsel or advice is to embrace religion at some convenient time hereafter, as, in their opinion, there is time enough for that purpose. They scout the idea of a profession of converting grace, that being the business of weak-minded women;—that of having a knowledge of sins forgiven is enthusiasm, and the effects of a heated imagination;—to rejoice and praise God aloud under a feeling sense of the divine presence, is fanaticism;—to be plain in dress, temperate in food and drink, circumspect in behaviour, diligent in performing religious duties, is to be righteous overmuch, and affecting singularity. They advise to eat, drink, dance, and be merry;—cherish life, and enjoy pleasure, and take no thought for eternity. When these persons are weighed in the balance of the sanctuary, they will be found wanting; light money, clipped coin, adulterated gold, mock jewels, that pass not current in the great business of eternity.

2. Finished workmen, transgressors, are seen in the way that leads to the race field, cock pit, *field of honour*, billiard tables. Their resort is to gaming houses, —— houses, disorderly taverns, tippling shops, and all other places of merriment, boisterous mirth, markets for the sale of souls and bodies, &c.

3. Masters in iniquity, scoffers, are occupied in writing and publishing libels upon the Bible, and scoffing abortions upon religion; retailing slander at the corners of the streets and highways against the church of Christ. Such are the keepers of gaming tables, disorderly taverns, —— houses, race grounds, cock pits, dancing schools, theatres, &c. Priests of Baal, the devil's deputies.

Happiness, success, prosperity, attend the righteous, who come out from among the ungodly, have no fellowship with transgressors, and shun scoffers as deadly serpents. Happiness, success, prosperity, attend them, because truly their delight, the dearest interests of their souls, are in the law of Jehovah; and such are the precious treasures and consolations that they draw therefrom, that on the divine law they meditate, study, reflect, and from it derive life, comfort, and salvation, day and night. And best of all, when the passage of life shall be over, when the work of righteousness shall be finished, Christian pilgrims shall pass the dark ford of death in safety, and be received into the city of God, there to enjoy for ever honour, glory,

and immortality. Happiness, success, prosperity, to the people who are in such case; happiness, success, prosperity, to the people whose God is Jehovah.

Natchez, Feb. 22, 1827. H. T.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—A little more than five years ago, the following letter, with the exception of some verbal alterations, was written, at the request of a gentleman in ———, where the writer at that time resided. If you think it worthy of a place in the Magazine, it is at your service.

Yours, with respect, THE AUTHOR.

ON ETERNAL PUNISHMENT.

SIR,—The Hebrew word which is rendered *hell*, in Psa. ix, 17, is שְׁאוֹל *sheol*, by the Greek translators rendered ἀδης, a word of similar import with the original. The latter word as used in the New Testament, signifies sometimes *the grave*, sometimes the invisible world, or place of separate spirits, both of the righteous and the wicked: but more generally, the invisible prison in which the souls of the wicked are confined during their state of separation from the body: and perhaps, sometimes, the place of future and eternal punishment; which I conceive to be intended by the word *sheol* in the passage quoted above. The ideal meaning of the word *sheol* is, *always asking*, i. e. never satisfied with devouring its prey, but devouring all that comes in its way, and still asking for more. Hence *hell*, the *eternal devourer*: and also the grave, which is never satisfied with devouring the bodies of men.

The word ἀδης is derived from ἀ negative, and ἰδειν, to see, and literally means dark, deep, invisible; therefore used for *the grave*, *the invisible world*, *the prison of hell*, and the *place of future punishment*.

There are two other words which are rendered *hell*, in our version of the New Testament, viz. Γεεννα and Ταρταρος. Γεεννα is derived from the Hebrew גֵּיהִנֹּם Gehennom; literally, the valley of Hinnom. But this word is never used in a literal sense in the New Testament, but wherever it occurs it refers to the punishment of the wicked in a future state. Of this our Lord says, Mark ix, 44, "*where their worm dieth not, and the fire is not quenched.*"

Ταρταρος is the word used by St. Peter, in reference to the punishment of the fallen angels, 2 Pet. ii, 4. This word is used by the profane Greek writers, for the place of the future punishment of wicked men.

There is a phrase which occurs in the Apocalypse, chap. xx, verse 14, which I consider to be synonymous with την Γεενναν του πυρος, *the hell of fire*, as used by our Lord, Matt. v, 22, viz. την λιμνην του πυρος, *the lake of fire*. Now, our Lord says, that whosoever shall say to his brother, thou fool, shall be in danger of the hell of fire: and the Revelator, that whosoever was not found written in the book of life, was cast into the lake of fire, Rev. xx, 15; which also explains what he says in the 14th verse, viz. death and hades were cast into the lake of fire. By death here we are to understand him to mean the grave, which confined the bodies of the wicked, and by hades, the invisible prison which confined their souls; the grave and the invisible prison, by a very common figure of speech, being here used

for the bodies and souls of the wicked, as *the world*, for *the men who inhabit it.* The meaning of this passage is, that the bodies and souls of the wicked will be cast into the lake of fire. Thus these two passages explain each other; the *gehenna of fire*, of our Lord, and the *lake of fire*, of St. John, mean the same thing, and both refer to the place of punishment, into which the wicked are to be cast subsequently to the day of judgment, where they will be tormented, soul and body, for ever and ever.

That the future punishment of the wicked will be *eternal*, is provable beyond the power of successful contradiction, as we may learn from Matt. xxv, 46, where the same word is used to express the duration of their punishment, which is used to express the duration of the future happiness of the righteous, viz. εις κολασιν αιωνιον—εις ζωην αιωνιον, literally, *into torment eternal—into life eternal.* We have then the express authority of Jesus Christ, in support of the declaration, that the punishment of the wicked in a future state will be as endless as the happiness of the righteous. That unending duration is the proper grammatical meaning of the word αιωνιον, is provable from the most undoubted authorities. From all which it will follow, that the truth of this doctrine is so firmly established, on the authority of the above cited text, that it cannot be set aside by any just rule of criticism, or mode of interpretation.

And now, sir, having complied with your request in reference to the original words and phrases, employed in the holy Scriptures, in support of the awfully important doctrine of the future and endless punishment of the wicked, permit me to add one farther observation, which is this: If the various passages of the holy Scriptures which are thought to speak of the future punishment of the wicked, are to be so understood, as to be reconcilable with no state of punishment after death, or with a limited duration of future punishment, it will follow as an unavoidable consequence, that those passages which are supposed to refer to the future happiness of the righteous are to be so understood as to make them reconcilable with no state of happiness after death, or with a state of happiness which will only continue for a limited time: that is, all the Scriptures may be so understood as to harmonize with the entire annihilation of every human being; inasmuch as there are no stronger or more literal terms made use of, in relation to the latter, than are used in relation to the former. And farther, if the terms made use of in the Scriptures, in relation to the future punishment of the wicked, do not prove the endless duration of that punishment, it will also follow, that if true, it is incapable of proof, as there are no words in the various languages, in which the Scriptures have come down to us, which express the nature of endless duration in a more clear and unequivocal manner, than those which are employed upon this subject. It will also follow, that even God himself may be annihilated, for aught there is revealed to the contrary, as the very same terms are used to express the duration of the future punishment of the wicked, as are used to express the unending existence of the eternal and infinite Jehovah.

How monstrously absurd is error! P. P. S.

REVIEW.

From the Wesleyan Methodist Magazine.

Theological Institutes: or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. Part Fourth. 8vo. *pp.* 234.

At the conclusion of the last part of his Theological Institutes, Mr. Watson proves, by evidence which no just argumentation can ever refute, the entire and universal depravity of human nature; and in the part before us, he investigates the gracious provision made by the Almighty for the recovery of his degenerate offspring to his favour, and to purity, as preparatory to their full acceptance and glorification. The momentous question respecting the possibility of that recovery could never have been determined by the human mind, had it been left to its own unassisted reasonings and speculations; much less could the manner of its accomplishment have ever been satisfactorily ascertained. For whatever hope of salvation from sin, and its fearful consequences, might have been excited by a contemplation of the attribute of divine goodness; (for of that modification of goodness which is called *mercy*, sinful men could have had no adequate conception without a revelation;) that hope must have been speedily extinguished by serious reflection upon the essential purity and justice of God, which had already declared "death" to be the penalty of transgression. Repentance, however deep and sincere, can give no title to pardon; as it neither alters the nature of the sin which has been committed, nor offers any atonement to the justice of the offended Lawgiver: and to expect forgiveness upon repentance, in every instance of transgression, would be, in fact, to assume that the moral government of God was repealed. But it may be asked, Whence is this supposed repentance to originate? A being that is totally depraved is, of himself, incapable of repentance, any farther than he may feel terror and alarm for the consequences of guilt. Sin is the element of fallen man, and holiness is an object of his absolute aversion. He cannot, therefore, of himself, feel ingenuous sorrow for having offended his Creator and Benefactor, by the violation of that law "which is holy, and just, and good;" any more than he can make an effectual effort to abandon the practice of sin, and to escape out of the snare of the devil. A distinct revelation of pardoning mercy from God, therefore, was indispensably necessary, in order that fallen man might possess satisfactory information on the subject; and he must be brought under a divine influence, or he can never either repent or be converted. And hence it does not appear, from the inspired narrative, that our first parents, after the fall, had any expectation of pardon,—that they offered to God one single petition for that blessing, or even expressed the slightest regret for their sin,—until they had received an intimation of divine mercy through the gracious interference of "the Seed of the woman."

One great object of divine revelation, therefore, is, to assure mankind that there is forgiveness with God, and to point out the particular manner in which it is conveyed. The justice of God required, that, "without the *shedding of blood*" there should be "no remission." But it was "not possible that the blood of bulls and goats" should make an adequate atonement for human guilt. There is no equiva-

lence of value between the lives of all the brute animals in the universe, and the intelligent and immortal soul of one human being. And yet here are millions of such beings, "guilty before God," and exposed to "the vengeance of eternal fire." To meet their case, the Divine Son of God assumed the nature of man, and in that nature was "obedient unto death, even the death of the cross." His life blood, which he voluntarily shed, was designed to atone for the sin of the world; and his divinity gave a value, a preciousness, to his sacrifice, which exceeds all human thought. By the vicarious sufferings of Jesus Christ a way is opened for the communication of pardon and of every other blessing to mankind, in perfect consistency with the justice and purity of God, and the honour of his government. According to the testimony of Scripture, the design of the Almighty in this procedure was, "to declare his *righteousness*,—that he might be *just*," and yet the most merciful "Justifier of him that believeth in Jesus:" Rom. iii, 25, 26: and indeed, considering the infinite dignity and glory of Christ's person, in his sufferings, both in the garden and upon the cross, the essential justice of God is more strikingly "declared," than it would have been by the endless perdition of the whole human race. The sacrifice of Jesus Christ, therefore, which forms the basis of his intercession, constitutes a solid ground of confidence towards God; and an inspired apostle has taught us to conclude, that "He that spared not his own Son," who was essentially one with himself, "but delivered him up for us all," will "with him also freely give us all things," Rom. viii, 32.

The spirit of infidelity, however, which prompts some men to reject the revelation of God altogether, has led others, while they have professed to receive that revelation with gratitude and humility, to deny and explain away its peculiar and distinguishing truths. And hence the evangelical doctrine of atonement for sin by the death of Christ, notwithstanding the glory which it reflects upon the divine character and government, and "the great and endless comfort" which it brings to the penitent sinner, has been strenuously opposed; and all the arts of metaphysical reasoning, and verbal criticism, have been resorted to, for the purpose of persuading mankind that there is no more atoning virtue in the blood of Christ, than in their own tears. Errors on this subject are likely to lead to the most serious results. For if the grand condition of our personal justification before God be, faith in the blood of Christ, as the apostle states, Rom. iii, 25, then those who regard that blood as "a common thing," are left in a situation, the peril of which no language can fully describe. Under a deep impression of the immense importance of this subject, Mr. Watson states the scriptural doctrine of atonement, and then adduces, in its support, the evidence which is furnished by the inspired writers, to whose decisions all his reasonings are subordinated. In connexion with these subjects, he discusses at considerable length the principles of God's moral government, and the origin of primitive sacrifices: and in reference to the last of these subjects, he controverts the theory of Mr. Davison, who contends that animal sacrifices were not originally either of divine institution, or of an atoning character; but were presented by men to God as the spontaneous result of grateful feeling. In the discus-

sion of this question, that gifted member of the university of Oxford, though treated by Mr. Watson with perfect decorum, appears to little advantage, either as a reasoner or a theologian. On the whole subject of atonement and sacrifice, we have no hesitation in saying, that there exists not in our language a body of scriptural evidence so comprehensive, and yet condensed, as that given in the work before us. The reasoning is remarkably powerful and convincing, and cannot fail to produce the most beneficial effects in the minds of those who read with a sincere desire to know the truth. In consecutive and lengthened argumentation, it is difficult to select passages for extracts, whatever excellence they may possess, without weakening their effect; some specimens of this part of the work, however, it is requisite that we should lay before our readers. In reply to the Socinian objection, that there is no wrath in God, and that an atonement was therefore unnecessary, Mr. Watson remarks:

"Unable, then, as they who deny the vicarious nature of the sufferings of Christ are to evade the testimony of the above passages which speak of our Lord as a propitiation, what is their next resource? They deny the existence of wrath in God, in the hope of proving that propitiation, in a *proper sense*, cannot be the doctrine of Scripture, whatever may be the force of the mere *terms* which the sacred writers employ. In order to give plausibility to their statement, they pervert and caricature the opinion of the orthodox, and argue as though it formed a part of the doctrine of Christ's propitiation and oblation for sin, that God is naturally an implacable and vengeful being, only made placable and disposed to show mercy by satisfaction being made to his displeasure through our Lord's sufferings and death. This is as contrary to Scripture as it is to the opinions of all sober persons who hold the doctrine of Christ's atonement. God is love; but it is not necessary, in order to support this truth, to assume that he is nothing else. He has, as we have seen, other attributes, which harmonize with this and with each other, though, assuredly, that harmony cannot be exhibited by any who deny the propitiation for sin made by the death of Christ. Their system, therefore, obliges them to deny the existence of some of the attributes of God, or to explain them away.

"It is sufficient to show that there is not only no implacability in God, but a most tender and placable affection towards the sinning human race itself, that the Son of God, by whom the propitiation was made, was the free gift of the Father to us. This is the most eminent proof of his love, that for our sakes, and that mercy might be extended to us, 'he spared not his own Son; but delivered him up freely for us all.' Thus he is the *fountain* and first moving cause of that scheme of recovery and salvation which the incarnation and death of our Lord brought into full and efficient operation. The question, indeed, is not whether God is love, or whether he is of a placable nature; in that we are agreed; but it is, whether God is holy and just; whether we, his creatures, are under law or not; whether this law has any penalty, and whether God, in his rectoral character, is bound to execute and uphold that law. These are points which have already been established, and as the justice of God is punitive, (for if it is not punitive, his laws are a dead letter,) then is there *wrath* in God; then is God *angry* with the wicked; then is man, as a sinner, obnoxious to this *anger;* and so a propitiation becomes necessary to turn it away from him. Nor are these terms unscriptural; they are used in the New Testament as emphatically as in the Old, though, in a special sense, a revelation of the mercy of God to man. John the Baptist declares that, if any man believeth not on the Son of God, 'the *wrath of God* abideth upon him.' St. Paul declares that 'the *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men.' The day of judgment is, with reference to the ungodly, said to be 'the day of *wrath;*' God is called 'a *consuming fire;*' and, as such, is the object of 'reverence and godly fear.' Nor is this his displeasure light, and

the consequences of it a trifling and temporary inconvenience. When we only regard the consequences which have followed sin in society, from the earliest ages, and in every part of the world, and add to these the many direct and fearful inflictions of punishment which have proceeded from the 'Judge of the whole earth,' to use the language of Scripture, 'our flesh may well tremble because of his judgments.' But when we look at the future state of the wicked, as it is represented in Scripture, though expressed generally, and surrounded as it is with the mystery of a world, and a condition of being, unknown to us in the present state, all evils which history has crowded into the lot of man, appear insignificant in comparison of banishment from God, separation from the good, public condemnation, torment of spirit, 'weeping, wailing, and gnashing of teeth,' 'everlasting destruction,' 'everlasting fire.' Let men talk ever so much and eloquently of the pure benevolence of God, they cannot abolish the facts recorded in the history of human suffering in this world as the effect of transgression; nor can they discharge these fearful comminations from the pages of the Book of God. They cannot be criticised away; and if it is 'Jesus who saves us from this wrath to come,' that is, from those effects of the wrath of God which are to come, then, but for him, we should have been liable to them. That principle in God, from which such effects follow, the Scriptures call wrath; and they who deny the existence of wrath in God, deny, therefore, the Scriptures.

"It by no means follows, however, that those who thus bow to inspired authority, must interpret wrath to be a *passion* in God; or that, though we conclude the awful attribute of his justice to require satisfaction, in order to the forgiveness of the guilty, we afford reason to any to charge us with attributing vengeful affections to the Divine Being. 'Our adversaries,' says bishop Stillingfleet, 'first make opinions for us, and then show that they are unreasonable. They first suppose that anger in God is to be considered as a passion, and that passion a desire of revenge, and then tell us, that if we do not prove that this desire of revenge can be satisfied by the sufferings of Christ, then we can never prove the doctrine of satisfaction to be true; whereas, we do not mean, by God's anger, any such passion, but the just declaration of God's will to punish, upon our provocation of him by our sins; we do not make the design of the satisfaction to be that God may please himself in revenging the sins of the guilty upon the most innocent person, because we make the design of punishment, not to be the satisfaction of anger as a desire of revenge, but to be the vindication of the honour and rights of the offended person by such a way as he himself shall judge satisfactory to the ends of his government.'" (pp. 297—299.)

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, AND REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from page 226.)

No. 13.

"Life is a sea where storms must rise;
'Tis folly talks of cloudless skies:
He who contracts his swelling sail,
Eludes the fury of the gale.
Be still, nor anxious thought employ;
Distrust embitters present joy:
On God for all events depend;
You cannot want, when God's your friend.
Weigh well your part, and do your best;
Leave to your Maker all the rest." Cotton.

In casting my thoughts about me, for the most suitable subject coming within the range of the present plan, in order to present singular instances of the goodness and mercy of Almighty God, I know of no case so interesting, and will be more acceptable to the reader, than the one I am about to give, and the cases connected with it.

"Doctor Thomas Hinde, the subject of the present memoir, was born in Oxfordshire, England, in July, 1737. He studied regularly both branches of

his profession, surgery and medicine, in London, under the direction of the celebrated Dr. Thomas Brookes, who superintended St. Thomas's hospital. At the age of twenty, Dr. Brookes, from personal friendship to his pupil, and from an assurance that his indefatigable industry had qualified him for the examination, presented him before the doctors commons, (a board of physicians and surgeons,) and would have him to pass an examination, at an earlier period of life by one year, than was usual on such occasions. He soon after obtained for him a commission as surgeon's mate on board the British navy. Dr. Hinde having entered the service of the government of his native country, he was ordered into foreign service, and the fleet to which he was attached arrived at New-York on the 14th of June, 1757. He was with the squadron at Louisburg the same year, and 57-58 wintered at Halifax, Nova Scotia. In 1758 he was at the reduction of Louisburg under Amherst; in 1759 he was at the reduction of Quebec, under that distinguished general, Wolfe: he belonged to the vessel which Wolfe left to go on shore, to contend with Montcalm for the palm of victory on the plains of Abraham! Soon after the fall of Quebec, he returned to England. He was at the reduction of Bellisle; and afterwards was promoted to surgeon. After peace was concluded with France in 1763, having formed an intimate acquaintance with a young Virginian who was his fellow student under Dr. Brookes, he was induced through his young friend, who had returned home, and Dr. Brookes, to accept the invitation of an aged practising physician in Essex county, Va., to assist him in practice, and about 1765 settled himself near a place called *Hobbs Hole*, in Essex county, Va. He afterwards removed to King and Queen county, and settled at a place called Newtown, which he purchased, and commenced the practice of surgery and medicine with great success. In 1767, Sept. 24, doctor H. married Mary T. Hubbard, daughter of his countryman Mr. Benjamin Hubbard, an English merchant; and some time after disposing of his possessions at Newtown, he removed to Hanover county, and settled in the neighbourhood of that distinguished orator, statesman, and patriot, Patrick Henry, jun. Esq., and became his family physician. In this vicinity too (the Forks of Hanover) had that illustrious divine, (if I may call him so,) the late president Samuel Davies,* for eleven years had been equally distinguished for the displays of eloquence in the cause of heaven, as the former afterwards became in the cause of his country: but the latter had ere this left the settlement and exchanged worlds: but the remnants of his pious congregation are remembered even by the writer of this memoir. The eloquence of both these distinguished characters has been very justly appreciated.

I perhaps may be indulged with a few remarks in regard to this political subject, and give an additional instance to the many already stated by his biographers, of the singular powers of the eloquence of Patrick Henry. His eloquence was wonderfully displayed in its operation upon his family physician.

We have read, no doubt, of the splendour of lord Chatham's administration, when it has been said, "that with one hand he smote the house of Bourbon, and with the other he ruled the democracy of England." We have also read of the triumphant return of the British army and navy to England, after the conquest of the Canadas from the French monarchy, when that power sued for peace. At this juncture the administration of the British government under lord Chatham, the ablest statesman she ever had, England saw her proudest and happiest days. This was a period indeed when the world was dazzled with England's glory, and "the freeborn sons of Britain," as president Davies then styled the Americans, gloried in the appellation.—There is but little doubt that the doctor, though under a most powerful influence from these circumstances to lean towards his king and country, yet, when the dark cloud of adversity began to gather over this devoted pro-

* Mr. Davies, in his 61st sermon, as early as 17th August, 1755, remarked, "As a remarkable instance of this [that God had been pleased to diffuse some martial fire through the country] I may point to the public that heroic youth, Col. Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner, for some important service to his country."—(Preached to captain Overton's volunteer company.)

vince, (Virginia,) ere the distant thunders of an approaching war were heard on the shore, Henry by his eloquence had enchained the hearts of his countrymen to the cause of liberty, and nerved every arm to meet with vigour the approaching storm. On this occasion the doctor was changed from a royalist to a republican, forgot both his king and country, and with zeal and activity embarked in the eventful cause. He became Henry's surgeon general when he marched against lord Dunmore; prepared to join him as such in the continental service; but when Henry was transferred from the military to the civil department, by being elected the first governor, he did not cease to discharge the functions assigned him, in inoculating and carrying through that dreadful disease, the small pox, those troops designed to enter the continental service; and this he did at the sacrifice of his own estate. So celebrated was this extraordinary man for his powers of eloquence, that on his return with his *corps of Hanoverians* from the "gunpowder expedition" against Dunmore, as it is called, when they met another company, with whom were three Tuscans, whose hearts had been fired also in the cause of liberty; (their names were Vincenzo, Belina, and the celebrated *Philip Mezzei*, so much renowned in the political and literary world,) when on this occasion, as the writer was informed by colonel John Overton,* the men urged their officers to get colonel Henry to address them, many of them having never heard Henry speak. Taking off his hat, Henry sat on his horse and addressed them; before he was done, the men had broken ranks, and were gathered in gaping groups around him. He then addressed the three Tuscans, and observes Mezzei, "Poor Vincenzo, when he saw the orator looking steadfastly at us, demanded the reason. When I explained it to him, his countenance seemed to express, that he would not exchange situations with the *grand seignior!*" Well might Mezzei remark, that "Patrick Henry was the most fascinating orator I ever heard; and so famous for eloquence, that he had no equal in the country."* (Life of Mezzei.)

Doctor Hinde continued to reside in Hanover, and pursued his profession, until the year 1797, when he with his large family removed to Kentucky.—This brings me to the point designed, to treat of his Christian experience.

The Forks of Hanover, where the doctor resided, was an exceedingly agreeable part of the world. The people were hospitable and sociable. Striking characters of these people and their society are frequently drawn by Mr. Davies in his sermons. He frequently speaks of them with rapture. On one occasion, treating of the excellency of the gospel dispensation, he states, "that Abraham would have rejoiced to see this day, and would rather be an humble member of the Christian church in *Hanover*, than a Jewish patriarch!" I quote from memory. [It was here that the same divine spoke prophetically of "Washington," as the saviour of his country.] But when he was called away, religion declined. The people were gay and cheerful. They "*fiddled*, they sung, they danced," and made merry. A number of them embraced deistical principles, and among others the doctor: a few adhered to the forms and ceremonies of the Episcopal church, to which his family were professedly attached. The Baptists had stirred up a few to seek after vital piety; but their doctrines at that day were not calculated to make a general impression, being Calvinistic, and leading to fatalism.

* This amiable man, once a member of doctor H's family, at the commencement of the war joined the army. He called to see the doctor's son in Chillicothe, and introduced himself as his father's friend, and said his name was "Overton." "I knew several gentlemen of that name in Virginia," replied the son, "but you look like an old revolutionary officer; neither of those gentlemen having belonged to the army." "Why so?" smilingly replied the colonel. Young H. replied, "Because those officers and soldiers were the most extraordinary race of men the world ever saw—and you look like them!" He was Washington's adjutant at the battle of Monmouth; was now a pious man, and had embraced religion through the instrumentality of the doctor's exhortations and prayers, as he informed his son.

* Mezzei was employed by Virginia as a European agent, until the articles of confederation were signed. Belina became professor of languages in William and Mary college, in Virginia, and there died. I have never learned what became of "poor" Vincenzo. I presume that these men were deistically inclined.

In 1788 and 1789 the Methodists began to preach in the neighbourhood. An elderly gentleman, a high churchman, who resided four or five miles from the doctor's, possessed a very fine cherry orchard; it was usual with the old gentleman to give annually to the youth of both sexes a cherry feast. Indeed, feasting and amusements constituted the grand round of employment with the youth of that day. He never failed, on all such occasions, to have some of the doctor's family to attend. His eldest daughter had married and moved away; his second was then just grown up, and about this time she attended. Old Mr. David Richardson (the high churchman) was a great opposer of the Methodists; two of his sons had attended their meeting, contrary to his express orders, and both of them had returned under serious awakenings. They were young and inexperienced, and did not know what to do or where to go, but they dreaded their father's wrath: however, they returned home, and the old man having learned that they had attended one of those meetings, seized the oldest by the collar, and while he was dealing out his blows with his staff in a most unmerciful manner, his son professed to get converted, and praised the Lord! The father soon after was seized with remorse of conscience, and in order to make some atonement for what he had done, caused his large barn to be removed to a beautiful grove, near an excellent spring of water, and fitted it up for a Methodist chapel: and although this old gentleman for a long time continued to be an opposer to vital piety, yet at his death, I am informed, he sought the Lord and found mercy. His eldest son at that early day was so filled with love and zeal in the good cause of the blessed Redeemer, (alas! since backslid) that he turned upon the doctor's daughter. He admonished her of the error of her ways, her sinful state by nature, of the necessity of a change of heart, and of the awful consequences of dying unprepared to meet God! It made a deep, and ultimately a lasting impression upon her mind; and through the day, while she was reflecting on the subject, very serious convictions reached her heart. In the evening she threw herself upon the bed, and in great agony began to pray to the Lord to have mercy upon her soul. But oh! how gloomy was her situation. She began not only to reflect upon her own case, but saw the situation in which her parents were also. She was induced afterwards to attend a meeting, but it was a Methodist meeting! and now, how could she meet her parents? Her father a confirmed Deist, her mother cheerful and lively, she herself brought up in the gayest circle of society; she could find no person with whom she could take counsel, the whole settlement being composed of a gay and fashionable people. The tempter plead hard with her, and argued, that if she did now seek the Lord, and would go to hear these people, that although she had the most tender and affectionate parents, that they would disown her, and turn her out of doors; that she would bring a reproach upon them, and be forsaken by her companions. But however desperate her case might be made to appear, her resolution was fixed, and she was determined to abide the consequences.

THEOPHILUS ARMINIUS.

Newport, (Ky.,) Feb. 9, 1827.

(To be continued.)

RISE AND PROGRESS OF THE METHODIST EPISCOPAL CHURCH IN NEW-HAVEN, CONNECTICUT.

Communicated for the Magazine by the Rev. H. Bangs.

I BELIEVE the Rev. Jesse Lee was the first Methodist preacher who visited New-Haven. His first visit was made June 21, 1789. He occasionally called and preached here afterwards, but formed no society. In 1790 Mr. Lee formed what he then called the New-Haven circuit, for one preacher; (he had now received from the south three fellow labourers to assist him in New-England, viz. J. Brush, G. Roberts, and D. Smith,) who had to travel one hundred and twenty miles, and preach sixteen or seventeen sermons, in two weeks. Sometimes Mr. Lee was received with marks of friendship, and sometimes with great coldness, by the people. He frequently found a resting place and a home in the family of Mr. Gilbert. We now number

several of the third generation of this family as members of our church. I have heard as many as a dozen of this family give in their testimony for Jesus in one general class meeting—the father, children, and grandchildren. How has the bread then cast upon the waters been gathered up after many days!

From the time this two weeks circuit was formed, the preachers occasionally called and preached here,—sometimes in the state house, most generally, however, in private houses, but with very little success for some time. Few know the difficulties with which those who first laboured in New England had to contend. Political interests, religious prejudices, learning, and wealth, were all arrayed against them. The labourers were young, inexperienced, and what the world terms unlearned men. The combatants were altogether unequal: Goliath of Gath and David the shepherd boy were not more so. Surely, had not the Lord of hosts, the God of Israel, helped them, they must have been swallowed up by their enemies. But with the smooth stones of TRUTH, from the brook of GOD'S WORD, HURLED in the name and by the power of the Holy Ghost, they triumphed, and saw many a Goliath fall. The work went on; the mustard seed has become a great tree. We now number in New England about 32,000 members.—But to return to New-Haven; the first class here was formed in the year 1795, by the Rev. D. Ostrander. Their first number consisted of five, [some say ten,] two men and three women. The two men are still living. William Thacher is well known as a man actively engaged in the work of the ministry: Pember Jocelyn, the other, is a local preacher, and although almost worn down with age and infirmities, is as *firmly attached* to the *cause* as ever; and, as far as his age and strength will allow, is as *zealously engaged* in the *work* as ever. He is beloved by many, and deservedly respected by all. He has lived to see the society rise and prosper; and will soon, probably, go down to the grave full of years and honour, and receive that crown which the Lord Jesus has promised to all that endure unto the end. Oh may his children in the Lord follow him as he has followed Christ! A class being formed, they received regular preaching once in two weeks, on week day evenings; and as the members were scattered in different parts of the town, they soon set apart two evenings in a week for meeting. Wm. Thacher and Pember Jocelyn entertained the preachers and their horses for several years—then Eli Hall, Jacob Wolf, and others, came up to their assistance. These were days which tried men's souls. The little band had much persecution and many trials with which to contend: but they loved each other, and small additions were made to the society from time to time; but owing to the removal of some, and other causes, for some years the society was small, and the members mostly in low circumstances. In 1800 an old building, formerly occupied by the Sandemanians, was purchased by P. Jocelyn, for a house of religious worship. Now they were favoured with sabbath preaching once in two weeks. Here they were often abused and disturbed in their meetings, by those who neither "fear God nor regard man." They even threatened to pull down the house, and would most probably have put their threats into execution, had it not been for the timely interposition, courage, firmness, and perseverance of Pember Jocelyn and some few others, who loved the cause more than life; for they actually broke into the house, and began to cut with axes and break in pieces the seats and pulpit: but Jocelyn literally drove them out, as our Lord did the buyers and sellers from the temple—if not with small cords, yet with such weapons as he could get hold of. But the just and strong arm of the law soon arrested and put a stop to those vile proceedings. I would not, however, enlarge upon actions so unworthy of a people professing the Christian religion. The laws of Connecticut are excellent in protecting the rights of all denominations of Christians in their religious worship; which argues that the great body of the people are intelligent and virtuous, whatever may be done by a vulgar rabble, and a few worthless individuals, who may be found in almost every community.

Meetings were held in this building until 1807, when by the active exertions of a few, and the liberal contributions of many, a house of worship was erected in Temple-street: in 1810 it was seated below,—in 1814 the galleries were put up and the house finished.

Here the great Head of the church favoured them with several revivals of religion, and the number of disciples was considerably increased under the labours of Rev. R. H. in 1808, and again in 1810, under the labours of Rev. J. L. At this time it was embraced in what was called Middletown circuit; but, by not having a stationed preacher to make a steady exertion of church discipline, and extend a faithful and pastoral care over the lambs of the flock, many fell away. In 1811 the Rev. T. B. was stationed here by the bishop. He was the first stationed preacher in New-Haven. Through his instrumentality a steady congregation was gathered, and the society began to be respected in the midst of its persecutors. Several this year came from the Congregational societies and joined us. In 1812 the Rev. P. R. was stationed here; he staid but a few months, and the Rev. A. S. took his place, and remained here during the year. In 1813 the Rev. M. R. was their stationed preacher; he staid but a short time, and the Rev. S. L. took his place: his health being poor, he was not able to give them as much labour as the station required, and was exchanged by the presiding elder for the Rev. Gad Smith.

Although they had had a stationed preacher nearly three years, they continued in connexion with the circuit until 23d Dec. 1813, when its connexion was dissolved, and a regular quarterly conference organized by the Rev. N. Bangs, presiding elder of Rhinebeck district. From this time the business relating to the station was transacted within itself. Dec. 27, 1813, a class of seven members was formed at Hamden plains, and attached to New-Haven. But some removed, some died, some withdrew, and some were expelled; so that with all that had been received, there were returned to conference in May 1814, only 55 whites and 11 coloured, 66 in all. In 1814 the Rev. G. S. was appointed to labour here, and through his zealous and faithful exertions, much good was done. He has since gone to Abraham's bosom. In 1815 and 1816 the Rev. T. B. was stationed here the second time; he was much respected by the inhabitants generally, and was useful to the society. In 1817 the Rev. T. T. was their preacher; he was a young man of fine promising talents, but has since gone to his reward. In 1818 the Rev. E. H. was here. Why there was so great a decrease this year I cannot tell, unless there was a great sifting. It is well known that brother E. H. is a thorough-going man, and an excellent disciplinarian. In 1819 the Rev. E. H. was reappointed here. Now the work began to go forward gloriously, and many valuable members were added to the society this year, and the church enjoyed great peace and love. In 1820 and 1821 the Rev. W. T. laboured here, and the work which had been begun the year before, continued to increase and spread with increasing power. About this time the Rev. J. N. M., famous for revivals of religion, visited this city, and God mightily owned his labours in conjunction with others. The work became general through the town and its suburbs, and very many were gathered into the different churches. Our congregations increased, until it was found necessary to enlarge our house of worship. It was determined to build a new house, which by persevering exertion was effected; the new house was completed and dedicated in the spring of 1822. It is built of brick, on the north-west corner of the public square, or green, 68 by 80 feet, and has a basement story of about 67 feet square. It is plain and convenient, and reflects much honour upon the builders. The only objection that can be made to it is, the slips have doors, and part of them are either sold, with the privilege of redeeming them after ten years, or rented—but the whole of the gallery is free, and both sides of the lower part, with the exception of one or two seats. This by many is thought a very great convenience, as they can have their families sit together. In 1822 and '23 the Rev. S. L. was stationed here. In 1824 the Rev. E. H. was here. Those have all had their share of honour and dishonour, of labour and success, of suffering,—and I trust will have their share of reward.

Through their zeal, wisdom, and persevering exertion, under the blessing of the Almighty, the plants of the Lord's own right hand planting have taken deep root, and are flourishing. They broke up the fallow ground, and sowed the good seed, and it has been my honour and privilege to follow them, rather to reap the field than otherwise. I received my station in

this city at the conference of 1825, and was reappointed in 1826. My second year is now near its close, and I must say, taking all things together, they have been two very pleasant years, and I trust in some measure profitable. Last year was the most prosperous, but several valuable additions have been made this year to the society.—Since I came to the station, 90 have been received on probation, out of which number 57 have been admitted into the church; 16 still stand on probation—9 have been dropped, and 8 have removed from the city.

The constant emigration from this country, to the south and west, is one great cause of the small increase of members in our circuits and stations. But if sinners get converted and escape to glory, we will rejoice, whoever may be the means, or from whatever part of the world they come. And now, at this time, may *we* say, what hath God wrought! Surely the work is his. Not by our might or wisdom, but by the power of the Lord of hosts, hath this great and glorious work been effected; and to him be all the glory. The progress of Methodism is truly astonishing, when we consider the means employed, and instruments engaged in it, and the many difficulties and much opposition through which they had to pass. It bears the stamp of God's favour upon its very face. The work is of God, therefore it has prospered; and while we continue to preach the same doctrines, exercise the same discipline, feel the same power of religion upon our hearts, and lead the same holy, humble, zealous and devoted lives, that our fathers in Christ have done before us, it will, it must prosper—and no longer.

The following table will give a view of the increase or decrease of members returned to conference from this city, since the year 1814:

	Whites.	*Col'd.*
Number returned in 1814,	55	11
" 1815,	92	18
" 1816,	75	25
" 1817,	75	38
" 1818,	67	25
" 1819,	36	35
" 1820,	125	33
" 1821,	237	5*
" 1822,	200	5
" 1823,	181	5
" 1824,	182	5
" 1825,	160	2
" 1826,	203	3†
Will be returned in 1827,	216	2

* The coloured people left us and formed a society by themselves.

† Hamden was joined with New-Haven in the numbers on the minutes for 1826.

REMARKABLE MOVEMENTS IN WESTERN ASIA.

THE Missionary Herald, published at Boston, under the direction of the American Board of Commissioners for Foreign Missions, contains the following account:

Excitement produced at Constantinople, by Mr. King's farewell letter to the people of Syria; with the consequent proceedings.—My dear sir,—Though it was only yesterday, that I sealed and forwarded a long communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople.

It seems, that Mr. King's Farewell Letter, which, (with considerable additions by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand writing, and produced an amazing excitement among the one hundred thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz. the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts, stated in this letter, true? And is the letter itself agreeable to the word of God?"

The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one.—

In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures.

The monks and priests and bishops then said to the patriarchs:—"Three of your principal men have, agreeably to this letter, and to the Bible, married wives; and are now overturning the whole system of our church. If they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last, the principal Armenians said to their ecclesiastics,—"This business does not belong to us; it belongs to you. We know very well that you are all bad men; that with all your professions of purity, you are the most impure among the defiled; that you have in your cloisters both women and children; and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not *our* business, it is *yours;* and we leave it with you to act as you please."

After much disputation and recrimination, the following resolutions were finally agreed upon.

1. That all the former deacons, and priests, and bishops, in the convent at Jerusalem, be required to leave the convent immediately, and that the patriarch put in their place a few persons whom he may choose; provided they be persons once married, but now widowers.

2. That, from this day, until *twenty-five years* have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and *that they never be again permitted to witness the pretended miracle of the holy fire.*

To this last resolution the Greek patriarchs made many objections, and earnestly besought that it might not pass;—"For," said they, "if we now let it be known that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the decline of which is attributed, in a great measure, to the influence of the Armenians, who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers, of the clergy. The high probability at present is, that not another Armenian will ever take the *monastic vow.*

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Eighth Annual Report of said Society,

Read in John-street Church, April 26, 1827.

INTRODUCTION.

SINCE the last anniversary God has enlarged the borders of the missionary field, particularly among the natives of our wilderness. It is therefore with increased gratitude to God, that the managers meet the society and the friends of missions on this occasion. The signal success which has attended the labours of most of the missionaries is a manifest proof of the divine approbation, and warrants a perseverance in the good work. The promise, "Lo, I am with you always, even to the end of the world," made to the first missionaries of the cross, continues to be realized by the faithful ministers of Christ in all their efforts to bring mankind to the obedience of the faith. This will be seen, as far as this society is concerned, in the following brief review of our missionary stations.

STATE OF THE INDIAN MISSIONS.

1. The Wyandot mission. In consequence of the indisposition of the Rev. James B. Finley, who has hitherto

superintended this mission with so much success, the Rev. James Gilruth has been appointed to its charge. In mentioning this mission, the managers have to record the death of one of the converted chiefs. Between-the-Logs is dead. He was among the first converts to the Christian faith in this nation, the principal speaker in their national councils, and since his conversion a most eloquent defender of Christianity in his native tongue.—Having faithfully discharged his duty, he died in peace, and doubtless rests from his labours.

The mission, however, is still prospering and exerting a salutary influence in the surrounding settlements. In addition to the missionary from the Ohio Conference, there are four native preachers, Menoncue, John Hicks, Squire Gray Eyes, Herrehoot, and fifteen class leaders. The number of church members is about three hundred. The school, according to the latest accounts received, consists of about seventy native scholars, all of whom behave with propriety, affording a pledge of their future usefulness in society.

2. The Cherokee mission is in a very prosperous state. Through the influence of the gospel and other means of instruction, the Cherokees are making rapid progress in the arts and comforts of civilized life; making laws for their government, cultivating their soil, and attending to the doctrines, duties, and ordinances of Christianity. The mission embraces the following stations and missionaries:

Newtown, Francis A. Owen.
Gunter's, George W. Morris.
Wills Valley, James J. Trott.
Coosewater, William P. Nichols.

In addition to these, there is a native preacher by the name of Turtle Fields, who is very active and useful among his brethren. There are now about four hundred members of the church, and the schools are said to be flourishing.

3. The Asbury mission has laboured under serious embarrassments from the beginning. These have originated from the opposition of some of the chiefs of the nation, from political troubles, and other circumstances beyond the control of human power, but which, it is hoped, will finally yield to the power of truth, provided Christian prudence and perseverance mark the course of those who conduct the affairs of the mission; and it is gratifying to know that hitherto the missionaries have sustained an unblemished reputation in the estimation of all concerned. Notwithstanding these obstacles, it is believed that the spiritual state of the mission is improving, and the favour of the Indians somewhat conciliated. There are twenty-six church members, eight of whom are Indians, four are whites, and fourteen blacks. Measures are taking to extend the mission into other neighbourhoods.

4 The Potawatamy mission, in the bounds of the Illinois Conference, is under the immediate direction of the Rev. Jesse Walker. He has succeeded in establishing a mission on the Fox river, twenty-two miles from its entrance into the Illinois river, on the Indian land. Buildings have been erected for the accommodation of the mission, and fifty acres of land have been put in a state of improvement. The Indians, in general, are friendly, and twenty of their children are in the school. The mission family consists of the missionary, his wife, and a teacher, and two labouring men. Providence so far has smiled on the enterprise, and the prospects of ultimate success are flattering.

5. The Choctaw mission still remains in obscurity, as the managers have received no information concerning it; whether it has been abandoned, or whether it is still prosecuted in hope of success. It is hoped, however, that those to whom its interests have been committed will soon report progress.

6. The mission among the Mohawks in Upper Canada continues to prosper under the labours of the Rev. Alvin Torry. The work of reformation is spreading among some of the neighbouring tribes. The work among the Muncey Indians is progressing, and several of the children are attentive to the school. In mentioning this mission, the managers have great pleasure in stating that the American Bible Society has engaged to print the Gospel of St. Luke in the Mohawk language for their benefit. It is supposed that there are about eight thousand Indians who speak the Mohawk language, for whose special benefit the translation has been made. It is expected that the whole New Testament will event-

ually be printed, as it is now in a course of translation. Fifty of our hymns have also been translated into the Mohawk language, and twelve into the Chipeway, which have been printed at the expense of this society. There are forty natives, members in the church belonging to the Mohawk or Grand river mission, two of whom are chiefs of some eminence, now deeply devoted to the interests of the mission. There are also two common schools connected with the mission, in which about forty children have been taught to read the English language; and a sabbath school which is in a flourishing condition, being attended by about forty children.

At the river Canard in the upper part of this province, in the neighbourhood of fort Malden, is a portion of the Wyandots, about twenty of whom have become pious, and are members of the church.

7. The mission among the Missisaugas in Upper Canada, both at the river Credit and at Bellville gives the most indubitable evidence of its utility. The natives have bowed submission to the authority of Christ with astonishing alacrity and unanimity. At the river Credit where a branch of this tribe is settled, a missionary, the Rev. Edgerton Ryerson is stationed, who, in addition to instructing them in the doctrines and duties of Christianity, is endeavouring to acquire a knowledge of their language, with a view if possible to reduce it to grammatical order. Another branch of this tribe is at Bellville, near the head of the bay of Quinte. Previously to their conversion these people were in a distressed state, being "scattered and peeled," and subjected almost entirely to hunting and fishing for a livelihood. In this unsettled and depressed state they were when the gospel found them. Their temporal condition, therefore, was peculiarly embarrassing. Since they have embraced Christianity, a desire to cultivate the arts and enjoy the comforts of civilized life, has made them much more sensible of their wants; and measures have been taken by those who feel an interest in their welfare, to procure for them an asylum, by repurchasing some of the lands which they had alienated, that they may hereafter become domesticated in the enjoyments of civilization and Christianity. A common school consisting of thirty children is established among them, and likewise a sabbath school. A number of these children appear to be truly pious. About three hundred of these people, so recently suffering all the calamities of a wandering savage life, are now members of the church, having with their families received the ordinance of Christian baptism, and give satisfactory evidence of a real change of heart, by a real change of their conduct.

The whole number of Indian converts belonging to the church in the above missions, is eleven hundred and sixty-four. The number of children connected with these cannot be correctly ascertained, but they probably amount to about five hundred.

These embrace the whole of our Indian missions; and who can review them without emotions of gratitude to God for what he hath done, and feeling his heart vibrate with joy at the prospect before him? If ever the prophetic promise, that the "wilderness should blossom as the rose, and the desert rejoice," were accomplished, it must be in the conversion of these people. And by what means has this been done? No laboured efforts to enlighten their understandings, first with political economy, or to habituate them to agricultural pursuits, have preceded the introduction of the gospel. The missionary marched right up to the heart and conscience of the savage, with no other weapon than the "sword of the Spirit," and before he had time to arm himself with weapons of defence, the citadel of his heart was surrendered to the Captain of our salvation. Thus surrendering at discretion, he became a willing captive to truth; and no sooner does he taste the sweets of redeeming love, than he pants for all those rational advantages which the white Christian man enjoys. It now becomes easy to lead him forward in the path of civilization and moral refinement.

Another circumstance attending this gracious work, and which seems to indicate the operation of the same hand which first planted the gospel, is the raising up native teachers to instruct their brethren in their own language, in the things pertaining to the kingdom of God. By this means the missionaries are relieved from the slow and tedious process of learning their language in order to preach the gospel

to them, and also from continuing the practice of second hand preaching by interpreters. In this we can trace a striking resemblance between the present and primitive method of God's working for the reformation and salvation of "all nations and people and tongues:" they are first converted, "filled with the Holy Ghost," and then they are "heard to speak every man in his own tongue." By this means the "multitude" of gainsayers "are confounded," their objections are silenced, their prejudices are removed, *because they hear every man in his own tongue speak of the wonderful works of God.* Indeed the impression produced in the public mind by the change wrought in the hearts and practices of these people, is such, as to extort from all classes of the community, an acknowledgment of the hand of God.

While the society is thus pursuing its ulterior objects among the natives of our forests, it has not been unmindful of those destitute places within the bounds of the white population which so greatly need the blessings of the gospel. And here the managers would repeat an observation they have often made, and which they wish might be deeply impressed on the minds of all the friends of the society;—*That to supply such destitute places is no less an object of this society than it is to send the gospel to the Indians.* To this opinion they adhere, not only because it is recognised in the constitution of the society, but also because all souls are equally precious in the sight of God; and from the fact that missions of this character have been signally owned and blessed. This will be seen by the following account of the present state of these

DOMESTIC MISSIONS.

1. To the Highland mission, favour has been shown the past year. Recently a revival of religion has commenced in some places in the circuit, and much of the divine presence is felt among the classes and congregations. Several have been added during the past year. It is somewhat humiliating that there should have been a people so near our own neighbourhood, so long neglected by the whole Christian community. It is hoped that hereafter they will be as famous for vital piety and intelligence, as they were heretofore for ignorance of God and of his salvation.

2. The Hampshire mission is becoming more and more prosperous. A society of thirty has been raised up in the town of Northampton; and another in Greenfield, and another in Whatley: in Deerfield and Williamsburgh also the prospect is promising.

3. From the Piscateques mission no very particular information has been received. It appears however that some good has been done, and that the prospects are more flattering than heretofore.

4. The Missisepa mission, in some of the new settlements in Upper Canada, has been greatly blessed during the past year. It embraces fourteen appointments, in most of which the prospects are encouraging; a number have been awakened, and are seeking redemption in the blood of Christ.

5. The New-Orleans and Mobile mission has been successfully prosecuted the past year. A house of worship has been erected in New-Orleans, and nearly paid for, and the congregation is large and attentive. At Mobile, also, the people have exerted themselves in building a house of worship at their own expense, which is filled with attentive hearers. About thirty white and coloured have been added to the church.

6. A mission has been established at fort Defiance, Indiana; but in consequence of the affliction of the missionary, the Rev. Elias Pattee, but little has been done until recently. He states, however, that there is a flourishing society at the place, and that they have commenced a house of worship, which will speedily be finished.

From the St. Clair mission, no information has been received, except by the arrival of the drafts for payment.

7. The most extensive missions of this character are under the direction of the South Carolina conference. From the last report of that conference society, is extracted the following account of their missions. The St. Augustine and St. John's mission is in a depressed state, owing to the illness of the missionary employed on those stations, and the want of a convenient place of worship in St. Augustine. The Tallahasse mission, though it has not been so prosperous this as in the preceding year, includes one hundred and ten members.

The Holmes' Valley mission has been abundantly blessed. Though it

has been occupied only one year, there are one hundred and thirty members of the church. The Red river mission, in the state of Alabama, also of but one year's existence, includes one hundred and three members. The Habersham mission lies in the neighbourhood of the Cherokee Indians, in the state of Georgia, among whom it was intended the missionary should make occasional excursions; little, however, has been done among the Indians; but there are four hundred and fifty-six church members among the whites.

The whole number of missionaries employed under the direction of the society is twenty-four; twelve among the Indian tribes, and twelve among the more destitute white population.

AUXILIARY AND BRANCH SOCIETIES.

As nearly as can be ascertained, there are about one hundred auxiliary and branch societies. The New-England, Maine, Genesee, Canada, Ohio, Tennessee, Illinois, Mississippi, Missouri, South Carolina, Virginia, and Baltimore conferences, are auxiliary. Most of the members of the New-York conference are members of the parent society, and the auxiliary societies within its bounds pay their funds directly to the parent institution. Several of these auxiliary societies have flourishing branches within their respective bounds.

In addition to these auxiliary and branch societies connected with this institution, the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia conference, is exerting itself in the same holy enterprise, and contributing liberally for the accomplishment of the same blessed object. "Let there be no strife between thee and us, for we are brethren," and with "the whole land" of missionary labour before us, there is room enough for all the servants of God to labour, and for all "the fountains and springs" of benevolence to flow. While the managers would rejoice to recognize this society, so able and willing to render efficient aid in the common cause, as an auxiliary, they feel great satisfaction in giving to its supporters the hand of fellowship, "as brethren beloved," and as co-workers in the vineyard of their common Lord. Drafts to the amount of twelve hundred dollars have been authorized by this society for the support of the missions during the past year.

JUVENILE SOCIETIES.

The managers are highly gratified at witnessing the progress of these societies. The Juvenile Finleyan Mite Society of Baltimore has exerted itself nobly in the cause of missions. Their contributions have gladdened the heart of many an Indian youth, which has been educated by them. The youth of New-York have followed the example; and it is hoped others will be stimulated to follow on in the track thus marked out for them. The benefits of such associations must be very great. While the youth are taught to transfer the use of their cents, from toys and playthings, which do no good either to themselves or others, to the spread of the gospel, and to the instruction of destitute children, they are putting themselves in a way of receiving spiritual benefit. Parents would do well early to impress on the minds of their children, the necessity and utility of attending to these things, even in the days of their childhood. Let them be formed into societes under the direction of some experienced fathers and mothers in the Gospel, who, while they assist in directing the pecuniary affairs of these associations, may also instruct them in the great concerns of their souls. Thus shall our youth be trained for God and his church.

STATE OF THE FUNDS.

There has been received during the past year within the bounds of the

New-York Conference		$2,106 61
New-England	do.	262 86
Maine	do.	51 82
Genesee	do.	200 00
Canada*	do.	1,397 45
Ohio	do.	65 64
Illinois	do.	15 50
Tennessee	do.	712 50
Mississippi	do.	250 00
Virginia†	do.	132 00
S. Carolina	do.	395 50
Baltimore	do.	1,100 00
Sundry donations without the bounds of the New-York Conference		122 61
Total		$6,812 49

* This includes the amount for two years, viz. 1825, and part of 1826.

† The reason why more has not been paid by this conference, is, at the time of the anniversary, which was held this year earlier than usual, several of the branch societies had not reported.

The following statement shows the manner in which the funds have been appropriated during the past year. There have been paid within the bounds of the New-York Conference, for the Highland mission . $210 00
Maine Conference Piscataques do. 200 00
Canada* do. including the Mohawk, Missisauga, and Missisepa missions . . 1,059 79
Ohio Conference, including the Wyandots, St. Clair, and Fort defiance missions 1,325 00
Illinois Conference, for the Potawatomy mission . . 1,000 00
Missouri Conference . . 50 00
Tennessee do. including the Upper, Lower, and Middle Cherokee missions . 950 00
Mississippi Conference, for New-Orleans and Mobile missions 490 50
South Corolina Conference, including the Asbury, Tallahassee, Holmes' Valleys, Red River, and Habersham missions . . . 1,672 00
Printing, postage, and other incidental expenses . . 422 13

$7,379 42
Leaving a balance against the society for the present year of 6,812 49
$566 93

From comparing the amount received this year, with what was received last year, an increase will be perceived of one thousand eight hundred and forty-eight dollars and thirty-eight cents. It is certainly matter of thankfulness to witness this increase of devotion to the cause of missions: and it is hoped that this spirit will be more and more diffused, until there be not an individual but what shall feel its sacred impulse. What might be accomplished by a united effort among all classes of our community, may be seen from what is done by our brethren in England. Notwithstanding the commercial distress which has pervaded that nation for some time past, there has been paid into the treasury of the Wesleyan Methodist Missionary Society, during the last year, one hundred and ninety-nine thousand eight hundred and seventeen dollars. With this liberal support the society is enabled to send its missionaries into the four quarters of the globe, and it is with no ordinary pleasure that the managers have been recently informed, that this society has sent one of its missionaries to GREECE. May the footsteps of his Master be heard behind him.

Avenues are daily opening to missionary enterprises. The natives of our forests present claims to the society's munificence of the strongest character. As far as the experiment has been made there is every reason to believe that the time has come for these heathen to be given to Christ for an inheritance. Those who have already tasted that the Lord is gracious, are calling to their brethren to "come and see," and also to "taste and see that the Lord is good;" by this means the work is extending among the other tribes.

There are now supposed to be upwards of two hundred thousand belonging to the United States and territories; and when it is recollected how small a number of them are converted, it may be seen what remains to be done. Two new missions are expected to be opened among these people in the course of the present year, which will require not less than two thousand dollars at their commencement. It will therefore be perceived that there is a loud call for an extended effort to carry into execution the plans of benevolence the society has in contemplation.

To South America, the managers have for some time looked, with an earnest hope that it might be visited by a herald from this society. Are there not men to be found of sufficient zeal and hardy enterprise to embark in this work? The managers are persuaded there are. And they are no less persuaded that the moment such a mission should be announced, abundant means would be furnished for its support. Were the voice of a missionary heard from this land, where despotism and superstition had nearly blasted every bud of genius, and smothered every spark of vital piety, oh! it would awaken feelings of Christian sympathy, that would excite a liberality amply sufficient to meet all demands. And neither should Liberia be forgotten. The moral and religious influence of this settlement, if directed by the principles of Christianity, on the people of Africa, must be most benign and salutary.

* This amount includes the several sums paid in 1825, and part in 1826.

No less imperious are the calls for domestic missions. The growing population of the west, and other poor and thinly settled places, present claims to the benevolence of the Christian community which cannot be resisted. These, together with the openings daily presented among the Indian tribes, call for the united efforts of Christians, that by their prayers, their counsel and money, the kingdom of Christ may become as universal as it is everlasting.

CONCLUSION.

From the information contained in the preceding account of the missions under the care of this society, there is abundant reason for encouragement and for perseverance in this great and good work. Any relaxation of effort, or abatement in zeal, can find no apology in the want of success: and every year's experience confirms the truth of the remark, that the benevolence of the Christian community, will always be commensurate to the demands of the needy and destitute. When God calls for a work to be done He will always provide means for its accomplishment. Neither can any argument be found to justify an abatement of zeal from the fact that so much has been done. On the contrary it only shows how much remains to be effected in order to render the victory complete. The path which has been opened, only exhibits the length of the desert yet to be explored; and the practicability of penetrating the whole length of the way is rendered certain, provided a vigorous and combined effort be continued, by the distance we have already travelled.

To that beneficent Being "from whom cometh every good and perfect gift," the managers once more commend the cause in which they are engaged. A review of the past inspires confidence for the future: and the prospect of a triumphant victory over all opposition stimulates the soul to perseverance in the application of those means which are ordained of God for the conversion of the world. Thus shall the gracious work go on, until "the mountain of the Lord's house shall be established in the tops of the mountains, and it shall be exalted above the hills, and many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."

REVIVALS.

Since our last number went to press, we have received accounts of revivals in a number of places, some of which will be found below.

In Fredericksburgh, Va. there has been a gradual increase during the past year. The writer, the Rev. G. T. Peyton, observes:—"The number of persons received on probation is thirty-eight; ten of whom are coloured. Several others have been received by certificates from other places. With the exception of four persons, the subjects of converting grace in this work, are young persons from sixteen to twenty-five years of age. The conduct of the new converts has been highly satisfactory. Not one has been dismissed from our privileges, and there has scarcely been occasion for reproof. In all our meetings good order has been preserved, and the deepest solemnity has generally prevailed. May the Great Head of the church shower his blessings upon us, and graciously extend and perfect the work already begun!"

Revival in Paris, N. Y.—"Dear brethren,—It will be pleasing to you to know that after a long season of spiritual dearth, the Lord has begun his work on Paris station, where I have been labouring for some time past, in consequence of the ill health of brother Hall. Twenty-six have been received into the church, the three last months, all of whom profess to know Christ and the joys of his salvation. Most of them were people of prominent characters before their conversion, and bid fair to be very useful members. More are daily expected to unite with us, and there are numbers of others whose flowing tears and steady attendance at the house of God strongly evince their desire to become acquainted with the sinner's Friend. The old society, whose way has apparently been almost hedged up for a long time, is beginning to struggle into the per-

fect liberty of the children of God. Many of our old members are truly engaged and devoutly praying for an extensive revival.

"Peace reigns in our borders. Our congregations are very large and respectable. The ways of Zion cease to mourn because of the fewness of those who assemble at her solemn feasts. Yours respectfully,

"JOHN S. MITCHELL."

Extract of a letter from the Rev. Thomas M'Gee, dated Shippensburgh, April 6, 1827:—"Our prospects on this circuit are still encouraging; and there is almost a continual cry, 'Come and preach for us.' We have it in contemplation, to form two full four weeks circuits out of this, by taking in two appointments from other circuits. We have received between three and four hundred members in the year that is now closed; have taken in eighteen new preaching places; formed nine new classes; sold between three and four hundred dollars' worth of books, and have sent you, I think, about forty subscribers for the Christian Advocate. We may truly say, 'What hath God wrought!' 'He hath done great things for us, whereof we are glad.' Others have laboured, and we are entered into their labours. But, in some places, the word took effect immediately. The seed was scarcely sown when it sprang up, and brought forth. In some places where the preachers had toiled hard and long without seeing much to encourage them, the Lord has been pleased to visit us in a powerful manner. And it does appear, that the work is but beginning. May God grant that it may be as a drop before a more plentiful shower. There has been some awakening in other congregations, particularly among the Germans. A gradual work has been going on in Carlisle through the year; perhaps a hundred have been added to the Methodist church in that place.—The Lord is enlarging our borders, and wonderfully blessing the labours of our preachers above every other in the country."

Extract of a letter from the Rev. B. G. Paddock, dated Potsdam, April 5, 1827. After detailing some of the circumstances attending the commencement of this work, he concludes as follows:—"After a few meetings, they ventured forward to the altar, where earnest and incessant prayer was offered up to the throne of grace. At length a soul was made to rejoice, and then another, until we all expected whenever we went to the chapel, that souls would be converted. We greatly rejoiced, and received new strength and zeal. Although we held meetings frequently every evening in the week, the brethren did not appear to get weary of the good work of prayer, but our church would be filled even on a week day evening. The work spread from this to adjacent towns and neighbourhoods.

"We had some opposers; but the Lord was our strength, and he carried on his own blessed work. I would add, our Presbyterian brethren, in some places, seemed to drink directly into the spirit of the work, and took hold heartily in the good cause, especially in this town. God has owned their labours, and they have had quite an increase of members to their communion. A sectarian or proselyting spirit, except in a very few instances, has not troubled us; and, as we humbly hope the reformation is not over, we trust we can as justly say the same hereafter.

"Br. W. Rundle, at Ogdensburgh, has had a very gracious revival on his charge. The number added to the church I do not know; but learn that he has raised two good societies at least. You may hear more of this hereafter. Br. James Brown, on the St. Lawrence circuit, has had some good revivals to cheer and encourage him this year.

"The following are the numbers, as near as I can now state them, which have been admitted since last September: In Potsdam, one hundred and fifty; Canton, thirty-four; Stockholm, fifty; Madrid, twenty; and several more in the towns of Russell, Pierpont, Painsville, &c. The whole number in Potsdam circuit is at least *three hundred and fifty*, for which we have abundant cause for gratitude and humiliation."

Extract of a letter from the Rev. H. Knapp, dated Harbour Creek, March 30, 1827:—"As near as we are able to calculate, the number of persons who have embraced religion in this circuit is sixty, the most of whom have become members on trial in our church. But thank the Lord the work is still going on. Many are yet in-

quiring what they shall do to be saved. We are the more encouraged in this work, as most of the subjects of it are of the younger class of society, and children whose parents are pious, and will be likely to cherish in them the principles and duties of religion in early life. A deep and rational knowledge of the way of salvation by grace through faith appears to have become fixed in the hearts of these newborn babes; and we are well supplied with official members who are calculated to encourage and strengthen the lambs of the flock.

"The work of God is prospering in this circuit in general. In several places there are pleasing prospects We have, since conference, added upwards of fifty members in the circuit, and hope at least to double our number by the close of the year. A number of persons came on a visit to this place from Chatauque circuit, in the midst of this revival, in company with whom were two young ladies, who sought and found religion. When they returned home they carried the news of salvation to their friends. The Lord has since begun, and is now carrying on a gracious work in that place, of which I hope you will have intelligence in future.

Milford circuit, Ohio.—Extract of a letter from a gentleman in Milford: "The God of heaven has again deigned in power and mercy to visit Milford, in the conviction and conversion of sinners. At one prayer meeting we had *nine* that professed to experience the new birth, and many seekers. There appears to be a good work round the circuit. So may it prevail, till all are saved."

Revival in Rochester, N. Y.—We learn from a correspondent that the Methodist church in Rochester is blessed with a powerful revival of religion, which has been progressing for more than three months; and recently it has extended to other churches. Since the revival commenced, one hundred and fifty persons have been received in our church on trial; and several more have experienced the joys of sins forgiven, who have not yet joined any church.

Revival in Jefferson, N. Y.—Extract of a letter from the Rev. F. W. Smith, dated 13th inst.:—"The Lord is carrying on his work in Jefferson. About fifty have been made partakers of the pardoning love of God in that place within four or five months past, and the work is still going on. We have received as probationers since last conference not far from ninety persons. Our prospects are good throughout the circuit. I think the congregations at all the appointments are larger and more attentive than at any former time during the year.—Pray for us."

Troupsburgh circuit, Genesee conference.—Extract of a letter from the Rev. Asa Orcutt, dated the 19th inst.:—"The heart cheering intelligence which we have from time to time, in the Christian Advocate and Journal, of what the Lord is doing in various parts of our highly favoured land, strengthens my hands, and encourages my heart while travelling in this wilderness. And while the Lord is visiting other places with the outpouring of his Spirit, he has not wholly passed by Troupsburgh circuit. We have had some refreshing seasons; a number have been converted to God, backsliders have been reclaimed, and some who were scattered in the wilderness, and destitute of the means of grace, have been gathered into the fold of Jesus, and are now favoured with the ordinances of God's house. This is a new circuit, a part of which embraces a number of new settlements which have never before been included in any circuit. I have formed several new classes; and about seventy persons, in the whole, have been added to our number."

CONTRIBUTIONS TO THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Since our last number went to press, the following sums have been received:

From the Juvenile Society of New-York, by Mr. L. Bangs, Tr. .	$55 76
From Rhinebeck Aux. Society, by F. Garrettson, Jun. Esq. Sec.	20 00
From Reading circuit, by Rev. M. Richardson	20 50
From annual subscribers in New-York, by Recording Secretary .	24 12

From Albany Female Mis. Soc. by Miss Maria Stephenson, Sec. .	$63 50
From S. Carolina Conference Mis. Society, by Rev. I. O. Andrews	125 00
From New Rochelle circuit Aux. Society, by Rev. I. M. Smith .	32 37
From Mr. George Phelps, donation	50
From Young Men's Aux. Soc. N. York, by Mr. Abijah Abbot, Tr.	120 00
From Mississippi Con. Aux. Society, by the Rev. Wm. Winans, Tr.	250 00
From Mr. Littlejohn, of Oxford, S. C. by Bishop M'Kendree .	5 00
From Rev. Peter Darb, by do.	1 00
From Hempstead circuit Aux. Soc. by Mr. Stephen Johnson, Tr.	22 00
From several individuals in the Duane St. congregation N. York, to constitute the Rev. Nicholas White a member for life . .	20 00
Anniversary collection in John-street church	66 26
From annual subscribers, by Recording Secretary	6 00

OBITUARY.

DECEASED PREACHERS.

From the Minutes published at Cincinnati we take an account of the deaths of the following preachers.

ARCHIBALD MCELROY, *of the Pittsburgh Conference.*—He was a native of Ireland, and emigrated to America in early life. About the 26th year of his age he was awakened and converted to God, and joined the Methodist society in 1802. After obtaining satisfactory evidence of his call to the ministry, he was licensed as a local preacher, afterwards admitted to deacon's orders, and was received on trial as a travelling preacher at the Ohio Conference of 1812. He was admitted into full connexion and ordained an elder in 1814, and in 1817, on account of bodily affliction, he obtained a location. Having in part recovered his health, he was in 1820 re-admitted into the travelling connexion, from which time he continued to travel and preach until within a few days of his death; which took place on the 23d day of May, at his own habitation, in West Middleton, Washington county, Pennsylvania.

Br. McElroy was endowed with a good natural understanding, a lively imagination, and his talents were such as to render him acceptable and useful as a preacher. The last conference which he attended was at Pittsburgh, Sept. 1825, where he received his appointment to Ohio circuit. Though feeble, he entered upon the duties assigned him, and continued to labour until arrested by the disorder which ended his days. His disease was a bilious fever, his sufferings were great; but he was enabled to rejoice in the midst of them. He would frequently say, "Why will ye not open ye everlasting gates, and let me through?" Thus he at last fell asleep in Jesus.

JOHN WALKER, *of the Ohio Conference.*—He was born in Hampshire county, Virginia, Feb. 28, 1797, of respectable parentage. In 1814 he removed with his parents to the state of Ohio, Muskingum county, where he continued to reside until the time of his call to the ministry. On returning from a camp meeting he was awakened to a sense of his spiritual state, and earnestly sought the forgiveness of sins until he experienced the power of divine grace. After exercising his gifts for a time in different offices in the church, he obtained a recommendation, was in 1821 admitted on trial as a travelling preacher, and appointed to Knox circuit. In 1822 he was appointed to Huron circuit, in 1823 to West Wheeling circuit, in 1824 to Burlington, and in 1825 to Salt Creek circuit, where he finished his course. In all these places he laboured with great usefulness, and manifested great zeal in doing the work of the ministry. His disease was a pulmonary consumption, and he endured this wasting illness with patience, fortitude and resignation. As he drew near the closing scene, heaven seemed to open upon him, and a little before his departure he expressed himself in the language of the venerable founder of Methodism—"The best of all is, God is with us." And with his expiring breath, repeated St. Paul's triumphant

words, "I have fought a good fight," &c. He now rests from his labours.

JOHN R. KEACH, *of the Kentucky Conference.*—He was born in March, 1795, and departed this life on the 2d of May, 1826. He had a good English education, and good natural talents. He received license to preach in 1817, and in 1819 commenced travelling on Hinkstone circuit, under the direction of the presiding elder. In the ensuing autumn he was admitted on trial, and appointed to the same circuit, where he laboured with acceptance and usefulness during that year. In 1821 he was appointed to Mountsterling circuit, where he soon had the misfortune to break a blood vessel, and by the loss of blood was brought to the gates of death. At the ensuing conference he was elected to deacon's orders, and received a superannuated relation, in which he continued until his death. In Feb. 1826, he was seized with a fever and violent pain in his breast, which terminated in his death. During his whole illness he manifested great patience and resignation. On the morning of his death he inquired of one of his friends if he thought he could live through the day? His friend said to him, he thought he could live only a few minutes. He then said, "my confidence in God is unshaken," and immediately expired, with a smile upon his countenance.

ARTHUR MCCLURE, *of the Tennessee Conference*—of worthy and precious memory, was born in East Tennessee, on the 16th of Feb. 1801. About the 18th year of his age he was happily brought to experience the power of divine grace, and became a member of the Methodist society. Soon after this he made great improvements in his knowledge of divine things, and received license to exhort. On the 29th of Sept. 1821, he was licensed to preach, and having joined the travelling connexion in Oct. 1822, he was appointed to the New River circuit, where he laboured with success, and was greatly beloved by the people of his charge. Nature had formed him for hardship, study and usefulness.—His improvements were rapid, and his labours were always acceptable. In 1823 he was appointed to Jackson circuit, and in 1824 to Limestone circuit, where he ended his days on the 26th of Sept. 1825. He sunk under the attack of a violent bilious fever, which baffled all the attempts of physicians. He revived, on his dying bed, with heartfelt satisfaction, the truth of the doctrines which he had taught, and on which he now rested the eternal interests of his soul, in the destinies of a future world. In his last moments, he opened his eyes, and with a smile upon his countenance exclaimed, "Oh Jesus! the sweetest name that ever saluted my ears." He continued rapidly to decline, until the heavenly messenger came to conduct him home, and then departed in glorious triumph. It may be added in relation to the labours of our beloved brother, that one of the most distinguished revivals of religion ever witnessed in the Huntsville district, prevailed upon the Jackson and Limestone circuits, while he was labouring in them.

ELLISON TAYLOR, *of the Tennessee Conference.*—He was born Feb. 19, 1788, in S. Carolina. In early life he came to Tennessee, and soon after his marriage he sought the blessings of salvation, and obtained an evidence, that God for Christ's sake had forgiven his sins. He first received license to exhort, and afterwards, April 13, 1816, to preach. Soon after this he joined the travelling connexion, and after the usual time of probation, was admitted first to deacon's orders, and then to the office of an elder. He continued on Zion's walls until it pleased the great Head of the church to call him home. He possessed excellent talents, was uniformly acceptable, and greatly beloved by the friends of true religion. He came to the Tennessee Conference, at Shelbyville, November, 1825, and during its session at that place, was taken with a fever from which he never recovered. While undergoing the distressing trial of his illness, his mind was calm and fixed on God. He possessed great patience and resignation, and said he had no desire to live. A short time before his death, he said he felt that he was sweetly gliding through time into eternity. When near his final exit, and being told by one of his friends that he would soon leave them, a serene smile passed over his countenance, and then closing his eyes he died without a groan. For an account of the different places of his labour, the reader is referred to the minutes of the conferences.

MEMOIR OF MR. GEORGE WALKER.*

A remarkable instance of the power of divine grace, and of the willingness of God to assist and support his children under the deepest afflictions, has been displayed in the triumphant death of Mr. George Walker, the subject of the following brief memoir.

Mr. Walker, son of Francis and Catharine Walker, the former a Protestant, the latter a Roman Catholic, was born in Prince George county, Maryland, Oct. 17th, 1759. The revolutionary contest commenced in the early part of his life. At the age of 17 or 18, he volunteered in the service of his country, and was in two engagements; one the battle of Germantown, the other not recollected.

Between the age of 20 and 21, Mr. Walker married and moved immediately to Montgomery county, Md. where he resided until his death.—When about 30, under the preaching of the Methodists, he was awakened to a sense of his lost condition by nature, and felt that without a saving interest in Jesus Christ, he was undone for ever. This produced conviction and an earnest seeking for mercy and salvation through the blood of atonement. In a short time it pleased God, for our dear Redeemer's sake, in a love feast, to grant him that faith the exercise of which "justifies the ungodly." He pardoned his sins, and sealed the evidence of his acceptance through the beloved, clearly upon his heart and conscience, which caused him to shout aloud the praises of the Lord.

From this period, brother Walker's religious career commences, so honourable to himself, so ornamental to the church of God, and so useful to his fellow beings. He possessed a steady inflexible virtue, and a regard to principle superior to all custom and opinion. It may be said in strict truth, that he honoured God by an "upright walk and a chaste conversation." In the order of the M. E. church he was appointed to lead a class in his neighbourhood. In this station he justly ranks among the first; his great piety, correctness in all the social and relative duties of life, and consistent deportment, generally having a powerful tendency to enforce by example, the salutary precepts given in the class room. He seemed indeed to have embraced the truth in the love thereof. Religion was his chief good; its practice his highest delight. He was particularly attached to what he called "old Methodism."

Our brother was one of those unfortunate men who had not the opportunity of receiving an education,—he was literally an unlearned man, he could neither read nor write: yet under the influence of the Holy Spirit, he would frequently exhort in a manner astonishing and profitable to his hearers.

In the latter part of April, 1826, brother Walker was bitten by his own dog (which proved to be mad,) in the same hand, in which he was bitten by a mad dog when young, but was then cured. He was advised by a practitioner of medicine in this county, to pass through a course of physic for the purpose of trying to effect a cure in the latter case, but was unwilling to do so. He placed himself under the direction of a respectable lady who supposed that she possessed the means of curing the hydrophobia; however, in this event, though success seemed for awhile to attend her efforts, she entirely failed.

A few days after receiving the bite which terminated his life, he went to the parsonage in Clarksburg, to see brother Chapman, the preacher in charge of the circuit, and informed him of the circumstance, and said upon receiving it he went in secret and prayed to God, "that if it should be his lot to die from the wound he had received, so to control the disease, as that he might die in his senses, and as he had lived shouting, to let him die shouting also." This prayer serves to illustrate in a striking point of view the piety of our brother, and his confidence in God;—remark his holy courage, and particularly the majesty and ease, with which he looked upon an awful affliction and an almost certain death; the circumstances were such as might have conveyed dejection even into a resolute mind, and would totally have overwhelmed the feeble; but no symptoms of fear escaped him;

* The writer's name accompanied the manuscript, but with a request it might not be published.

collected within himself, reposing firm trust in the goodness of his Master—he stands unmoved, calmly and composedly awaits the issue. The *point* urged in it, is worthy of notice, it is not that the Lord would prevent his being attacked with the hydrophobia; even that he was prepared to meet, if "God would be with him there;"—it is only to suffer him to die in such a frame of mind, as would enable him to glorify God in his death, and give his death bed seal to the truth of the religion he had so long professed. It affords indeed a useful lesson to all Christians, by teaching them not to pray against calamities, but, supposing them to come with their heaviest pressure—merely to ask supporting grace under them. Such was the conduct of brother Walker at this trying time. He lifted up his soul to God and heard that still small voice which a good conscience brought to his ear, "fear not, for I am with thee,—be not dismayed, for I am thy God." He was enabled by faith, to apply to himself the comfortable promises with which the gospel abounds. He discovered in them the happy issue decreed to all his troubles, and waited with patience till Providence should have accomplished his great and good designs.

In the interim, between receiving the bite and being attacked with the hydrophobia, he attended his class meetings regularly, often told of his happiness and enjoyments, notwithstanding the thought of having to die with it. He attended a quarterly meeting June 12th, 1826. In love feast (the means of grace in which he was converted) he arose, his locks perfectly whitened by time, and recorded his testimony for Jesus; his remarks were weighty and impressive beyond description—it seemed as if the powers above were giving almost visible proof of the truth of his profession—none present but who felt their force. In the conclusion he said, "I am happy in the love of God, and see my way clear to heaven; and if I die raving mad, I believe God will let me go off shouting glory." He took his leave of the congregation and requested them to meet him in heaven! On Friday the 22d of June, 1826 he had strong symptoms of hydrophobia, sent for Mr. Summers, a near neighbour of his, to come and see him, who when he arrived found him labouring under that afflicting malady, but unspeakably happy in the Lord. His prayer offered after receiving the bite, was literally answered. The hydrophobia was raging in all its violence, yet, astonishing to relate, our beloved brother preserved his reason entire! a circumstance very rare if not alone, in such a disease. Unlike those who are usually afflicted with it he was perfectly harmless, offering no injury to any person. On the contrary, when the violence of the convulsions would subside, he would commence shouting, and praising God, and exhorting all those about him, who had not religion, to seek it,—and would tell his old class mates "to hold fast a little longer, and so soon as their work was finished, they should receive their reward." He could not take any kind of drink. Water was brought to him, but he fainted at the sight. At a certain time he said that he was tempted "to curse and swear, but," said he, "I will not, Christ has given me the victory," and gave glory to God.—Some time before his death, he was sitting very composedly on his bedside, suddenly starting up, he observed, "that he saw his son Nathan (who had formerly been a travelling preacher in the Ohio conference, and had been dead about twelve months) in heaven, and that he would be with him before many days." The manner in which this observation was made produced an impression on the minds of all present, that by faith he had a view of that blessed region.

On Saturday and Sunday, as the disease drew to its consummation, his sufferings were of a most excruciating nature. He was still firm and resigned. He said to his friends that his misery was so great that he could tear his flesh. On an occasion of much pain, he commenced scratching the floor with his nails, but as if recollecting himself, he meekly raised his eyes to heaven and besought the Lord "not to forsake him now, and to give him ease,"—and in a moment he was all tranquillity and rejoicing. But his agonies were soon to cease; the kind messenger sent to release him from his prison of clay, was just at the door.—Monday morning resting in the arms of Mr. Summers, he looked his daughter in the face, who was holding him by the hand and said, "oh, how I could shout, but I am too weak, and

must forbear." At this moment, the message was delivered—he was heard to exclaim, "Glory!" and his soul left this vale of suffering and of wo, "to dwell where Jesus is."

Thus on the 26th day of June, 1826, about two months after receiving the bite, and four days from the first symptoms of hydrophobia, our beloved brother Walker expired without a struggle, in the 67th year of his age, leaving an aged and afflicted companion and six children to mourn his loss. Their loss, however, in his infinite gain.

Our deceased brother possessed many qualities both as a Christian and a citizen calculated to inspire respect; but contemplating him only in the point of view in which the circumstances of his demise present him to us, and remarking the piety, patience and rationality, maintained by him throughout the whole, who can forbear the conviction that this man was of God;—and how transcendently excellent is that religion which amidst such keen afflictions, is able to bear up and invigorate the mind until the last.

Although brother Walker, when living, was the means of doing much good, yet Samson like, he may be said to have done more at his death than in all his life. His house, during the whole course of his affliction, had been thronged by his acquaintances and others, anxious to pay him a tribute of respect. Seeing him under such circumstances, and witnessing the manner of his death, has had the tendency to fix the truth of religion in their minds indelibly, especially it has made friends to Methodism, in persons where animosity existed before. Added to this, his uniform uprightness and great consistency of character, gave a powerful interest in the events attending his decease. His piety had been *habitually* active. A gentleman of an adjoining neighbourhood, who knew him well for 25 years, has observed since his death, "that he never saw the least variation in his character or conduct." In fact no deviations marked his course—no ebbings and flowings; the same zeal, the same love to God and man, continued to evince themselves during his life.

Our dear brother has gone, but he has left a delightful fragrance behind, grateful to his surviving friends, and encouraging to every disciple of Jesus. He was a member of the church militant 37 years, and has been removed to the church triumphant to live in it for ever. His departure is severely felt, and has caused a vacuum not likely soon to be filled. But while the Methodist church mourns the absence of one of its brightest ornaments, his family the bereavement of an affectionate husband, and an indulgent father, his neighbours the loss of a kind and obliging friend, and society in general the deprivation of a useful member and citizen,—it is consoling to know that he is now in Abraham's bosom; that united to the high and glorious company of angels, the general assembly and the church of the first-born, he is waiting to renew the connexions death has dissolved.

POETRY.

From the Imperial Magazine.

WHAT IS LIFE?

What is life?—a rapid stream,
Rolling onward to the ocean.
What is life?—a troubled dream,
Full of incident and motion.

What is life?—the arrow's flight,
That mocks the keenest gazer's eye.
What is life?—a gleam of light,
Darting through a stormy sky.

What is life?—a varied tale,
Deeply moving, quickly told.
What is life?—a vision pale,
Vanishing while we behold.

What is life?—a smoke, a vapour,
Swiftly mingled with the air.
What is life?—a dying taper,
The spark that glows to disappear.

What is life?—a flower that blows,
Nipp'd by the frost, and quickly dead.
What is life?—the full-blown rose,
That's scorch'd at noon, and withered.

Such is life—a breath, a span,
A moment, quickly gone from thee.
What is *death*?—Oh! mortal man,
Thy entrance on eternity!

The Methodist Magazine.

NO. 7.] FOR JULY, 1827. [VOL. 10.

DIVINITY.

A SERMON,

PREACHED FOR THE BENEFIT OF THE FEMALE SOCIETY OF NEW-BEDFORD, DECEMBER 24, 1826.

BY THE REV. CHARLES DOUGHTY.

...all,
... arm to
...ne turns the
...wills his restora-
...e lays his hand upon the head of his own Son, and devotes him to death, the substitute for sinners; the sacrifice for sin. Oh! well might the morning stars sing together, and all the sons of God shout for joy! The deed is done. Heaven has no higher, greater gift. Omnipotence may proceed and form its countless worlds; but mercy can go no farther. "*For God so loved the world that he gave* HIS ONLY BEGOTTEN SON, *that whosoever believeth in him should not perish but have everlasting life.*" And now every day witnesses his mercy. For "he healeth the broken in heart and bindeth up

The Methodist Magazine.

NO. 7.] FOR JULY, 1827. [VOL. 10.

DIVINITY.

A SERMON,

PREACHED FOR THE BENEFIT OF THE DORCAS SOCIETY, OF NEW-BRUNSWICK, N. J., JANUARY 21, 1827.

BY THE REV. SAMUEL DOUGHTY,

OF THE PHILADELPHIA CONFERENCE.

(Concluded from page 241.)

We are farther taught the truth of this doctrine by the example of all virtuous beings.

This is the character in which God has been pleased to reveal himself to man. "The Lord, the Lord God merciful and gracious, long suffering and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression, and sin." He is the "Father of mercies and God of all comfort." He is a sun and a shield: he gives grace and glory; and no good thing does he withhold from them that walk uprightly. Yes: "The Lord is good to all, and his tender mercies are over all his works. For God is love." We see his benevolence in all the works of his hands. The heavens declare it: it shines forth from the sun; the moon reflects its lovely radiance; it twinkles in every star. It bursts forth from every passing cloud; it springs out of the fruitful earth; it swells in the teeming waters; it is borne upon the wings of every wind. The beasts of the forest, the fowls of the air, the fishes of the sea, all silently proclaim that God is love. "These wait all upon thee, that thou mayst give them their meat in due season. That thou givest them they gather; thou openest thy hand, they are filled with good." But towards man, the noblest of his works, yet by his rebellion the vilest of them all, behold the greatness of his benevolence! An alien from the peace and purity of heaven; the foe of God—the slave of sin—the victim of Satan, and the heir of hell—there is no eye to pity, there is no arm to save him. Yet God looks upon his fallen creature: he turns the eye of deep compassion upon his miseries: he wills his restoration—he devises his salvation. Behold! he lays his hand upon the head of his own Son, and devotes him to death, the substitute for sinners; the sacrifice for sin. Oh! well might the morning stars sing together, and all the sons of God shout for joy! The deed is done. Heaven has no higher, greater gift. Omnipotence may proceed and form its countless worlds; but mercy can go no farther. "*For God so loved the world that he gave* HIS ONLY BEGOTTEN SON, *that whosoever believeth in him should not perish but have everlasting life.*" And now every day witnesses his mercy. For "he healeth the broken in heart and bindeth up

their wounds." He comforts the trembling mourner, and receives thousands of returning prodigals into the arms of his forgiveness.

How lovely is the picture of benevolence exhibited by the blessed Redeemer. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He was rich in the plenitude of his Father's love,—in that glory which he had with the Father before the world was. He was rich in the fulness of his own glorious perfections,—in almighty power and universal dominion; as the Creator of the heavens and the earth; of thrones and dominions and principalities and powers. What he created was his own; what was his own he governed:—the heavens with all their shining armies, and this humble earth with all its fulness. Oh, yes: he *was rich*. But he became poor: he laid aside his glory; he resigned his dominion into the hands of his Father; he withdrew from the rapturous gazes of adoring angels, and on the wings of mercy he bent his rapid way to this fallen, miserable world. Oh! how he humbled himself! He whom the heaven of heavens could not contain enshrined his glory in an earthly tabernacle! He, "who being in the form of God, thought it not robbery to be equal with God; made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, *even* the death of the *cross*." He suffered: Gethsemane resounded with his groans, and the unholy hall of an unjust judge witnessed the merciless inflictions of savage men. He died: from Calvary's deathly summit, while heaven above was clothed in mysterious blackness, and the earth beneath was quaking to its foundation, "he bowed his head and gave up the ghost." The last prayer which he breathed, was full of love and mercy towards his murderers:—"Father, forgive them, for they know not what they do." And the last sentence which died upon his quivering lips, clearly demonstrated that not even the agonies of a dreadful and violent death could divert his soul from the purpose of his mercy.

In these high and glorious examples the doctrine of the text is fully exemplified. All the praises and services of men and angels can add nothing to the supreme felicity of God, and of his Son Jesus Christ. Their happiness arises out of their benevolent nature; and in the exercise of their own benevolence, they must and will remain eternally happy, presenting to unnumbered worlds, an everlasting and all-sufficient proof that it is more blessed to give than to receive.

But we stop not here: Benevolence is also the virtue of angels. Dwelling near the throne of God, they catch the rays of his love, and reflect his merciful spirit. On errands of mercy they wing their way to the earth. Their immortal bosoms swelled with

gladness as they contemplated the scenes of Bethlehem, and their lofty anthem rung through hill and vale and sky, "Glory to God in the highest, peace on earth, good will to men." They listen with deepest interest to the cry of humble penitence; and when the lost soul finds its way back to the fold of peace, verily "there is joy in the presence of the angels of God." They are "ministering spirits to them that be heirs of salvation." They attend their beloved charge through the various scenes of life: and when on the bed of death the departing spirit struggles from its fetters, they guide it safely to the heavenly mansions.

All the virtuous among the children of men, partake more or less of this godlike disposition. We have seen it in prophets, apostles, and martyrs; and it was this which moved them to labour, and suffer, and die, "not seeking their own profit, but the profit of many that they might be saved." It glows, also, in the bosom of every true and devoted missionary, and every faithful minister of Christ. That spirit which dwelt in the Master and Lord, actuates in some degree the disciple and servant. This is the disposition of every true child of God: the first grace, the prevailing principle, the peculiar characteristic of the new nature. "Beloved," says the affectionate and benevolent John, "let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love."

Thus we have endeavoured to establish the doctrine of the text by showing that benevolence brings into the possession of man a source of the purest happiness; and by referring you for the illustration of it, to the example of all virtuous beings.

A few reflections naturally arise out of this subject.

First, If such is the blessedness of benevolence, then how important is it that we cultivate a benevolent spirit. The desire of happiness is a first law of our nature. This is the origin of our plans, the impulse of our pursuits, the principle that governs our conduct. But oh, how dark are our views, how confused our notions of happiness! The benighted soul of man has mistaken the path that leads to the abodes of bliss. He wanders in a delusive and dreary wilderness, full of pits and snares: he gropes and stumbles on dark and slippery mountains after the illusive phantoms of his own creation. He stoops down to drink of the streams which selfishness and sin have poisoned, and wonders that the largest draughts, instead of satisfying, increase his raging thirst. He thinks that it is most blessed to receive; therefore he seeks his bliss in gain. He stretches out his eager arms to grasp the treasures of earth; he presses them to his bosom, and they fill it with a thousand pangs. But the words of the Lord Jesus disclose to us the secret of true and enduring felicity. They invite us to cultivate a benevolent disposition and imitate the holiest beings in the

universe, in deriving our blessedness from doing good. My brethren, if this principle exist in any of our hearts let us carefully cherish it. Its influence will depend greatly upon the cultivation it shall receive. For this quality like every other, neglect can wither, and culture can improve. Exercise will give it strength; continued practice will establish its dominion, and render its influence permanent. But if this fountain be not yet opened within us, let us labour diligently for it. Let us seek it where only it can be found—at the foot of the cross. Let us go to Him who hath this "living water," and, humbly seeking, we shall receive it "freely:" and the water which he shall give us, shall be in us "a well of water springing up into everlasting life." Then indeed we may go forth with joy to satisfy the thirsty and make the barren and desolate places glad.

Again. If such are the blessed effects of benevolence, what a happy and lovely world would this be, if benevolence were universal. The unjust passions of man once banished from his bosom, the fountain of innumerable evils would be exhausted. Oppression, injustice, and cruelty would cease. War and its attendant ills would be experienced and dreaded no more. Every man would recognise a brother in his fellow, though differing in the hues of his complexion. Every heart would beat, and every bosom glow, with love and mercy. Every eye would beam with melting kindness. Every hand open, free, and generous, would scatter widely its blessings on the pathway of the destitute and the afflicted. Then the rich would be seen hastening to the habitations of the poor to enjoy a rich repast of gratified feeling: and the strong bearing the weak and helpless in their supporting arms: and the wise cheerfully imparting lessons of instruction to the ignorant; and the Christian moralist bearing to every abode the cheering doctrines of eternal life. Then, indeed, the miseries which desolate our world would vanish; its sighing and its sorrow would flee away. A paradise would be opened in this gloomy wild, and heaven be set up in the soul of man. But, ah! the fountain of a benevolence like this rises not in earth; it is opened in heaven: it flows from the grace of God: it is the glory of Messiah's reign. That reign is begun; that fountain is opened; already its flowing streams refresh this wilderness world, and we are taught that the reign and dominion of love will yet be universal.

Farther. May we not see in this doctrine a reason why the providence of God has cast so many poor among his people? "The poor," says the merciful Saviour, "ye have always with you." Our liberality towards them shall excite their gratitude and thanksgiving. It shall teach them that the Lord holdeth in his hands the hearts of the children of men, and turneth them in refreshing streams whithersoever he pleaseth. They shall learn

that his pitiful eye neglects not their miseries; and their trust in him shall strengthen, and their love burn with a purer and brighter flame. Their numerous wants shall be to us a perpetual source of blessedness. They furnish us with opportunities of obeying the first precept of the gospel; of strengthening the best principles of our nature, and of gratifying the finest feelings of the heart. Here our bosoms may be disenthralled from the grasp of selfishness; our fallen nature be elevated to the dignity of angels, and exalted to the lovely and glorious likeness of our God and Saviour.

Brethren, we cannot impart the principle of mercy to the heart that is destitute of it; but we can present to you an object every way suited to your benevolence. We stand before you as an advocate for the poor of your own city; as an organ through which a benevolent institution, well known to you all, solicits your benevolent contributions. The object of this society is not to foster idleness, to encourage pauperism, or to strengthen the hands of villany: it would breed no vultures to prey upon the fruits of your honest industry; no odious vermin to bask and prosper in the cheering rays of your benevolence. Oh, no: its merciful designs accord with the very spirit of the gospel. It would "lift up the hands which hang down, and the feeble knees; and make straight paths for their feet, lest that which is lame be turned out of the way." It professes to afford *temporary* relief to the destitute widow, and the helpless orphan; to furnish a little raiment and food, and medicine, to those industrious poor, who, *for the time*, are unable to help themselves; to warm the limbs that are benumbed and frozen; to strengthen the tottering knees which hunger and pinching want have enfeebled; to cast a ray of cheerfulness through the gloom of penury and wo; to call back the faded hues of health to the sunken and pallid cheek; to smooth the pillow and ease the pangs of death; and, when the spirit hath broken its fetters, and fled beyond the reach of human benevolence, then to provide the humble habiliments of death, and array the body for its grave.

These are the unaspiring pretentions, the simple, but merciful objects of this benevolent institution. To accomplish them requires no mighty means; yet their treasury is empty, and their benevolent designs must fail, unless your generosity come to their relief and supply anew the exhausted sources of their charity.

This is the time of suffering to the poor. Winter is abroad: his gathering storms burst on their humble and defenceless dwellings, and they shiver and languish under his chilling influence. We know not their miseries,—the plagues that haunt their doors, the sorrows which break their hearts. Around our cheerful habitations the howling tempest may pass unfelt, unheeded: by our blazing fires we may listen in peace to the dismal groanings of the storm, which, sweeping harmlessly by us, desolates the hopes of the

poor. Our tables are abundantly supplied with "wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengthens man's heart." In the midst of our abundance how little can we realize the sorrows of the wretched: how seldom, over our flowing bowls and groaning dishes, do we think of the houseless, starving poor. Alas! full, and beyond the reach of want, in its own felicities the human heart too readily forgets the miseries of others. Happy, thrice happy, is it for the world, that while men are forgetful of each other, there is ONE whose "tender mercies are over all his works." But many a heart may thus forget, whose benevolence would prompt a ready and generous supply, with wretchedness in its sight. It is therefore that this society brings its suffering poor before you; that out of the fulness with which beneficent Providence has blessed you, a little may be imparted for their relief. Oh, then, think of the suffering poor,—of the blessedness of benevolence,—of the approbation of God: "knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord." The managers of this society will be the almoners of your bounty, and in their name, though unauthorized, we can confidently promise you a faithful appropriation of it.

Permit me, in conclusion, to address a few words to the members and managers of this institution. Proceed, ladies, in your work of mercy. Difficulties may oppose you, prejudice may possibly rise up against you, a slender treasury may frequently discourage you; but, oh, stay not your hand. Let the sufferings of the poor, let the goodness of your cause, let benevolence urge you forward. Good management, industry, importunity, and perseverance will do great things for you. You cannot want means while your own benevolence lives: you cannot want a treasury while the hearts of a generous people are ever at your command; and you cannot want a motive while there are suffering poor to relieve, and conscience has a smile to bestow upon your labours. Oh, slacken not your exertions. Life is valuable only as it answers the purposes of virtue. Its moments are hastening rapidly away. Soon the eye will lose its power to weep, and the tongue to soothe: soon the heart that prompts, and the hand that bestows, will be cold and motionless in death. Oh, then, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." But a few suns have set since one of your board descended to the dust, and your tears unbidden fell upon her grave. Her removal from the scene of labour warns you that you, too, must follow. And, oh! if the breath of life could revisit her deserted clay, and animate her silent tongue; if her happy spirit could address you from the skies, it would be to enforce these counsels, and to reanimate your diligence. She would say,

"Go on: the virtuous among men approve; the poor will rise up and call you blessed; your own hearts will cheer you with their approbation; the merciful Jesus forgets not your labour of love, and the Father of mercies smiles upon your deeds."

BIOGRAPHY.

MEMOIR OF THE REV. JAMES SMITH,

Of the Baltimore Conference.

James Smith was born in the state of Virginia, (place not known) in 1782 or 1783. In early life, through the instrumentality of the Methodist ministry, he became a subject of the converting grace of God, and attached himself to the Methodist Episcopal church. He entered the itinerant connexion in the Virginia conference in 1802, and was transferred the following spring to the Baltimore conferenee, where he lived and laboured (with the exception of a few years spent in connexion with the Philadelphia conference,) until his death.

When contemplated as an intellectual being, brother Smith possessed powers of mind of a high order; capable of the accurate investigation of the most intricate and abstruse subjects in those branches of science which are in any way connected with the sacred profession. Metaphysics, natural philosophy, and speculative theology, formed at one period of his life, the great leading objects of his ardent pursuit; in all of which he made astonishing progress. To these studies, it must be confessed, he injudiciously added the skeptical works of many of the modern philosophers of Europe, and the writings of some of the most distinguished hetrodox divines. These threw him occasionally into great perplexity of thought, and gave him many hours of painful and anxious inquietude for several years. As he advanced in life, however, he acquired additional information, and felt the salutary influence of those lessons of experience and observation which every man of sensibility must derive from an intercourse with the world. His mind was gradually turned towards those great and important subjects which stand in more immediate connection with experimental and practical godliness. These he pursued with a more chastened ardour and a better directed application, though not with less zeal or success. His former efforts were those of an impetuous youth, without experience to guide him, and who, disdainful of the trammels of authority in all matters of opinion and sentiment, seeks to find his unaided way through the most intricate labyrinths of thought, while hope paints her rainbow of a thousand varied hues, and the heart revels in anticipation of a bliss and felicity which it is destined never to realize. His latter were

those of the matured man, and more judicious divine, whose highest ambition was to become a scribe well instructed unto the kingdom of heaven, bringing out of his treasure things both new and old, as the instructer and guide of others in the experience and practice of the truth as it is in Christ. And here he succeeded to the delight and profit of multitudes. He was indeed a workman that needeth not to be ashamed. Who ever listened even in ordinary conversation to the eloquence of his lips, without sensible emotions of pleasure and delight? But when in the discharge of his sacred function, he poured forth the rich variety of his intellectual stores, drawn from those sacred and divine subjects which are full of the inspiration of the Almighty; then it was that he appeared in his real greatness. The lofty tone of his eloquence, the animation of his countenance, the appropriate inflections and intonations of his voice, the sublimity and grandeur of his conceptions, would fill his hearers with delight and admiration, and not unfrequently overwhelm them with astonishment; while by the blessing of God he found access to the heart and conscience, "forced the sinner in his last retreat," and left his audience under the influence of the most deep and permanent religious impressions.

As a man and a Christian, piety, candour, and social affability were prominent traits of his character; a more faithful friend, or a more honest man never lived—always prompt and ready to acknowledge an error, or to repair an injury. He possessed the confidence and love of all who knew him. If an enemy he had, that man knew him not. To the honour of brother Smith as well as for the encouragement of young men similarly situated, it should be recorded, that though in a great measure ignorant of letters, at the commencement of his ministry, he not only laboured as an itinerant preacher, but found time to cultivate an extensive acquaintance with many branches of English literature. He was twice married, and has left a widow and several children by his first wife to deplore their loss. He died in the city of Baltimore, April, 1826. Concerning his last moments Bishop Soule writes thus:

"I visited our dear brother Smith in his last sickness, and found him suffering extreme pain, and the whole *outward man* in ruins; but his mind was unimpaired. He appeared, however, to have no particular apprehension of the near approach of his dissolution. Being fully persuaded from the symptoms of his disease, that his course was nearly finished, I considered it my duty to admonish him of it, and ascertain the state of his mind in regard to it. When I assured him that, in all human probability, he could survive but a few days, he appeared perfectly calm and resigned; but expressed some regret that his friends had not given him earlier information of his real situation.

"He observed that he had often suffered severe bodily afflic-

tions, and that he had not usually enjoyed very extraordinary consolations during their continuance; but that he had uniformly derived spiritual benefits from them after their removal. This remark of our departed brother brought to my mind, with peculiar force, the words of the apostle to the Hebrews, 'Now, no chastening for the *present* seemeth to be joyous, but grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.'

"This passage being quoted, he observed that the doctrines of the gospel which he had preached to others, were the grounds of his faith, and its promises the pillars of his hope; and that casting his soul on the merits of his gracious Redeemer, he felt no fear of death.

"He uttered these expressions with peculiar sensibility, and at the same time assured me that he considered it as a mark of kindness that I had visited him, and communicated freely in regard to his state.

"He was a striking example of Christian patience and fortitude under great suffering, and sustained the weight of his affliction in the strength of the hope of the resurrection of the dead, and of eternal life.

"The next time I visited him, 'the earthly house of this tabernacle' was just ready to be dissolved, and the immortal inhabitant was too much oppressed with its disordered burden to be capable of communication, and in a short time after I left him he fell asleep in Christ."

Wm. Ryland.
Alfred Griffith.

MEMOIR OF THE REV. JOHN COLLINS,

Of the Philadelphia Conference.

John Collins was a native of the eastern shore of Maryland, (now a part of Sussex county, Del.) He was born in April, 1764. In the early part of his life he resided in the town of Milford. He was a man of great bodily strength, and strong and violent passions: bold and determined in the cause of sin. He could not endure contradiction, and he would smite with the fist of wickedness the man who dared to insult him. So far was he gone from the path of rectitude, and so deeply was he immersed in crime, that his subsequent conversion was a matter of astonishment to all who knew him. But amidst his crime and folly he was industrious and honest, and provided for, and was affectionate to his family. On this account he was esteemed even while in his wild career. He was very happy in the choice of his companion; she was amiable in her disposition, and agreeable in her manners. This union was an important event in the history of our brother, as it served to tame the ferocity of his temper, and bring him to a

more sober and consistent course of conduct. But still he was without hope and without God in the world, until, under the preaching of a Methodist minister, whom, by persuasion, he reluctantly went to hear, he was powerfully awakened to a sense of his lost and miserable estate. His convictions were pungent, but it was not long before the Lord appeared for his deliverance. The change was manifest to all. He went from house to house, praying, exhorting, and praising the Lord; and, we believe he never lost the evidence of his adoption into the family of God. He also professed the blessing of sanctification.

The time and circumstances of his call to the ministry we are not able precisely to ascertain. He was employed by the presiding elder to fill a vacancy on Caroline circuit in the year 1803, where he travelled until the ensuing conference, when he was admitted on trial in the Philadelphia annual conference, and appointed to Dorchester circuit, where he travelled two years. He was then admitted into full connection, and ordained deacon; two years after which he was admitted to elder's orders. His labours, as an itinerant minister, were wholly confined to the peninsula, except in the year 1821, in which he travelled on the Cumberland circuit, (N. J.) As a travelling preacher he was surpassed by few, if any, for industry, zeal and perseverance. No trifling event could divert him from the great work in which he was engaged. The gospel was to be preached, and souls were to be saved, and brother Collins exerted all his energies to effect these objects.

In the year 1826, he was appointed to travel Lewistown circuit with brother Alward White. He went to his work in tolerable health, and laboured with his usual zeal and perseverance. On Christmas day he preached five times, and rode some distance. He continued faithfully to fill his appointments, though the weather was extremely cold, until the 21st of January, 1827, when, after preaching twice, he came home very unwell, and was unable to preach, or leave the house any more, being severely afflicted with the rheumatism, under which he laboured for a long time. He and his friends flattered themselves that when the weather should become more moderate he would be better and be able to resume the duties of the circuit. But on the 19th of March, his disease assumed a more alarming character, a general sinking of the system followed, and he was delirious from Monday until the Sunday following; at which time he regained his reason and recollection, which he retained at short intervals, until he died.

During the whole of his protracted illness religion was his delightful theme. Even in his most delirious hours, when the subject of religion was introduced, he appeared to be aroused to sensibility, and for some moments conversed rationally on the things of God. Although his sufferings were severe, yet he was

patient, and bowed with entire submission to the chastening hand of his heavenly Father. He observed to his friends, that though his afflictions had been great, yet it was one of the happiest winters he had ever seen. It was a general remark of his numerou visters, that they had never witnessed in any person, through the trying scene, a greater degree of patience, or stronger confidence in God. There did not appear to rest on his mind for a moment a doubt but that for him to die would be gain. He frequently broke out in shouts of praise to God at the thoughts of dying, and of entering the mansions of eternal bliss! On one occasion, when many of his friends, who had collected to see him die, were standing by his bed, and one remarked that he hoped he should meet him in heaven, "Yes," said he, "and how glad shall I be to meet you all at heaven's gate and welcome you in." To one of his friends he said, "Brother Milby, give me some water, and give it to me from your own hand:" the same request he made of brother Hazzard, which when done, he rejoined, "Now you can say you have given brother Collins water when he was dying." He lived, however, some days, continuing in the same happy frame of mind, and unwavering confidence in God, frequently repeating the words of the dying Wesley, "The best of all is, God is with us." When the question was asked him what should be said to those who might inquire concerning the manner of his death, he answered, "Tell them I have gone to glory."

It is well known that our brother Collins had his peculiarities, some of which rendered him unpopular among many people; but he also had many warm friends, and no one, we presume, who was acquainted with him, will hesitate to admit that he was a pious man, and that as a minister, his labours were almost unparalleled. He seldom, if ever, travelled a circuit without being the means of a revival of religion on some parts of it. He died at Milton, Del., on Friday evening, March 30th, 1827, in the 62d year of his age, and the 23d of his itinerant ministry. On Sunday following his remains were taken to Milford for interment, where an appropriate discourse was delivered on the occasion, by his colleague, on Isaiah lvii, 1, "The righteous perisheth and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

MISCELLANEOUS.

REVIEW.

Substance of the Semi-centennial Sermon, before the New-York Annual Conference, at its Session, May 1826. *By the Rev.* FREEBORN GARRETTSON, *preached, and now published, by request of that body.* 46 *pp.* 8*vo. Published by N. Bangs and J. Emory, for the Methodist Episcopal Church. Price* 25 *cents.*

THE history of Methodism in involves many facts and incidents, this country, as well as in Europe, both curious and interesting. The

circumstances attending its commencement, the character of the instruments whose pious efforts gave it the first impetus, and accompanied its progress, as well as the manner of its extension, all conspire together, to give it a character somewhat peculiar, and to make it a subject of critical inquiry, both to the Christian and the philosopher. Such, indeed, has been the celebrity of its founder, and his character and labours so interwoven and identified with the system itself, that he has attracted the gaze of the multitude, challenged the investigation of the philosopher, excited the envy and called forth the opposition of those whose peculiarity of religious views he so successfully controverted, and raised the admiration of the enlightened, devout Christian, whose enlarged views enabled him to appreciate true worth of character, by whatever name he may be distinguished. Hence while the pen of a Southey has caricatured him whose character and doctrine he did not understand, and Hampson and Nightingale have praised profusely with a view to make their unwarrantable censures the less exceptionable, others, and particularly Moore, have represented him as he was, freed from the spots put upon him by his enemies.

Whatever of merit or demerit may be attached to the several biographies of that great man of God, it is now too late for any one to attempt to obscure the glories of his character by the mists arising from human passions, or the clouds emitted from envy and malice. The name of JOHN WESLEY will live in the grateful recollections of thousands while pure Christianity shall be cherished by mankind; and Methodism will derive some share of its lustre from being associated with a character so distinguished for his deep erudition, his genuine Christian experience, his entire devotedness to the cause of his Divine Master, and his astonishing and successful labours in the vineyard of his Lord.

It is not our intention, however, on this occasion, to enter into an examination of the character and labours of the Rev. John Wesley. This has been faithfully and ably done by his late biographer, the Rev. Henry Moore, to whom our readers are referred for a triumphant refutation of all the calumnies which have been thrown upon him by those who either could not or did not wish to appreciate his motives and worth.

Methodism in these United States, though not established by the personal labours of that apostolic man, was planted and brought to some degree of maturity under his superintendence and care: and though its beginnings were small, its growth has been rapid, and its fruit much. As in Europe, where it took its rise, instruments were here raised up by the good hand of God, to carry forward the work which had been begun.

Among the early converts to this work, was the author of the discourse before us. To much of what he relates, therefore, he was an eye and ear witness. In many of the transactions which he describes he personally assisted, having laboured extensively in the field of itinerancy, and witnessed the rise and progress of the work of God among the Methodists in many places. On this account, the facts which he records are accompanied with an authenticity to which otherwise they would have no just claim. And here we would take the liberty to remark, that those who were the "first

fruits" of this harvest, would do well before the facts are obliterated from their memories, or they shall pass into the other world, to rescue from oblivion such incidents as are worthy to be preserved. Why not gather up the fragments that nothing be lost?

There may not be many things in the present discourse but what are already known to those of our readers who are conversant with the history of our church. After a short account of the rise and progress of the work for a few years, Mr. Garrettson introduces the following, which, though related with that honest simplicity which is characteristic of the writer, will be read with interest as descriptive of the manner in which the primitive Methodist preachers conducted their affairs, as well as the sufferings to which some of them were exposed:—

"In May, 1777, though the revolutionary war occasioned great heat, we all assembled at the Deer creek chapel in Maryland, to hold our conference. The English preachers expected that this would be their last meeting with their American brethren, as they intended returning to their native country. At this time we were a religious society, and a supplement to the church to which we had formerly belonged. In conference the question was asked, I think by Mr. Rankin, Shall we administer the ordinances? The question was debated, and a decision was suspended until the next conference, which was appointed to be held the following May in Leesburg, Virginia. I shall never forget the parting prayer put up by that dear servant of God, George Shadford, for surely the place was shaken with the power of God. We parted, bathed in tears, to meet no more in this world. I wish I could depict to the present generation of preachers, the state of our young and prospering society. We had gospel simplicity, and our hearts were united to Jesus, and to each other. We were persecuted, and at times buffeted; but we took our lives in our hands, and went to our different appointments, weeping and sowing our precious seed, and the Lord owned and blessed his work. My lot, for the first six months, was cast in Brunswick circuit, Virginia; after which I went to North Carolina, where there was a blessed work of sanctification, and many of us caught the holy flame. From east, west, north, and south, I heard that the blessed work was progressing, and greatly prospering.

"May 19, 1778, conference met according to appointment. All our English brethren were gone, except Mr. Asbury, and he had retired to Judge White's in Delaware state. William Watters, the oldest American preacher, was chosen chairman: every thing went on well;—we were humble, simple, and affectionate; embracing each other with tears of joy. The question debated at the Deer creek conference was resumed,—shall we administer the ordinances?—in amount, shall we become an independent church? It was again laid over till the next conference, which was appointed to be held at the Broken-Back church, in Fluvanna county, Virginia. At this time there were two circuits in the peninsula, to one of which John Littlejohn and John Cooper were sent, and Joseph Hartley and myself were appointed to the other.

"Political troubles were very great—the Methodists were a small and despised people; and the wicked, as a pretext for their base conduct, falsely branded them with the name of tories. John Cooper was sick, and unable to preach; Littlejohn, under persecution, returned to Virginia; and the court prohibited Hartley from preaching. However, he went about, and prayed with the people, and some of them said he preached on his knees. I was advised to retire, which I did for two days; but I was pressed in spirit, and came out, determined, whether for life or death, to go forth in the name of the Lord. I formed a circuit, to comprehend as nearly as possible the whole work; and though buffeted and abused, the Lord was with me.

"My field of labour for more than two years was in the peninsula, a tract of land lying between the Chesapeak and Delaware bays, including the state of Delaware, eight counties of Maryland, and two of Virginia; a fertile,

rich, and thickly inhabited country, immersed in luxury and pride, and supported by the toil of slavery. For a time I stood very much alone, but I was young, inured to hardship, and able to travel from twenty to forty miles, and to preach from one to four sermons a day. I never expect to be in such a field of labour again, though I would gladly go many thousand miles to get into one like it; for sinners were crying for mercy on every hand, and large societies were formed.

"I was pursued by the wicked, knocked down, and left almost dead on the highway; my face scarred and bleeding. This was humiliating to me, but it was loud preaching to the people. I did not court persecution, but I gloried in the cross of Christ my Lord. Towards the latter end of this year we began to have considerable assistance. Brother Asbury (whom I sometimes visited in his retirement) preached in the neighbourhood to which he had been confined, and the Lord thrust out several labourers into his vineyard, among whom was Philip Cox, a zealous and useful preacher. Brother Hartley had his bands loosed, and the Lord was with him. Soon after his enemies caught him again, and cast him in Talbot jail, but did not confine him long; for they feared that if he continued in prison, he would convert the whole town and country, so amazingly did the people crowd around his prison; and even the magistrate who committed him, when he was taken very ill, sent for Mr. Hartley from the prison to pray for him, and some time before he died, gave him a charge concerning his family, and requested his wife and children to embrace Methodism; 'for,' said he, 'they are in the right way; and even when I put Mr. Hartley in jail, my conscience told me I was doing wrong.' A little after this they imprisoned me in Cambridge, but after detaining me about sixteen days, they willingly released me; for I suppose my imprisonment was the means of my doing more good in those few days, than I otherwise should have done in treble the time. The whole country seemed ripe to the harvest. The people flocked from every quarter to hear the word. Good brother Pedicord came from the western shore to help us in Dorchester, and was met on the road by a Mr. ——, one of my adversaries, who, when he discovered him to be a Methodist preacher, beat him until the blood ran down his face. He went to the house of a friend, and while they were washing his stripes, the brother of the persecutor rode up, and understanding that the preacher had been wounded by his brother, he said, 'I will go after him, and chastise him.' So saying, he galloped away, overtook and beat him, until he promised never to meddle with another Methodist preacher.

"My manner was, when the circuits could be supplied, to go out and form new ones; and amidst the clash of war, God in a glorious manner prospered his work in awakening and converting thousands of souls; so that in process of time the peninsula became comparatively as the garden of Eden, and the Lord thrust out many faithful, zealous, and useful young men. There was a blessed work among the African slaves; and in no part of my labours have I had more precious seasons, than I had in preaching to them. But they have been injured by being induced to become independent of us; and I think if I was now young, I should labour hard to bring them into the place which they once occupied; for I am conviced that those of them who have kept under the old itinerant system of doctrines and discipline, prosper more than those who have gone to themselves."

Much has been said respecting the attempts which were made by some of the preachers of that day to form themselves into an independent body, and assuming to themselves the right of administering the ordinances. To those who are unacquainted with our early history, that they may understand this part of the subject, it is necessary to say, that at the commencement of Methodism, it was considered only as a society within the bosom of the established church of England, subject to certain rules prescribed by Mr. Wesley adapted to such a society, and that the people received the ordinances from the parochial clergy, the Methodist preachers being considered

only in the light of lay preachers. However well this regulation might be suited to the then existing state of things in Great Britain, it was certainly not adapted to the state of society in this country. Of this both preachers and people soon became sensible; and they therefore thought it necessary and expedient to resort to the method of remedying the evil by the preachers administering the ordinances themselves.

Although we think they erred in this particular, their error may find an apology in the judgment of those who are unwilling to impute wilful crime to men evincing, in every other part of their conduct, the most unblemished reputation. That these men were actuated by the purest motives admits no doubt, and, therefore, their aberration in this particular, did not originate from a factious spirit, nor from personal ambition. Had the stated clergy of that age treated those men of God with that urbanity and Christian courtesy which they deserved, and approved of the work of God which was evidently promoted by their means, there would have been less temptation for the Methodist preachers to establish a separate communion, and perhaps to this day, they might have been amalgamated with the Protestant Episcopal church. It was, however, far otherwise; and whether the rise and spread of Methodism in this country, be regarded as a good or an evil, its promoters were impelled, in some sense, to pursue the course they did.

The conduct of others, combined with their own relation to the people who were converted to God by their ministry, ultimately led to the adoption of measures to secure to the Methodist people the rights and privileges of a Christian church. Though the calls of the people for the ordinances from the hands of their spiritual fathers, were at first, and for some time, resisted by Mr. Asbury and others, on the ground that they were not duly authorized to administer them, yet some of the preachers departed from the judgment and wish of their brethren, and unhappily run in this particular before they were sent. The following quotation from the discourse before us, sets this subject in a just point of light:

"May 1779, the regular conference was held, according to appointment, in the Broken-Back church, Fluvanna county, Virginia. The same question was asked, Shall we administer the ordinances? It was answered in the affirmative; and they set apart some of their oldest preachers to administer the sacraments. The troubles were such, that we to the north did not attend.

"The next conference was appointed to be held at Manican town, Virginia, May, 1780. Prior to this conference, we northern preachers thought it expedient, for our own convenience, to hold one in Baltimore; and we appointed F. Asbury, W. Watters, and F. Garrettson, as delegates to the Virginia conference, to bring them back if possible to our original usages. The proposition we made, was for them to suspend the administration of the ordinances for one year; in the mean while we would consult Mr. Wesley, and on the following May we would have a union conference in Baltimore, and abide by his judgment. To this proposal they unanimously agreed; and a circumstantial letter (indited by brother J. Dickens) was sent to Mr. Wesley.

"May 1781, according to appointment, we met and received Mr. Wesley's answer; which was to continue on the old plan until farther direction. We unanimously agreed to follow his counsel, and went on harmoniously. I do not think that Mr. Drew in several particulars did justice to our *American* brethren; for he represents them as very refractory, and supposes that Mr. Asbury had a great deal of trouble with them; when the fact was, that they were going forth in the power of

the Spirit, disseminating gospel truth, and suffering much persecution, and many privations, while Mr. Asbury had a quiet retreat at Judge White's in the state of Delaware, and that, during the hottest time of our conflict. It is true, our southern brethren (to satisfy the people and their own consciences,) did administer the ordinances, and that, as they thought, in an extreme case. The leading members of the Fluvanna conference were our good brothers Dickens, Gatch, Yeargan, Poytress, Ellis, Tatum, &c, &c; all faithful, pious, zealous men of God, who would do credit to any connection; and I admired their goodness in cordially agreeing to consult Mr. Wesley, and follow his judgment, and till that time to suspend the administration of the ordinances. If I am prolix on this part of the subject, it is to show that our Virginia brethren were undeservedly accused of schism."

(To be continued.)

From the Wesleyan Methodist Magazine.

Theological Institutes: or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. Part Fourth. 8*vo. pp.* 234.

(Concluded from page 260.)

On the divine nature of Christ, as rendering his sufferings infinitely meritorious, we have the following appropriate observations:—

"It has been objected by Socinus and his followers, that the dignity of a person adds nothing to the estimation of his sufferings. The common opinion of mankind, in all ages, is, however, a sufficient refutation of this objection; for in proportion to the excellence of the creatures immolated in sacrifice have the value and efficacy of oblations been estimated by all people; which notion, when perverted, made them resort, in some instances, to human sacrifices, in cases of great extremity; and, surely, if the principle of substitution existed in the penal law of any human government, it would be universally felt to make a great difference in the character of the law, whether an honourable or a mean substitute were exacted in place of the guilty; and that it would have greatly changed the character of the act of Zaleucus, the Locrian lawgiver, before mentioned, and placed the estimation in which he held his own laws, and the degree of strictness with which he was determined to uphold them, in a very different light, if, instead of parting with one of his own eyes, in place of the remaining eye of his son, he had ordered the eye of some base slave or of a malefactor to be plucked out. But without entering into this, the notion will be explicitly refuted, if we turn to the testimony of Holy Writ itself, in which the dignity and divinity of our Lord is so often emphatically referred to as stamping that *value* upon his sacrifice, as giving that *consideration* to his voluntary sufferings on our account, which we usually express by the term of '*his merits.*' Acts xx, 28, as God, he is said to have 'purchased the church with HIS OWN BLOOD.' In Colossians i, 14, 15, we are said to have 'redemption through HIS BLOOD, who is THE IMAGE OF THE INVISIBLE GOD.' In 1 Corinthians ii, 8, 'the LORD OF GLORY is said to have been CRUCIFIED.' St. Peter emphatically calls the blood of Christ 'PRECIOUS BLOOD;' and St. Paul dwells particularly upon this peculiarity, when he contrasts the sacrifice of Christ with those of the law, and when he ascribes that purifying efficacy, which he denies to the blood of bulls and of goats, to the blood of Christ. 'How much more shall the BLOOD OF CHRIST, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' By the argument of Socinus there could be no difference between the blood of animals, shed under the law, as to value and efficacy; and the blood of Christ, which is directly in the teeth of the declaration and argument of the apostle, who also asserts that the *patterns* of things in the heavens were purified by animal sacrifices; 'but the heavenly things themselves with BETTER SACRIFICES than these,' namely the oblation of Christ." (pp. 320, 321.)

In the following paragraph, Mr. Watson shows, on the authority of

apostolic testimony, the connexion which subsists between the death of Christ and the pardon of sin: a subject on which injurious concessions have sometimes been made:

"It has been sometimes said by theologians, sufficiently sound in their general views of the doctrine of the atonement, that we know not the *vinculum*, or bond of connexion between the sufferings of Christ and the pardon of sin; and this therefore they place among the mysteries of religion. To me this appears rather to arise from obscure views of the atonement, than from the absence of information on this point in the Scriptures themselves. Mysteries of love and incomprehensible facts are found, it is true, in the incarnation, humiliation, and sufferings of our Lord; but the *vinculum*, or connexion of those sufferings, appears to be matter of express revelation, when it is declared, that the death of Christ was a 'demonstration of the righteousness of God,' of his righteous character and his just administration, and therefore allowed the honourable exercise of mercy without impeachment of justice, or any repeal or relaxation of his laws. If it be meant, in this allegation of mystery, that it is not discoverable how the death of Christ is as adequate a display of the justice of God, as though offenders had been personally punished, this also is clearly in opposition to what the apostle has said, in the passage which has been so often referred to, 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness,' εις ενδειξιν της δικαιοσυνης αυτου, *for a demonstration*, or MANIFESTATION *of his righteousness;* nor surely can the particulars before stated, in explanation of this point, be well weighed, without our perceiving how gloriously the holiness and essential rectitude of God, as well as his rectoral justice, were illustrated by this proceeding; this, surely, is manifestation, not mystery." (pp. 330, 331.)

Having established the doctrine of atonement for sin, by the death of Christ, Mr. Watson proceeds next to consider the benefits which are derived to man from that gracious procedure. Among these are specified, justification, and its concomitants, regeneration, adoption, and the witness of the Spirit: all of which are distinctly explained upon scriptural principles. Justification is shown to consist in the forgiveness of sins; and, it is proved, that, in the language of Holy Scripture, the terms, justification, the non-imputation of sin, and the imputation of righteousness, are all used to express substantially the same blessing,—absolution from guilt and acceptance with God. In the chapter on this subject there is an able refutation of the opinion, so strenuously defended by Mr. Hervey and other divines of the same school, that justification consists in the imputation to the believer of the active obedience of Christ to the moral law: an opinion which, however excellent may be the personal character of some of its adherents, is the very soul of the Antinomian heresy. In this part of his work, our author has judiciously availed himself of the Treatise on Justification, by the celebrated John Goodwin, published upwards of a hundred and eighty years ago, and forming, without exception, one of the most acute and powerful pieces of polemic theology that was ever written. Mr. Watson has also furnished a most satisfactory confutation of Bishop Bull's theory, contained in his Latin treatise, entitled *Harmonia Apostolica:* and adopted by a large body of the national clergy. That eminent scholar contends, that sinners are justified before God by faith and works united. To establish this position, he explains St. Paul's doctrine of justification by that of St. James; without adverting to the very obvious circumstance, which at once shows the absurdity of his reasoning, that St. James only introduces the

subject of justification *incidentally*, while St. Paul discourses upon it *at large*, and of *set purpose*. The faith by which sinners are justified is shown to have special reference to the sacrifice of Christ, and to be a principle of trust or confidence.

Our author has not gone so largely into the subject of regeneration as we anticipated. He has simply stated its nature, and refuted an opinion which has been somewhat prevalent of late years, among a certain class of divines,—That regeneration precedes repentance: an opinion which confounds the effects produced by the preventing grace of God, with that renovation of nature which constitutes a "meetness for the inheritance of the saints in light." In reference to these subjects, Mr. Watson says, regeneration

"Is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and abolished; so that, with full choice of will, and the energy of right affections, he serves God freely, and 'runs in the way of his commandments.' 'Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.' 'For sin shall not have dominion over you; for ye are not under the law but under grace.' 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.' Deliverance from the bondage of sin, and the power and the will to do all things which are pleasing to God, both as to inward habits and outward acts, are, therefore, the distinctive characters of this state.

"That repentance is not regeneration, we have before observed. It will not bear disputing whether regeneration begins with repentance; for if the regenerate state is only entered upon at our justification, then all that can be meant by this, to be consistent with the Scriptures, is, that the preparatory process, which leads to regeneration, as it leads to pardon, commences with conviction and contrition, and goes on to a repentant turning to the Lord. In the order which God has established, regeneration does not take place without this process. Conviction of the evil and danger of an unregenerate state must first be felt. God hath appointed this change to be effected in answer to our prayers; and acceptable prayer supposes that we desire the blessing we ask; that we accept of Christ as the appointed medium of access to God: that we feel and confess our own inability to attain what we ask from another; and that we exercise faith in the promises of God which convey the good we seek. It is clear that none of these is regeneration, for they all suppose it to be a good in prospect, the object of prayer and eager desire. True it is, that deep and serious conviction of sin, the power to desire deliverance from it, the power to pray, the struggle against the corruptions of an unregenerate heart, are all proofs of the work of God in the heart, and of an important moral change; but it is not *this* change, because regeneration is that renewal of our nature which gives us dominion over sin, and enables us to serve God, from love, and not merely from fear; and it is yet confessedly unattained, being still the object of search and eager desire. We are not yet 'created anew unto good works,' which is as special and instant a work of God as justification, and for this reason, that it is not attained before the pardon of our sins, and always accompanies it.

"This last point may be proved,

"1. From the nature of justification itself, which takes away the penalty of sin; but that penalty is not only obligation to punishment, but the loss of the sanctifying Spirit, and the curse of being left under the slavery of sin, and under the dominion of Satan. Regeneration is effected by this Spirit restored to us, and is a consequence of our pardon; for though justification in itself is the remission of sin, yet a justified *state* implies a change, both in our condition and in our disposition: in our *condition*, as we are in a state of life, not of death, of safety, not of condemnation; in our *disposition*, as regenerate and new creatures.

"2. From Scripture, which affords us direct proof that regeneration is a

concomitant of justification. 'If any man be IN CHRIST, he is a new creature.' It is then the result of our entrance into that state in which we are said to be IN CHRIST; and the meaning of this phrase is most satisfactorily explained by Rom. viii, 1, considered in connexion with the preceding chapter, from which, in the division of the chapters, it ought not to have been separated. That chapter clearly describes the state of a person *convinced* and *slain* by the law applied by the SPIRIT. We may discover, indeed, in this description, certain moral changes, as consenting to the law that it is good; delighting in it after the inward man; powerful desires; humble confession, &c. The state represented, is, however, in fact, one of guilt, spiritual captivity, helplessness, and misery; a state of *condemnation;* and a state of *bondage to sin.* The opposite condition is that of a man 'IN CHRIST JESUS:' to him 'there is no *condemnation;*' he is forgiven; the *bondage to sin is broken;* he 'walks not after the flesh, but after the SPIRIT.' To be IN CHRIST, is, therefore, to be justified; and regeneration instantly follows. We see then the order of the divine operation in individual experience: conviction of sin, helplessness and danger; faith; justification; and regeneration. The regenerate state is, also, called in Scripture sanctification; though a distinction is made by the apostle Paul between that and being 'sanctified *wholly;*' a doctrine to be afterward considered. In this regenerate or sanctified state, the former corruptions of the heart may remain, and strive for the mastery; but that which characterizes and distinguishes it from the state of a penitent before justification, before he is 'in Christ,' is, that they are not even his inward *habit;* and that they have no *dominion.* Faith unites to Christ; by it we 'derive grace and peace from God the Father, and his Son Jesus Christ,' and enjoy 'the communion of the Holy Ghost;' and this Spirit as the sanctifying Spirit, is given to us to 'abide with us, and to be in us,' and then we walk not after the flesh but after the Spirit." (pp. 476—478.)

According to the representations of Scripture, until a man has repented of his sin, and believed in Jesus Christ with the heart unto righteousness, he is in a state of guilt and condemnation before God: now, to suppose that, while he remains in that state, he is a subject of regenerating grace; that is, that while he is under the sentence of eternal death, he is born of God, made a partaker of the divine nature, and actually prepared for eternal glory, is a palpable absurdity. Whereas, when any man under the influence of preventing grace, is brought to the exercise of repentance towards God, and faith towards our Lord Jesus Christ, his guilt is cancelled, and his person is justified; he stands fully and freely acquitted before God; there is no charge against him; and a way is then opened for the communication of the Holy Spirit to his soul, in all his fulness of regenerating and comforting energy. But never, until we are freed from the guilt of sin, can we justly expect to receive a new nature.

In regard to adoption, Mr. Watson remarks,—

"To suppose that the apostles take this term from the practice of the Greeks, Romans, and other nations, who had the custom of adopting the children of others, and investing them with all the privileges of their natural offspring, is, probably, a refinement. It is much more likely, that they had simply in view the obvious fact, that our sins had deprived us of our sonship, the favour of God, and our right to the inheritance of eternal life; that we had become strangers, and aliens, and enemies; and that, upon our return to God, and reconciliation with him, our forfeited privileges were not only restored, but heightened through the paternal love of God. They could scarcely be forgetful of the affecting parable of the prodigal son; and it is under the same simple view, that St. Paul quotes from the Old Testament. 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you;

and ye shall be my sons and daughters, saith the Lord Almighty.'

"Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God, and heirs of his eternal glory. 'If children then heirs, heirs of God and joint heirs with Christ;' where it is to be remarked, that it is not in our own right, nor in right of any work done in us, or which we ourselves do, though it be an evangelical work, that we become heirs, but *jointly with him*, and in his right.

"To this state belong freedom from a servile spirit; we are not servants but sons: the special love and care of God our heavenly Father; a filial confidence in him; free access to him at all times and in all circumstances; the title to the heavenly inheritance; and the Spirit of adoption, or the witness of the Holy Spirit to our adoption, which is the foundation of all the comfort we can derive from those privileges, as it is the only means by which we can know that they are ours." (pp. 478, 479.)

The witness of the Spirit, mentioned in the apostolical epistles, and vouchsafed to believers, to assure them of their adoption into the family of God, Mr. Watson shows to be *direct* and *immediate;* and confined not to a few persons, but given as the common privilege of real Christians. The direct testimony of the Spirit is strengthened, and proved to be no delusion, by "the answer of a good conscience," which has been denominated, the witness of our own spirit. Of these two witnesses our author speaks in the following passage, with which we conclude our extracts from this valuable publication:—

"The second testimony is that of our own spirits, 'and is a consciousness of our having received in and by the Spirit of adoption, the tempers mentioned in the word of God, as belonging to his adopted children; that we are inwardly conformed by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight.' But this testimony, let it be observed, is not to the fact of our adoption *directly*, but to the fact that we have, in truth, received the Spirit of adoption, and that we are under no delusive impressions. This will enable us to answer a common objection to the doctrine of the Spirit's direct witness. This is, that when the evidence or a first witness must be supported by that of a second, before it can be fully relied on, it appears to be by no means of a 'decisive and satisfactory character; and that it might be as well to have recourse at once to the evidence, which, after all, seems to sustain the main weight of the cause.' The answer to this is not difficult: if it were, it would weigh nothing against an express text of Scripture, which speaks of the witness of the Holy Spirit and the witness of our own spirits. Both must, therefore, be concluded necessary, though we should not see their concomitancy and mutual relation. The case is not, however, involved in entire obscurity. Our own spirits can take no cognizance of the mind of God, as to our actual pardon, and can bear no witness to that fact. The Holy Spirit only, who knows the mind of God, can be this witness; and if the fact, that God is reconciled to us, can only be known to him, by him only can it be attested to us. It cannot, therefore, be 'as well for us to have recourse at once to the evidence of our own spirits;' because, as to this fact, our own spirits have no evidence to give. They cannot give *direct* evidence of it; for we know not what passes in the mind of the invisible God: they cannot give *indirect* evidence of the fact; for no moral changes, of which our spirits can be conscious, have been stated in Scripture as the proofs of our pardon; they prove that there is a work of God in our hearts, but they are not proofs of our actual forgiveness. Our own spirits are competent witnesses that such moral effects have been produced in our hearts and character, as it is the office of the Holy Spirit to produce; they prove, therefore, the reality of the presence of the Holy Spirit with us, and in us. That competent and infallible witness, has borne his testimony that God is become our Father; he has shed abroad his holy comfort, the comfort which arises from a sense of pardon,—and his moral operation within us, accompanying, or immediately follow-

ing upon this, making us new creatures in Christ Jesus, is the proof that we are in no delusion as to the witness who gives this testimony being, in truth, the Spirit of God." (pp. 494, 495.)

In concluding our notice of the fourth part of Mr. Watson's Institutes, which completes the second volume, we have farther to observe, that it displays the same implicit deference to the testimony of Scripture, which distinguishes the former portions of that very able work; and that it contains less quotation than was formerly given, and therefore, a larger portion of original composition. Several questions arising out of the subjects discussed, are placed in a light which is new to us, and in which we think they cannot fail to impress the serious and attentive reader. The author fearlessly asserts and defends the truths of Christianity, as they are proposed in all their simplicity in Holy Writ, and shrinks from no difficulty that he meets with in his powerful and triumphant career. The pernicious errors of Socinus and his disciples are pursued in their sinuous windings, and exposed in all their atrocity and danger.

The remainder of the work, we believe, is in a state of considerable forwardness for publication.

SACRED CRITICISM.

For the Methodist Magazine

OBSERVATIONS ON PSALM CX, 1, 2, 3.

1 Saith Jehovah unto my Lord, sit at my right hand,
Until I place thy enemy a stool for thy feet.
2 The staff of thy strength Jehovah shall send from Zion,
Rule thou in the midst of thy enemies.
3 Thy people volunteer in the day of thy power,
In the beauty of holiness from the birth;
As the dew of the early dawn,
So shall thy offspring be.

From the time the promise was given in Eden, that "the seed of the woman should bruise the serpent's head," down to this day, there has been, and will continue to be a never ceasing warfare between the great Head of the church and Satan, the burning adversary of souls. Although the power of the devil and his deputies continues to be too great for human happiness, yet we have the comfortable assurance that his power is diminishing, his throne tottering, and we hope the time will soon arrive when his infernal kingdom shall come to an end. The sure word of prophecy has foretold, and the gradual development of God's purposes in the redemption of man has shown, that the day is approaching, when, by the wide spread of the gospel, all shall know the Lord from the greatest to the least of mankind.

The eternal Jehovah, with one glance of his omniscience, looks through the vista of thousands of years as one moment, sees the accomplishment of his plan of salvation to fallen man, and views the arch enemy "exhausted, spiritless, afflicted, fallen," shorn of his strength, despoiled, and vanquished. While the enemy is thus subdued, and chained by divine power, Jehovah calls upon the great Captain of our salvation, the Messiah, to sit at his right hand as a mighty conqueror returned from victory and dominion; and the enemy of all righteousness and his deputies, hurled to the earth, and trodden down, shall become a stool for his feet while sitting on the throne of his glory.

The divine psalmist continues to inform us that the steff, the authority, the power by which the victory over sin and Satan shall be achieved, Jehovah shall send out from Zion; that at Jerusalem Messiah shall accomplish the work by which salvation shall spread to earth's remotest bounds; and at that place began the power that enables the great Head of the church to rule, to have dominion over heaven, earth, and hell; and before whose presence the devil trembles, sinks back abashed, and his cruel power withered, Jesus Messiah rules in the midst of his enemies.

God revives his work of grace; power from heaven descends; a spring tide flows; sleeping sinners awake; the deaf hear; the dead in trepasses and sins arise and live; God's people volunteer themselves in the great work; clothed with zeal as a garment, adorned with the beauty of holiness, brilliant, polished, resplendent with heaven's light, and armed in proof, they go forth to war; the victory is certain. They labour in the vineyard of the Lord, their pay is sure. They work in the harvest field, and are gathered into the garner of heaven. Almighty work begins; sinners tremble and call upon God; inquiry is made in bitterness of spirit, what they shall do to be saved; the cross is lifted before them; they believe in a crucified Redeemer; their sins are buried in his sepulchre; a fountain is opened before them for sin and uncleanness; they bathe therein and are clean.

How pure, how brilliant, how countless are the dewdrops of early dawn! Precious dew descends from heaven upon the parched and thirsty land; every leaf, every twig, every spire of grass, every flower is bespangled with celestial gems, perfect in purity, inimitable in beauty, countless in number. So pure, so beautiful, so innumerable shall be the offspring of the Saviour. So pure, so beautiful, so innumerable shall be the sons and daughters of heaven in the great day of Jehovah's power. All hail, glorious day! haste thy coming.

H. T.

Natchez, March 4, 1827.

From the Wesleyan Methodist Magazine.

DISTRESSING SHIPWRECK.

The following very affecting narrative, copied from the "Voyage of His Majesty's ship Blonde to the Sandwich Islands," may serve two important purposes: it illustrates that petition in the Lord's Prayer, "Lead us not into temptation;" and it reminds Christians of their duty to implore the divine protection on behalf of those "that travel, whether by land or by water." The unhappy sufferers, when enduring the extremity of famine, and when the exercise of reason was in a great measure suspended, to satisfy the cravings of hunger, were prompted to an act, the very remembrance of which, in all probability, will be to them a source of grief and shame during the future years of their lives. It is no ordinary mercy, to be preserved from those circumstances which put our virtue and our resolution to a test more severe than they are able to bear.

On the 7th of March, 1826, says the writer of that volume, one of those affecting incidents occurred which surpass in horrible interest all that invention has ever produced to move the sympathies of man.

The morning was squally; but about noon it cleared up, and the ship's place was ascertained to be in lat. 44° 18′ N., and lon. 23° W. About four o'clock in the afternoon a strange sail was reported, and though, from the haziness of the weather, she was but indistinctly seen, it was perceived that she was in distress. Our course was immediately altered, and we steered directly for her, being distant about nine miles. As we neared her, she proved to be in distress indeed: she was a complete wreck, and water logged, but being laden with timber had not sunk. Her dismantled rigging indicated how severe had been her struggle with the elements. Her foremast was carried away; but part of her bowsprit and the stump of her maintopmast were still standing, and a topsail yard was crossed, to which a few shreds of canvass were still hanging. An English jack reversed was attached to the main rigging, and the mizenmast was partly gone. The sea had cleared the decks of every thing. We all felt the greatest anxiety to reach her. The evening was closing in, with every sign of an approaching gale. Thick squalls had already once or twice concealed from us the object of our pursuit; but at length we came near enough to discern two human figures on the wreck, and, presently, four others came out from behind the remnants of a tattered sail, which hung from the main rigging, and which had, as it appeared, been their only shelter from the weather.

It was late ere our boat reached the wreck, where she remained long; and as the weather was growing worse, and the night dark, we fired a gun to hasten her return. No words can describe the wretched state of the poor creatures she brought when she did come. Two women and four men were sent up in the arms of the sailors, evidently suffering in the last stage of famine. They were immediately carried below, and supplied with small quantities of tea and bread, then stripped of their wretched clothing, washed, and put to bed.

Meantime the officer reported the condition in which he had found the wreck. It appeared to have been thirty two days in the state in which he saw it, during which time most of the crew had died, and the rest had only preserved life by feeding on their late companions. When the officer went on board, the two women rushed towards him, kissed his hands, and hailed him as a deliverer. The men stupified as it appeared with suffering, scarcely spoke, but hastily gathering their tattered clothes round them, hurried towards the boat. The master of the vessel, his wife, a female passenger, two middle-aged men, and one young man, were all that survived of seventeen. One of the women, when brought on the Blonde's deck, fell on her knees, and exclaimed, "Great God, where am I? Is it a dream?" But it was not until the next day that we heard the particulars of their sad story.

As the night came on, it began to blow fresher and fresher, and ere morning the weather had, as we thought, been violent enough to have destroyed these poor creatures, had they remained upon the vessel; but as day advanced, the wind again moderated, and the master of the vessel being somewhat recovered, gave the following account of the wreck.

About the end of January, 1826, the ship Frances Mary, laden with timber, sailed from New-Bruns-

wick for Liverpool. From the very beginning of her voyage she had experienced tempestuous weather. On the 4th of February, the main top-mast having been carried away, she had become almost unmanageable, and they therefore cut away her fore-mast in order to bring her to the wind. Before that she had been scudding. While in the act of cutting away the mast, a heavy sea broke over her stern with a dreadful crash, forced in the cabin windows, unshipped her rudder, and in a moment left her a helpless wreck. Wave after wave now swept over her, and the crew and passengers took refuge in the main-top. One of the number, an elderly man, died that night: next day, the weather having moderated, the rest came down from the top, and endeavoured to get at some provisions; but nothing except a few pounds of biscuit could be obtained, notwithstanding every effort that they could make, to hook up some of the stores from between the timbers. On the fourth day, to their great joy, they perceived a sail bearing down towards them under American colours. She soon came within hail, and offered to take them on board, provided they could make a raft to go to her, but the sea was still running so high that she was fearful of lowering a boat. The unhappy sufferers had neither tools nor materials with which to construct a raft, even if they had retained strength to do it. However, this American staid by them two days, evidently anxious to assist them if possible. She was once separated from them by the violence of the gale; but on rejoining them, came so near that two of the people on the wreck proposed to swim to her, if she would then lend the boat to save the rest. The proposal was perhaps unheard, —it was certainly unanswered; and shortly afterwards, the American bore up, and the crew of the Frances Mary were once more left to their fate, amidst feelings to which no words can give a name. A few days afterwards their hopes were again raised only to be again disappointed, by the approach of another American vessel, under the same circumstances; for she also, with a bare expression of pity, sailed away. Now the sufferers abandoned all hope of being saved. Ten days had elapsed since their ship became a wreck, and their scanty store of biscuit was exhausted. During this time, besides the evils of cold and hunger, they had the discomfort of being frequently obliged to lash themselves to the remaining rigging to save themselves from being washed overboard. But now famine laid hold of them.

As their numbers thinned, each thought, but dared not speak, of one means of sustaining life. On this day, the tenth of their misery, they looked at each other, as they were committing a body to the deep,—and it appeared as if each had understood the look; but still another, an old man died,—and again they forbore. The same night, however, a boy expired, and famine forced them to the unnatural food!

The women bore these complicated evils better than the men. The young passenger, in particular, did, as they all confessed, contribute most of all to save such as did survive. Engaged to marry the ship's steward on reaching England, she had the misery of seeing him expire before her,—the still greater misery of reflecting, in after life, that the frenzied love of existence, which extreme famine is known to excite, forced her with

her companions, to the horror of deriving life from his death! Yet she kept up the spirits of her companions; she daily called upon them to pray with her; she portioned out their unnatural food; and robbed their misery of half its horror, by her confidence in Providence, and her decency of conduct even in that wretched time.

It is scarcely right, perhaps, to lay open such shocking tales of human misery as seem to degrade man, and display a state in which his animal cravings get the better of his moral sense: we will, therefore, forbear to dwell on the farther particulars of this sad story.

The patients all recovered; and with their bodily strength their human feelings returned. At first they seemed insensible to the horror of their tale, and told it without hesitation; but, as their powers returned, a strange revolution took place; and they seemed not only horror struck at the remembrance of what they had done, but at their own apathy in having told it too plainly: and surely such feelings are to be respected.

DIDYMUS.

From the Wesleyan Methodist Magazine.

THE ISLAND OF MAUTI.

ON the 8th of August, 1825, to our great surprise, land was descried from the mast head; and as we were uncertain from its position, whether it was one of the islands discovered by Captain Cook, we bore up for it, and about three in the afternoon were within two miles of the nearest point. A heavy swell rolled towards the land, and broke on a long chain of coral which appeared to surround the island. Within, it appeared to be wooded; but our glasses were turned landwards in vain to discover either canoes or huts. At length, as we sailed slowly along the north-west side, we were suddenly gratified by the sight of a native emerging from the woods, and placing himself upon a rock, whence he continued to look steadfastly on the ship. A boat was immediately lowered, and Mr. Malden, with a reconnoitering party, proceeded towards the shore, with strict injunctions however, to be very cautious in endeavouring to ascertain the disposition of the natives before he attempted to land among them. On our approaching the island, we attempted, by signs, to induce the man to swim off to the boat: this he naturally enough refused to do; but, from his gesticulations, we understood that, though there was no landing place there, yet on the other side of the island we should find one. We then returned on board, and the ship stood off and on for the night. Next morning we proceeded to the lee-side of the island, and perceiving several canoes coming off to us, we lay to about three miles off the shore. The first that reached us was a single man, whose costume soon convinced us that we were not the first visiters of this solitary place. He wore a straw hat, shaped like a common English hat; and besides his maro, or waist cloth, he wore a cloak of tapa, of the same form with the South American poucho. The language of this man seemed to bear some affinity to the Hawaiian, but not sufficient for any of our people to comprehend him fully; however, we made out that the island was call-

ed Mauti. While we were questioning our visiter, another canoe, of very singular construction, came alongside of us. Though double, like the war canoes of the Sandwich Islands, its form was very different. The prows and waists were two, but the sterns united, so as to form but one; and this stern, curiously carved, was carried up in a curve to the height of six or seven feet above the water's edge. Two persons, who, by their dress and appearance, seemed to be of some importance, now stepped on board, and, to our great surprise, produced a written document from that branch of the London Missionary Society settled at Otaheite, qualifying them to act as native teachers in the Island of Mauti. They were very fine looking men, dressed in cotton shirts, cloth jackets, and a sort of petticoat of very fine mat instead of trowsers.

They were much astonished at every thing they saw on board the frigate, though it appeared they were not ignorant of the use of the guns and other things, but they evidently had never seen so large a vessel. The galley fire, and the players on wind instruments in the band seemed to surprise and delight them more than any thing. Our bread they ate after smelling to it; but it is impossible to describe their faces of disgust on tasting wine.

As soon as their curiosity was satisfied, we determined to avail ourselves of their local knowledge as guides, and to go on shore. We embarked in two boats, taking one of the missionaries in each; but we found the surf on the beach so violent, that we got into the natives' canoes, and trusted to their experience for taking us safely through: this they did with admirable dexterity, and our passage in the canoes convinced us that no boat of ours could have effected a landing.

The coral bank at the landing place extends fifty yards from the land, at about two feet under water: when we reached it, the natives carried us ashore on their shoulders. When arrived, it appeared as if the whole male population had assembled to greet us; the only two women, however, were the wives of the missionaries, decently clothed from head to foot. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy till this sign of friendship had passed; and this ceremony being over, they conducted us towards their habitations, which were about two miles inland. Our path lay through a thick shady wood, on the skirts of which, in a small open space on the left, two handsome canoes were building. They were each eighty feet long; the lower part, as usual, of a single tree, hollowed out with great skill. The road was rough over the fragments of coral, but it wound agreeably through the grove, which improved in beauty as we advanced, and at length, to our surprise and pleasure, terminated in a beautiful green lawn, where there were two of the prettiest white washed cottages imaginable, the dwellings of the missionaries, who are, as it appears, the chief personages on the island.

The inside of their habitations corresponded to their exterior neatness. The floors were boarded: there were a sofa and some chairs of native workmanship: windows with Venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa; in one

there was a bed of white tapa, and the floor was covered with coloured varnished tapa resembling oil-cloth. We were exceedingly struck with the appearance of elegance and cleanliness all around us, as well as with the modest and decorous behaviour of the people, especially the women; all of whom formed a strong contrast with the habits of the common people of the Sandwich Islands: but this is a small community, easily inspected by its teachers, and having, as yet, had no intercourse from without, to disturb the effects of their admonitions and example.

After partaking of the refreshment offered us by our hostess, which consisted of baked pig, bread fruit, and yams, we accompanied the missionaries to their church. It stands on a rising ground, about four hundred yards from the cottages. A fence, composed of the trunks of cocoa nut trees, surrounds the area in which it stands. Its form is oval, and the roof is supported by four pillars, which bear up the ridge. It is capable of containing two hundred persons. Two doors and twelve windows give it light and air; the pulpit and reading desk are neatly carved and painted, with a variety of pretty designs, and the benches for the people are arranged neatly round. Close to the church is the burying place, which is a mound of earth covered with green sward: and the whole has an air of modest simplicity which delighted no less than surprised us.

The history of Mauti is short. It is under the dominion of the king of Atui, the Watteeoo of Captain Cook. This king having been persuaded to relinquish his idolatrous worship and destroy his idols, accompanied two English missionaries in a small vessel called the Endeavour, to this island. As soon as he approached, the chiefs and the people immediately thronged out to meet and welcome him; and on his going ashore, while they were yet assembled round him, he said, "I am come to advise you to receive the knowledge of the true God, because hitherto you have been adoring senseless pieces of wood, the work of your own hands. I shall leave you a teacher to instruct you, and show you how you have hitherto been in error."

He then gave orders for the destruction of the morais, and for the burning of the idols. Thus, in one day, and that the first in which a vessel from the civilized world touched there, the superstitions of ages were overturned, and the knowledge of the true God brought among a docile people. From the account of the missionaries, the ancient religion seems to have been the same with that of the Sandwich Islanders.

On our return to the beach, one of the missionaries attended us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us,—the various tinted butterflies that fluttered across our path,—the delicious climate,—the magnificent forest trees,—and above all, the perfect union and harmony existing among the natives,—presented a succession of agreeable pictures which could not fail to delight us.

The only weapons we observed among the inhabitants of Mauti, were spears, of the same make and variety as in the other South Sea Isles. They possessed few ornaments; and those who had their ears bored stuck a small leaf, rolled up, in the orifice. The greater number wore straw hats,

and were more clothed than in the adjacent islands. They were hospitable and kind to us; and we gave them some knives, scissors, fish hooks, and printed cotton, with all of which they seemed to be much delighted. Their number is considered as amounting to between two and three hundred. Their food consists principally of bread fruit, and fish; they have, however, yams, cocoa nuts, and plantains, the latter of which they preserve dry, in the same manner as is practised in Guzerat. They possess some tame goats, fowls, and abundance of pigs. We saw only one dog, and he appeared to be of European parentage. Rats, something larger than the common South Sea rat, abound; but we found none of the lizards so common in the other South Sea Isles.

We saw a green dove, but could not get it; another of the same genus, extremely beautiful, which we named Columba Byronensis. We also saw a fine duck, a species of Scolopar; a blue and white heron; a hawk; a king-fisher peculiar, and called by us Alcedo Mautiensis; a starling, and some tarn and petrels. We were unable to procure any insects, but saw some very beautiful varieties of butterfly, and flying bugs and beetles.

Our time on shore was so limited, that we could only observe such plants as grew on our road, such as cocoa, pandanus, bread fruit, and some immense trees, of twenty-five feet in girth, unknown to us.

The shore presented no great variety of shells: a few species of murex and cowrie, a trochus, a turbo, and a patella, yellow in the inside, were all we found; but it must be remembered that we saw only the spot where we landed, and that our visit was short and hurried.

The whole island seems to be of coral formation. We brought away two or three specimens of phosphate of lime; and did not observe any thing else worthy of remark.

As Mauti has not been laid down in any chart, or described by any navigator, we used the privilege of discoverers, and named it Parry's Island. It lies in 20° 8′ south latitude, and 157° 20′ of west longitude.

ON THE PAYMENT OF DEBTS.

There are too many persons who contract debts, without perceiving any means of payment to be in their power. Those who transgress in this manner, feel satisfied if they do not know themselves to be unable to pay. Were they strictly honest, however, they would take effectual care to see whether they were able or not. Often by over-rating their property, their efforts, or the markets, they feel a loose conviction that they shall possess this power; but they take no pains to render the fact certain, or even probable. We are bound before we become willing to receive our neighbour's property, to know that we have means clearly probable of paying him; otherwise we wantonly subject him to the loss of it, and differ very little, as moral beings, from thieves and robbers.

Another transgression of the same nature is, neglecting to pay our debts at the time they become due. There are many persons whose general character as Christians, is fair; who yet in this respect, are extremely deserving of

censure. They contract debts, which they engage to discharge within a given time. This time is therefore a part of the contract; a ground on which the bargain is made; a condition on which the price was calculated. This obvious truth is understood by all men; and makes part of the language of every bargain in which credit is given. To the expectation formed by the creditor of receiving his debt at the time specified, the debtor has voluntarily given birth. It is an expectation, therefore, which he is bound to fulfil. If he does not take every lawful measure in his power to fulfil it, or if he does not fulfil it when it is in his power, he is guilty of fraud; of depriving his neighbour, not perhaps by design, but by a guilty negligence, of a part of his property.—*Dwight.*

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from page 263.)

No. 14.

Let the sweet work of prayer and praise
Employ our youngest breath;
Thus we're prepared for longer days,
Or fit for early death.

THE doctor's daughter (Susanna) returned home from the cherry feast under the most serious concern for her soul; rehearsed the whole matter to her mother, who also became very seriously affected. The deep awakenings of the daughter made a deep impression upon her mother's mind. The doctor at length, through some channel, learning the result of the visit, and seeing the visible change in his daughter's appearance, all of a sudden on this occasion was at once roused to the highest pitch of desperation. The threatened storm begins now to gather round this new subject of awakening grace. He calls for a servant, directs him to prepare a horse and chaise to take his daughter to her aunt's, (Mrs. Harrison,*) a widow then living in Caroline county, forty miles distant. And with the most vehement protestations, that unless his daughter relinquished her purpose, never to see his face again. How feeble are the efforts of man without grace; when heaven designs to do the work, what is a human being's puny arm to resist, or to be raised to oppose it? How providential was this singular event; her aunt, unknown to the doctor, had gone to hear these strange people, had embraced religion and joined society, and opened her house for preaching. He could not have sent her to a more convenient and suitable place. But to the doctor's great annoyance, his wife became more and more sensibly affected, her awakenings were deep, and she desired to go to hear the Methodists for herself. In this the old doctor opposed her. A quarterly meeting was to be held at Richardson's chapel, (called the barn) to which she desired to go. Although on all occasions the doctor perhaps was not exceeded as a husband or parent for tenderness and affection for his family,—indeed he carried his indulgence to an extreme*—On this occasion it was

* This pious lady is yet alive, living in Manchester, opposite Richmond, Va.

* On this subject his youngest son remarks, that in 1821, he visited Huntsville in Alabama, hearing that a gentleman resided there who he believed about this time lived in the doctor's family, he called to see him, and by way of introduction inquired if he was the gentleman he supposed him to be, that that question of doubt was solved, if he knew old doctor Hinde of Hanover. The gentleman appeared to be startled, and quickly replied, "Yes, sir, I knew the doctor." "Then, sir," replied his son, "I can inform you that I am his youngest son, and the youngest of the family now living, and have called to see you." With this the gentleman sprang forward, seized him in his arms, and hurried him into his parlour, where sat his wife and a Presbyterian clergyman; and his first in-

strange, it was really astonishing, to see how his feelings were wrought upon; they were roused beyond control. He most positively denied his wife the privilege of going to this meeting; he became persuaded in his own mind that these people had set those persons thus affected crazy; and thus concluded that his wife and daughter were really deranged, and that without a proper remedy being immediately applied that the consequences would become very serious. The doctor drawing these conclusions, set himself very deliberately to prepare a huge *blister plaster*, and without notifying his wife on the occasion, made his appearance in the room with his plaster spread on his hands. A young lady who was on a visit, being in the room, asked with great emotions of surprise and astonishment, "Gracious heavens! doctor, what do you intend to do with that blister plaster?" He very coolly and deliberately replied, "I intend to put it upon my wife." She very patiently submitted, received it upon her neck with all the meekness that can possibly be conceived, and without murmuring or complaining sustained its painful operation all day. She became very happy even under its painful operation, was cheerful and sang hymns that she had recently learned, all new to the doctor, the whole time. This greatly astonished him; her submission had confounded him; he did not indeed know what to make of it; but ultimately concluded that his flies were not good, or that from some cause unknown, the blister had failed to have the desired effect. He was therefore induced from this circumstance to permit the blister to remain till next morning. But when he proceeded to dress his patient, he discovered that he was mistaken, an astonishing blister had been raised. He stepped back with great surprise, and under agony of conscience and amazement, his mind became bewildered! Clasping his fingers, he whirls one thumb over the other; his wife saw his great perturbation, caught his eye, and with great composure of mind asked him, "My dear, have you punished me enough? You thought that it was a punishment, but I never was as happy in all my life." He was thunderstruck. The doctor replied, if she chose, that she might go to the meeting. He dressed her blister at her own request. She attended the quarterly meeting, when the Lord applied the witness of the Spirit to her soul, and she returned rejoicing! But oh, the blister! For now near forty years, the doctor has not ceased to tell the effects which it ultimately produced by the grace of God upon his own heart. In every love feast and class meeting, in every company in speaking of religion he lets no opportunity escape him to tell with streaming eyes, his awful, yet glorious tale! And when speaking in a love feast or class meeting, generally winds up by saying, "Yes, after all this, I persecuted my dear wife, who is now my wife, my mother, and my sister in the Lord." And it seldom happens, even where it is repeatedly told, to fail in melting the audience into tears! but to strangers it produces something like a holy agony of soul.

When the doctor discovered that he had banished his daughter and persecuted his wife, he was struck with horror and amazement; he fled to a secret place and begun to pray. He now consented that his daughter should return, and endeavoured to wrestle with his wounded conscience in the best way he could. His daughter had also obtained a witness of the Spirit, and possessing naturally a strong mind and great energy, she became a bold, intrepid, and courageous soldier of the cross. She was fearless and undaunted on all occasions; but it was some length of time before the doctor would consent for his wife and daughter to join society. A way, however, was soon opened for them on this score also.

Called to visit a patient in an adjoining county, while he was riding along the road, he heared the voice of

roduction, before his guest was seated, commenced rehearsing the blister plaster story. Considerable perturbation of a bewildered cast seemed to rush upon the priest, he knew not what to make of it; his wife however, having often heard the story before from her husband, became so sensibly affected that tears trickled down her cheeks! "Notwithstanding all this," continued Judge J——s, "it appeared to be very extraordinary; the doctor was the most tender and affectionate parent and husband I ever knew. He once stated that he whipped his daughter Susanna with a broom straw, when her mother cried, the servants cried, and he cried too." The Judge's wife the guest found to be a zealous and pious Methodist.

one calling near the road, "Doctor! doctor!" he turned and beheld one of his particular friends, and an old acquaintance, who had very recently embraced religion. He now informed the doctor, that there was to be Methodist preaching at a chapel hard by, that he wished him to call, that he would feed his horse, and the horse would be resting while they would walk over to hear the sermon. The doctor hesitated; but it was urged upon him, being much attached to his favourite riding horse, for his sake; and in order to have a little sport with the *babbler*, as he called the preacher in his own mind, he informed his friend at last that he would go.

He attended, and waited for the arrival of the preacher. Being very *quizical*, the doctor had thought from his proficiency in physiognomy, he would watch the movements of his pulpit orator, and afterwards make his own remarks and observations. He at length saw the preacher enter the chapel, and to use his own words, "at length," says he, "a stripling appeared with his saddle bags on his arm. He looked," said he, "like a school boy." The doctor had taken a very central position in order to make his observations and remarks, when this "stripling" as he called him, ascended the pulpit, (Mr. Fore a young preacher.) "He stretched his neck, surveyed the congregation, and then," said the doctor, "I thought that he fixed his eye upon me. As he proceeded to address the congregation, a kind of shivering seized my frame, his very looks had pierced my heart, and now, alas! I was exposed to the full view of the whole congregation; tears flowed, and it was a vain attempt to stop them; I wiped and wiped my eyes, until my handkerchief failed to stop them, it was wet with tears. I was confounded and overpowered; and left the house after service under all the feelings of mortification and distress." He returned home, having heretofore recalled his daughter, consented that she and her mother might join the Methodist society, opened his house for preaching, sought the Lord, and found peace and joy flowing upon his soul, and like a persecuting Saul of Tarsus came forth a bright and zealous advocate of the cause of truth. The doctor's third daughter at the age of eleven years became awakened, sought for and obtained peace and pardon, and at that early period was the first one of the family that took up the cross in family prayer. Hannah also became an example of piety, and was so gifted in prayer at that early period of life, as to excite the attention of her friends and strangers. Those two female converts both married travelling preachers—the former the Rev. Le Roy Cole, the latter Rev. William Kavanaugh.

The doctor's conversion at this day was viewed by many as something very extraordinary. He had an unusually extensive circle of friends and acquaintances; his spirited, jocular, and humourous disposition, had on all occasions rendered him the life of his companions. But his singular conversion, produced a shock upon his friends. He came out as bold as a lion: he spared no station nor order of society, but in his own peculiar manner warned them from the greatest down to the sable African. The writer never but once saw his equal in this particular, and his case will be mentioned in the sequel.

Crowds of people now attended the Methodist meetings. The doctor, wife, and two daughters, became active and useful members of the society. For a while it appeared as if the whole settlement would bow submissively to the gospel. But a divisive spirit was soon spread abroad by Mr. O'Kelly's schism. The Baptists also contending for their Calvinistic principles, and their baptism by immersion only, the strong prepossessions of others in favour of the Episcopal church, all conspired to depress the blessed work of God. However, after thirty years' absence, the writer visited this region of his nativity, and found many of the old stock yet in full bloom for eternity;*

* It is but just to remark, that the writer discovered that although about 30 years had elapsed since the doctor and his wife left this part of the country, their pious example, and godly conversation had made a deep and lasting impression on these people. The doctor's youngest son was met by his parents' friends, with streaming tears by some, with the most tender affection by all; the changes were too great to remain long; after listening to the recitals of past occurrences, and found that so long a train of past events, were now breaking in upon the mind; he made his stay short, but happy in the reflection that a general impression in favour of religion now rested very powerfully upon the minds of this people.

and has subsequently learned that the Lord has wonderfully visited these people through the Methodist ministry.

In 1797, the doctor and his family took a parting leave of their friends and neighbours and set out for the then wilderness of Kentucky; these two old people (the doctor and his wife) who had been extensively useful in the old country, had a new theatre opened to their view. Kentucky though then a plentiful country, it was soon discovered that piety, and particularly Methodism, were rare productions here, and indeed Methodism was a very unpopular profession in this region of the earth; nor was there a preacher or a society to be found any where near them on their arrival in Kentucky. In their neighbourhood were found three or four who once belonged to a society in Virginia, but now cold and indifferent as to religion, and like the rest taking their pleasure in the amusements of the world. This truly discouraged the old people. But the old lady, always the more indefatigable and persevering of the two, now led the way. She inquired for local preachers, and at last found one, (old brother Whitaker;) but few travelling preachers were then in the state, or in the west. A small society was formed, and numbers from curiosity attended meeting. When the family had found a home, the crowds of both young and old people who visited them, particularly on sabbath days, was in some measure gratifying to the irreligious part of the family, as such visits flowed from motives of the sincerest friendship as they conceived; but it was painful to the old people. They longed for their sabbath meetings.

On one of those occasions a number of the neighbours visited the family in the year 1798, and among others an old revolutionary officer, Maj. John Martin, attended. On this occasion the old lady's faith was severely tried. The old gentleman was a confirmed deist, although a man of standing in society at large, a kind neighbour, and much attached to the family, he despised the old people's religion. Even before their arrival the old major had frequently spoken of them, and being in expectation of their removal for several years before their arrival, a short time before they came, the old major had a very singular *dream*. He inquired of the old lady's nephew what kind of old lady in her personal appearance, his old aunt was, little *dreaming* at that time what would be the result of a personal acquaintance.

The old major had on several previous occasions made heavy assaults on the principles of the Christian religion, and endeavoured to persuade these two old Methodists out of their *notion* as he called it. After repeated arguments the doctor had given him up. But on this sabbath day the major had given great latitude to his discourse, and spoke freely as to the propriety of manufacturing sugar from the maple on the sabbath day. The old lady reminded him that it was a day consecrated by God himself for religious purposes, and that all sabbath breakers would have to give a strict account of their conduct at the day of *judgment*. The major then addressed himself to a young gentleman and remarked, "Lane, these Christians believe that there is to be a day of *judgment*. I suppose," said he, "that there will be a great gathering on that occasion. And as you and I it appears will have to attend, and although we enter the gates in different ways, we, I suppose, will know each other, I wish you to bring a few bottles of wine with you. As we shall have rare sport on that *day*, I hope you will certainly attend." The doctor's wife from her own remarks felt very awful. "Major," said she, "you may rest assured that there will be *such a day*, and you will most certainly see *that day*. And on that day will have to give a strict account of all the actions of *your life*, and particularly for this day's conduct; but unless you are changed in *heart*, and in *life*, and in *conduct* too, it will be under very different circumstances from those under which you now hope to see it," and followed up the subject with a warm exhortation; the young man turned pale, and the old major began to tremble. THEOPHILUS ARMINIUS.

Newport, (Ky.) Feb. 10, 1827.

(To be continued.)

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

INDIAN MISSION AT THE CREDIT, UPPER CANADA.

Letter from the Rev. Edgerton Ryerson, dated April 18, 1827.

Rev. and Dear Sir,—I now sit down to discharge a duty, which, for various reasons, I have long neglected. I arrived at my station the 16th of Sept. 1826, when I commenced my labours among this new made people. I was at that time a perfect stranger to Indians, and but little acquainted with their customs; but the affectionate manner in which they received me, and the joy they appeared to feel on the occasion, removed all the strangeness of national feeling, and enabled me to embrace them as brethren, and love them as mine own people. I found them happy in their spiritual circumstances—of one heart and one soul, rejoicing daily in the Lord; and their children attentive at school. How changed the scene! thought I, while visiting their several camps; this flat* which had heretofore resounded with the yells of drunkenness, and teemed with intoxicated Indians and white men, is now covered with wigwams of *Christians*, and vocal with the praises of Jehovah! This injured people whose thousands have dwindled to a little more than five score, are now regarded by the Sun of righteousness, and are admitted to behold a light which is shrouded from the view of many of their more wise and refined neighbours. The grace of God was manifest among them; but they needed to be instructed more perfectly how to cleave unto the Lord with full purpose of heart. Order and discipline were wanting, and a house that would answer the double purpose of literary and religious instruction. As the cold weather now began to pinch so that we could no longer have morning prayers in the old board chapel, it was necessary to erect a house immediately. We thought it advisable to make the first attempt towards procuring the means for building among ourselves. Accordingly the Indians, men, women, and children, were collected together by the sound of the horn, and the matter was explained to them by P. Jones, and a subscription presented. In half an hour one hundred dollars lacking four pence were subscribed, and, (it being the season for catching salmon,) forty dollars were paid at the time. Many of the Indian women, when they saw others go forward and present the widow's mite (for they gave all they had, which was from one shilling to three dollars) expressed their sorrow that they had nothing to give; but added they would have some soon. They immediately plyed themselves to the making of baskets and brooms, and soon presented their dollars and half dollars, and had their names set down among the others. Little boys from eight to twelve years, brought their shillings and two shillings, the product of their little fingers, to help in building a house where they could learn to be wise like white boys, and pray to *Re-sha-mun-ne-to*, (the Great Spirit.) How astonishing the contrast! A short time ago these Indians would sell the last thing they had for one tenth its value, to get a little whiskey; but now they will labour and exercise economy to get something to build a house wherein they can worship the Lord of hosts.

Perhaps some of the intellectual and refined may be tempted to impute the zeal and benevolence of these poor Indians to their ignorance and imbecility. But sir, is it ignorance and imbecility to be zealous for the King of kings—to love Jesus with our *whole* hearts, and honour him with *all* our substance? How would he, who possesses all the treasures of wisdom and knowledge, decide in this case? He has decided it in Luke xxi, 3, 4.—Ah! sir, were *all* our white Christians as much attached to our blessed Saviour and his house, as these babes and sucklings in Christ are, how would the temples of Jehovah rise to our view in almost every part of this extensive and populous continent. In the evening when I retired into our temporary *wik-i-wam*, and reviewed the scenes of the day, and called to

* The Indians were encamped on a level piece of ground near the river, where fishermen of every description had formerly been accustomed to resort.

mind what several Indian women had said while presenting their offerings—"now we will have a house where we can hear about, and pray to Jesus, without getting cold,"—I felt to exclaim with the old patriarch, when he heard of his long lost Joseph: "It is enough—it is the Lord's doings, and it is marvellous in our eyes."

About the middle of November, the house (which is thirty-six feet long by twenty-eight feet wide,) was sufficiently finished to teach school in. The white inhabitants in this part of the province, have shown a very commendable zeal and liberality, by aiding in the erection of the building. It is also worthy of particular notice and grateful acknowledgment, that some benevolent individuals of the Loudon district, (nearly 100 miles west of this,) hearing that we wanted a stove, purchased a very handsome one, and sent it to us at this place. The house is now finished except the seats, which would have been made before this time, could lumber have been procured and paid for.*

Order and discipline were now to be established. For this purpose, we (myself and P. Jones,) divided them into classes, and selected two of the most pious and experienced men to take charge of each of these classes. Each class meets once a week. We meet the class leaders every sabbath, when we inquire into their own, and the state of their classes, and give them severally, the most suitable advice of which we are capable. We also endeavour to explain to them how they should watch over, and talk to their brethren, and what particular duties they ought particularly to enforce. These class leaders are thereby preparing for more extensive usefulness; and in part become interpreters of good things to their respective classes. They feel themselves as shepherds (which is a comparison I often use in explaining their duty,) over their little flocks, and often communicate the state of their classes in the most interesting manner. As some of them speak English, I have often heard them say, "we are weak children. But I think my class is getting stronger and stronger, and I do believe that Jesus will by and by take all up in his arms into heaven."

There have been three instances of intoxication since I came here. Two of the offenders were restored by deep repentance; and the other, in the anguish of his soul for what he had done, terminated his existence by suicide. Each of these improprieties was the effect of white men's impiety and baseness. In one instance, the Indian was pursued more than a quarter of a mile, and then was, as it were, compelled to take the poisonous draught; in the other instance the poor victim was persuaded to ride in a wagon, when similar means were used to destroy him; and what is horrid to relate, whiskey was secretly mingled with cider. Alas! sir, how does the bood, not of an individual only, but of tens of thousands, cry from the ground of America for vengeance upon her inhabitants! What wo shall be too severe for him who causes one of these little ones to offend, and puts the bottle to his brother's mouth?

The school consists of about forty scholars, and is taught by Mr. J. Jones, whose exemplary life and indefatigable labour will doubtless give the most perfect satisfaction to the missionary committee, and be a lasting blessing to his pupils. About twenty Indian children have learned those catechisms which teach the first principles of the Christian religion, and a number of Watts's hymns for children. About the same number can read the holy Scriptures—twelve of these can repeat the greatest part of our Saviour's sermon on the mount, and are beginning to write intelligibly. The children are generally exemplary in their conduct—several of them have professed to experience a change of heart from nature to grace,—and some of them show signs of superior capacity and genius, and will, I doubt not, be seen at no distant day, standing as daysmen between the Great Spirit and their heathen brethren, crying to the

* I received a letter two days ago from elder Case, (dated New-York, April 4, 1827) who states that he will bring us some assistance towards defraying the expenses of our chapel. In my own and in behalf of my Indian brethren, I return our sincere thanks to our benevolent N. Y. friends, for the affectionate interest they feel in our welfare. When elder Case was here last, I was afraid we would not be able to meet the necessary demands of the builders; but I am happy to state that since that time, we have been able, by the assistance of our Yonge-street friends, to raise a sufficient sum of money to finish the house, and will have a small overplus to procure lamps, &c.

one, "Spare us, good Lord;" and entreating the others in the language of the ancient gentile missionary, "We pray you in Christ's stead, be ye reconciled to God."

The Indians have commenced their spring's labour, and appear to improve in habits of industry. However, their former habits of hunting and fishing, on which their whole dependance for support has *always* been placed, prevent them from feeling that deep interest in their agricultural success which we could wish. But in this respect, judging from the past, we anticipate great improvement. By means of their funds vested in the hands of the government, they have purchased two yoke of oxen, one wagon, three ploughs, chains, harrow teeth, hoes, and other implements of husbandry, in order to commence the important and interesting business of agriculture. They have likewise received from their affectionate York and Yonge-street brethren, the present of a very elegant Scotch plough, which will be of great utility in breaking up the soil.

Our village consists of twenty houses (besides the chapel) built on half acre lots which are now fenced in, and will soon be prepared for planting.

A number of heathen Indians, having heard that their brethren at the Credit had learned to live in a new and better way, have come here from different parts of the province, have embraced Christianity, and now appear to be established in the faith as it is in Jesus. The society contains one hundred and twenty members, who are steadfast and immovable, and seem to be growing in grace and in knowledge. I never experienced more affecting marks of sincere friendship, Christian affection and tenderness, than among this people. I must defer the detail of any farther particulars, till a future period. Your's affectionately,

E. Ryerson.

CHEROKEE MISSION.

Extract of a letter from the Rev. William M'Mahon, superintendent of the Cherokee mission to the corresponding secretary of the Missionary Society of the Methodist Episcopal church, dated Huntsville, Ala. March 24, 1827.

I have just returned from my first visit to the Cherokee nation since the last annual conference, at which I was appointed superintendent of the missions established by the Methodist Episcopal church in that nation. I travelled about three hundred miles among that interesting people, held two quarterly meetings in my tour, and was very much encouraged in witnessing the prospect of their civil and religious improvement generally. There are five missionaries under the direction of the Tennessee annual conference, appointed to labour in this nation during the present year; three of whom are teaching schools and preaching as extensively as they can in the neighbourhood of their stations, and two are on circuits.

F. A. Owen was reappointed to Newtown, where he commenced teaching on the first of January with nine scholars; the number has since increased to twenty-four, who are making fine progress in their studies. Most of the children in this school read the word of God, and write a pretty good hand; four have made considerable advancement in figures, and one is learning English grammar. There are several at a distance who intend to send their children in a short time. The prospect of success in this station has never been more flattering than at present. There is a large society of pious members attached to this station. The congregations increase in number, and are very attentive to the word of life. The field for missionary labour is ripening and widening in every part of the nation, and I do believe the time is not far distant when this long neglected people will become as famous for deep piety and social order, as they have ever been for ignorance and crime.

Brother Geo. W. Morris is stationed at the lower mission in Creek path. He arrived on the 17th of December, with his wife. They were cordially received and kindly treated by the brethren. The three societies in this station are generally in a prosperous state; most of the members are truly alive to God, and are running with patience the heavenly race. There are twelve scholars in this school who are making pleasing progress in their studies, and what is still more pleasing

and important, the most of them fear God, and manifest a deep concern for their souls.

W. P. Nichols is stationed at Coosawata, where he commenced his school on the first of January, with eight scholars. It has since increased to twenty-six, and is still increasing. This mission is located in the most populous part of the nation, and the school is patronized by Judge Martin, with whom the missionary lives. He is a very humane, benevolent, and influential man, and is very solicitous for the prosperity of the school. There is at present no society in this place, but brother Nichols has raised a small class about twelve miles from his station, where there is a good prospect of religion.

James I. Trott is on the circuit, where he says the prospect is very good. We had gracious times at our quarterly meetings, especially at the first, which was held at Counasauga—thirteen adults and seven children were baptized, and eleven joined society at this meeting. The number who joined at the second is not recollected.

Turtle Fields, a native Cherokee, is also on a circuit, which he has formed himself, in the most benighted parts of the nation. He speaks no English; but is pious, useful, and much beloved. He is certainly a man of strong natural parts, and is deeply devoted to God.

Your brother in the bonds of a pure and peaceful gospel,

WM. M'MAHON.

HAMPSHIRE MISSION.

Letter from the Rev. Parmele Chamberlain, dated Northampton, Mass., April 21, 1827.

DEAR BROTHER,—The firm establishment and extensive prevalence of Methodism in this country, I am persuaded, are not the work of a day. The obstacles are such as can be overcome only by patient continuance in well doing. In some parts of the country where Methodism is not embraced, the people have been much enlightened into its nature and tendency; but here scarcely a sermon had been preached by a minister of our church, or a Methodist publication perused by the people. Where the plain and efficient form of Christianity called Methodism, has been known, prejudice against it has subsided. Here prejudice has met me in full array on every hand, and multitudes "speak evil of things they understand not." Generally, on missionary ground the means of grace in any form are rarely enjoyed: here, preachers, sermons, and meetings abound. Persecution, the legitimate offspring of ignorance and prejudice, has not only assumed the exercise of the tongue of slander, but has arrayed hostile forces, and placed them in threatening attitude. I mentioned last spring, a series of abuses in a town north of this, (Greenfield,) viz: the firing of guns about the place of worship, the disfiguring of my horse, and the purloining of my carriage—the latter, which was taken away in April, was found in August, sunk in the bottom of the Connecticut river, very much injured.

With regard to the labour performed, I have visited some, preached often, distributed six dollars' worth of tracts, sold and given away seventy dollars' worth of books. Though the two years of my labour are nearly completed, and my expectations not fully answered, yet much has been done; prejudices have been softened, and places where it was said we should not be suffered to preach, by perseverance have been found accessible. In some neighbourhoods souls have been converted and societies formed. We number, indeed, but about fifty in all, but these are generally steadfast and ornament their profession.

What form may be thought fit to give this appointment another year I cannot tell. It surely is an important one, and taking into account the contributions from it, has cost the society only one hundred and seventy dollars. Were it continued under the patronage of the society another year, it might probably well support itself. Perhaps it might better support a single man now than some of our circuits do two, or it might be thought best to annex to it three appointments belonging to Leyden circuit, situated south of Deerfield river, which are to that circuit difficult of access. Notwithstanding the difficulties attending this appointment, I am persuaded the seed which has been sown will not all prove to have fallen on poor ground.

The cause is the cause of God, and will finally prevail. Since my late communication, the prospect in Williamsburg has very much brightened. The multitudes who attend preaching appear to receive the word with all readiness of mind. May the word profit them.

PENSACOLA MISSION.

Extract of a letter from the Rev. Charles Hardy to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated Pensacola, April 30, 1827.

Dear Brother,—At the last meeting of the S. Carolina Conference, I was appointed a missionary to this place, at which I arrived on the 22d of February. Since I have been here I have learned that no Protestant minister had preached here, statedly, from the death of our beloved brother Cook, which took place in the fall of 1825. The Roman Catholics having possession of the place previous to the change of government, have maintained it (in a religious sense) almost undisturbed until now; and even at present they seem to have the greatest influence in matters connected with Christianity. For three or four years past, this place has been declining, and has therefore presented but few inducements for missionary or charitable exertions, but at present it offers something more favourable and more worthy of respectful attention. It is now improving, and the establishments of the United States near this will, no doubt, greatly contribute to its prosperity:—they are a navy yard and cantonment.

Of the morality and religion of the place you may be able to judge, when the scantiness of the means to promote those principles are considered. There has been manifested, however, a disposition by most of the Americans to encourage the gospel among them. I have uniformly preached three times a week in town, to as respectable congregations as could be expected in a place hitherto so destitute of the means of grace as this has been. In addition to my labours in town, I have made arrangements to preach once a week to the United States' soldiers, at the cantonment. I have preached there once a week for several weeks past, and calculate on continuing my appointments. I have preached once by request at the navy yard, and intend to make another visit there as soon as practicable. I have been solicited by some to form a society, but finding that the most of those that were collected together by my predecessor, (who has gone to rest,) have been an injury to us rather than otherwise, I have, as yet, refused, for fear of being precipitate. The word which has been preached does not seem to have produced any very visible effects, but there are good reasons to believe that it has not all fallen by the way side. By the blessing of Divine Providence I have succeeded in forming a sabbath school society, and have a school of about forty children. Several young persons have volunteered their services in this important undertaking. May the blessing of the Lord God be on the institution and all connected with it. A subscription of between five and six hundred dollars has been raised for the building of a church, and I have the promise of a lot on which to build it, should I procure means sufficient to do so. About as much more as we have subscribed would be sufficient to accomplish our purpose; and as all has been subscribed here which may be calculated upon, I am under the necessity of seeking assistance from abroad, and hope that you will send us some help from New-York. It is important that we build a church here, and that we do it now—for, if we let the present opportunity slip, we may seek and wait for another in vain. Every man that fears God should open his heart, hands, and purse, to this people, and send his charities to relieve them. Surely every one who loves the Saviour and his cause will do something towards this object; and if they should, we shall soon have more than an abundance. Let all the men of God come up to his help, that his house may be built and his name glorified in this region of death. I hope and believe that the Redeemer of souls will defend and protect his own cause, and that this dreary waste may blossom before him and be beautified with his presence.

BELLVILLE MISSION, UPPER CANADA.

Extract of a letter from the Rev. W. Case. to the Rev. J. Emory, Secretary of the Missionary Society of the M. E. C. dated Bellville, May 21, 1827.

The work of religion among the natives here continues to prosper. Of another body of the Chipeways in the vicinity of Kingston, about 10 have been converted, and the whole body of about 40 have renounced spirits and have come up to Grape Island for instruction. Peter Jones is now with us. The condition of our Indian friends is every day improving. You would delight to hear our whole assembly, about 130, singing the Indian of

"How happy are they, who the Saviour obey,
And have laid up their treasure above;
Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love."

Nah kooh shá a she
Páh pe na tah mooh wàdt
Ke sha mun ne toon kane wab mah chik
Ah pe che sah kooh
Cepe pah he na tah moogk
Pe je nuk shah wane one kooh se wadt.

The Indians are much delighted with the new Hymn Book, and their desire to read is, by this circumstance, much increased. We are exceeding happy in seeing the progress of this good work, and we are much encouraged by the deep interest which is taken in their welfare, both in this country and by strangers. To day we renew our labours on the island. I arrived here about two weeks since. Several of the preachers from the Hallowell and Bellville circuits accompany us in the labours of this week,—of building a scow, making a harrow, planting, shingling houses, and teaching these new Christians the way to heaven.

WESLEYAN METHODIST MISSIONS.

From the April number of the Wesleyan Methodist Magazine we extract the following:—

CEYLON MISSION.

Negombo.—Extract of a letter from Mr. Gogerly, dated July 17, 1826:—

"The annual meeting of the Negombo Branch Missionary Society has been almost the only variation, during the past quarter, in the ordinary labours of the circuit. Our kind friend, Captain Schneider, took the chair on the occasion, and the brethren from Colombo obligingly assisted in conducting the meeting; the chapel was well filled, and from the degree of interest excited, I hope the subscriptions for the ensuing year will be improved. As it is exceedingly difficult for the natives to subscribe money, I suggested the propriety of setting apart a portion of the produce of their gardens, &c, for missionary purposes: this has been approved of by several, and fifty or sixty cocoa nut trees have been given in perpetuity to the funds of the society. The value of the produce is not great, but I cherish the hope that by thus in some measure identifying themselves with the mission, they will be led to feel a greater interest in its prosperity, and become desirous of being individually partakers of the spiritual blessings offered in the gospel.

"The schools remain in nearly the same state in which they were when I last wrote. They are diligently superintended, and I believe the masters do their duty to the best of their ability; but many circumstances unite to render it difficult to secure a regular attendance. These establishments, however, whatever trials they may occasionally give, have hitherto been very useful in this district, and I doubt not will continue to be so.

"The various native congregations continue as large as may reasonably be calculated upon under existing circumstances; for although it has always been comparatively easy to collect, for occasional services, tolerable congregations, it has in general, till within the last few months, been found difficult to secure any thing like a regular attendance on the means of grace. The mass of the people do not understand the importance of it; and their gross ignorance, the want of books calculated to instruct them, and

the indolence and inertness of their character, place great obstacles in the way of their improvement. In addition to this the violent attachment of the men in these villages to excessive drinking and to gambling, stupifies their senses, and renders them almost incapable of receiving instruction. But under the gracious influence of the Spirit of God, we trust by patience and perseverance to surmount these obstacles. I have lately circulated a number of the tracts translated into Singhalese by Mr. Hume, which I hope will prove a blessing.

"In order to be more in the centre of my work, and to have an easier access to the natives, I have removed my family to this place for a few months, and by building two or three extra rooms with cocoa nut leaves, have found room to accommodate them. By this arrangement I am able to preach more frequently in Singhalese, and to visit the natives at their houses, which was before impracticable. By residing a short time in the midst of them, I hope to be able to lay down some additional plans of usefulness, and I am happy to say, the two Singhalese brethren stationed with me are willing to enter into any plan I propose to them, and give me much satisfaction. They are at present daily employed, in addition to their other labours, in paying pastoral visits to the members of society and others in these villages."

KANDA.—Extract from the journal of William Goonatiliki, (one of the native assistant missionaries in Ceylon,) dated from Kornegalle, January 1st, 1826.

[The reader will perceive that the writer being a native, the English is imperfect.]

"January 10th.—I left Colombo for Pantura, and in my way I visited the Egodde School.

"11th.—I preached in a private house at Pantura; after the exhortation was given, as I had seen many of my congregation there, I spoke to them a few words respecting my leaving the station, and going to the Kandian Provinces. I advised them to be faithful unto death, that they might receive crowns of glory. I spoke to them farther, on the necessity of praying for the prosperity of the Redeemer's kingdom throughout the world, and particularly in those parts where we are about to go; also requested them to remember us in their prayers. They seemed to have been impressed, and heard the word with profound silence and attention.

"13.—I was very glad to hear, this day, one of the members of my class (who came to see me, being informed of my departure) say, that she wishes, and is resolved to die in this religion which she is now taught. She said farther, that she was afraid, in the event of my departure from the station, the class will not continue, and that it will fall. I told her that it will not be so, the successors will meet the classes, and that every duty of the station will go on with uniformity. This night I preached at the Pantura chapel: the congregation was not large, but the few who were there were attentive. I spoke to the congregation of this place also on my departure, and advised them to be determined to know nothing but Christ, and him crucified.

"14th.—Almost all of our members were here to day; they came to see me and wish me prosperity in my intended station; they seem to be very sorry for being deprived of me; and conversed, not without tears.

"Sunday, 15th.—While preparing to go and preach at Egodde and Morotto, with an intention of leaving Morotto to morrow, and going to Colombo, many persons of the village came to see me, among whom was the old blind man. Oh how much I felt, when he said, 'Sir, let me hear your voice again:' he blessed me, and said, that he prays the Lord to send me again to preach among them; he said this with his eyes full of tears. Him, and others, I advised to love God, and to be faithful unto the end. I find advices on such occasions are well impressed on the mind. They seem all willing to hear me, and their attachment to me was evinced by their tears and affectionate words. Having taken my leave of the good family with whom I was residing, and of this beloved people, I came to preach my farewell sermon at Egodde. On the way another member of the class took his leave of me, with most affectionate words. How comforting was the instance he mentioned from the history of our Holy Bible: 'Almighty God,' said he, 'who delivered Daniel from the den of lions, shall preserve you from all danger.' These words he said, his eyes swim-

ming with tears. He wished me success and prosperity in the glorious work in which I am engaged.—I came to Egodde, and preached there; the congregation was very attentive during the service. Afterwards I took leave of them, and came to Morotto. Some of them accompanied me far. How much comfort and pleasure have I felt this day! I do not leave the station without comfort, although I have been there but a few months. I have some hopes that several persons are in the way to Zion, and that my labour among them has not been in vain.—'Not unto us, Lord, not unto us, but unto thy name be the glory.'

At Kornegalle.

"March 7th.—Four priests came to see me this day. I wish to avail myself of such opportunities to speak to them about their religion; but I know if I were to speak against their religion on their first visit, they would discontinue visiting me. It is my opinion to be acquainted with them, and try to bring them to the way of truth. I was much affected this day hearing from a Kandian boy of the poverty of the people, and the numerous difficulties they have to undergo. He is sent here, as a Cooly, to work. How much did I feel when he said he had been working several days, and no one gave him a little rice. I desired him to live in my house as he liked. This night many elephants came near this place.

"8th.—Another priest came to me this day, and requested me to come and see the temple constructed upon the rock behind the mission house. I had a very pleasant conversation this day with the Kandian boy; he seems to be very sensible; a more sensible lad I have never seen before. I asked him whether he thought he had a soul. 'I know,' he said, 'I have a life.' I asked him whether he knew that he must die, and whether he was afraid to die? 'What can I do, sir?' he said, 'being afraid, die I must.' I asked him whether he knew what will become of him after death. 'I cannot answer this, sir.' 'Have you any Dewalahs and Budhist temples in your village?' 'Yes, sir, we have both Dewalahs and temples.' 'Have you been to any of them?' 'Very often I did go, sir.' 'What did you use to do when you go there?' 'I used to offer flowers at temples, and clothes, &c, at Dewalahs.' 'What was your prayer on those occasions?' 'We pray that our sorrows may be removed; and when our bullocks are lost, we pray our lost bullocks may be found.' 'Did you ever obtain the prayer you made?' 'Yes, sir.' 'How?' 'When the offerings are made we are informed that the lost bullocks are in such a place.' 'Who informs you of this?' 'Capoa, sir.' 'How does the Capoa know of this?' 'He is informed by the god.' 'Do you always find your lost bullocks by that means?' Here the young lad was smiling, and said, 'No, sir.' I began to advise him, saying, that an idol is nothing; that the true God is an infinite Spirit; that he should not keep his confidence in dead idols. He was very attentive when I told him that man has an immortal soul, and the gospel points out the way how this soul can be saved."

SOUTHERN AFRICA.

CAFFRARIA.—Extracts from the Journal of Mr. Kay:—"August 12th. Glory be to God in the highest! a poor Caffre came to me this morning, crying, 'Oh my sins, my sins: the word has cut my heart to pieces: what shall I do?' He has laboured under serious impressions for some weeks past, and is now constrained to water his couch with his tears. He informs me, that sleep departed from his eyes last night: and ere the dawn of day, his cries and prayers (poured forth among the trees) were heard by my interpreter, who was constrained to go and see from whom they proceeded; being at the first, somewhat alarmed, thinking that some one was in danger. My very heart's desire, and prayer to God is, that he would save this young man. He seems to be truly sincere, and remarkably humble and teachable.

"13th, (Sunday.)—I felt much encouraged during all the three services of to day, in the belief that God is about to display his power among the people. Gaxa broke out before the afternoon congregation, (although one of the chiefs and some of his counsellors were present,) and declared with much trembling how the Lord had shown him that he and his countrymen were all enveloped in darkness, and going headlong to misery. He came to me yesterday, entreating that I would give him some of my old clothes, or enable him to procure

others, being now ashamed to go naked, as formerly. From a conversation which I had with him in the morning, it is evident that he considers himself as one of the 'vilest of the vile.'

"14th.—Gaxa earnestly requested my interpreter this morning to ask me, what he must do, as the Lord had placed his sins in battle array against him while engaged in prayer; and he fears that the sight will turn him mad, as he can neither eat nor sleep. He appeared to obtain much relief and comfort when I told him that I believed this to be only a temptation from the enemy of his soul, and that Satan makes it his business to harass all who desert his service and turn unto God. He then very emphatically exclaimed, 'But oh my wicked heart, my wicked heart! it is so heavy that it almost weighs me down.' Upon my exhorting him to pray that God would give him a new heart, he cried out, 'I will, I will.'"

Albany.—Extract of a letter from Mr. Young, dated Salem, Oct. 12th, 1826:—"In my letter of July 28th, I had the pleasure to state, that our work in this circuit was still reviving, and that two persons had, a few weeks before, found peace with God; and my heart truly rejoices in being able to say, that there are eight souls who profess to have obtained, in the last quarter, a knowledge of salvation by the remission of their sins, and who are now rejoicing in hope of the glory of God. In renewing the quarterly tickets at Port-Frances, and some of the places round about that neighbourhood, like Barnabas, I was glad in witnessing the effect of the grace of God upon the people; for some who have been notorious for drunkenness have become 'blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they have begun to shine, as lights in the world.' A few at Port-Frances received notes on trial; and at James's Party, about six miles from the above place, I gave notes on trial to fifteen, some of whom are deeply convinced of sin, and groaning for redemption; and there are a few others who can call God Father by the Holy Ghost. It may be well here to remark, that some time ago the wickedness of some of these people was almost proverbial; but now they can heartily sing,

'But oh the power of grace divine!
In hymns we now our voices raise,
Loudly in strange hosannahs join,
And blasphemies are turn'd to praise!'"

Gibraltar.—Extract of a letter from Mr. W. Barbar, dated Gibraltar, Jan. 15th, 1827:—"Jan. 28, 1826. Two or three Spaniards appear to be under truly serious impressions, and several others attend our meetings constantly: considerable opportunity is thus afforded for pressing home upon them individually the need of experimental religion, of which generally they seem to have no kind of notion. The mother of Mrs. Quirrell, a native of Tarifa, appears to be brought into a state of Christian liberty, and the proper evidences thereof are given in a completely changed state of temper and feeling. Calling on her, I saw on the floor an image of San José, rather maimed; the children were playing with it. This image had been, for many years, her tutelary divinity, her household god; before it she had often bowed and prayed, really believing in the duty and efficacy of so doing. I very particularly questioned her on this subject, and she constantly confirmed the assurance that she knew no better; all the people round her did the same, and she was never told it was wrong. She now perceives she was guilty of gross and very offensive idolatry, and looks with abhorrence upon the remains of that stupid image, which she so long regarded as, if not itself divine, yet the acceptable medium of meritorious acts of worship. But she now places all her dependance in her Lord and Redeemer alone, knows the efficacy of his blood, and feels its powerful application. Glory to God for this one instance of salvation from an infatuation so powerful as that which generally holds the ignorant Roman Catholics. The Roman Catholic apostasy is one of the most guilty and cruel conceivable; it takes the very language of the purest and simplest law that could prohibit idolatry, in order to justify it; and first sophistically makes the medicine of the soul, as prescribed by the Good Physician, of none effect; and then, as if dissatisfied with a victory so cheap, converts it into a poison, infatuating in the lethargy with which it binds the conscience, and effectual in the ruin into which it plunges the soul.

Popery has not only made the Bible remove its check from idolatry, but it has made the religion of the Bible, or at least that which professes to be so, give all the sanction of its authority to an almost unlimited number of objects of idolatrous worship, which are in truth nothing but petty deities, in the estimation of those who honour them with their devotion."

REVIVALS.

Letter from the Rev. John W. Hill, dated Meadville, Pa. May 8, 1827:—"January 20th, our second quarterly meeting began at Rockdale. It was a solemn time, and about eight souls could testify that the Son of man hath power on earth to forgive sins. Within the short space of four weeks after this meeting, about fifty were received on trial; the greater part of whom enjoyed a sense of pardoning love.—March 31st, our third quarterly meeting was held at Mead township. I trust many in the day of eternity will bless God for this meeting. We think twenty at least found the pearl of great price, several of whom have since attached themselves to our societies as probationers. The indefatigable zeal of our worthy presiding elder, at the above meetings, will long be remembered by many souls. Numbers with his invitation, came tremblingly to the mourners' seat, and did not leave the sacred place, until Christ appeared altogether lovely, and the fairest among ten thousand. In the course of the revival of the work of God here, there is one neighbourhood that deserves particular notice. About seven miles from Meadville, Satan might truly be said to have had his seat. Drinking, swearing, and sabbath breaking, were the constant practice of many in this place. In December last, a gentleman, whose house had been the place of rendezvous for the wicked, kindly invited us to come and preach the gospel there. We accepted the invitation, and numbers flocked to hear the word of life. Some cried out at first, 'these that turn the world upside down have come hither also,'—while others searched to see whether these things were so. In eight weeks from the time we commenced, twenty-five came forward wishing to be joined together in a class, to serve God. Most of these were sincere penitents—some of whom have since rejoiced in a good degree in the pardoning love of the Crucified. Four more have since joined, and the prospect is glorious indeed. The ball room has been converted into a place of divine worship. Those who used to meet together on the Lord's day, to visit or settle their accounts, now join heart and hand to worship the God of love. The tongue of the swearer is employed in prayer and praise. The blooming sons and daughters of Eve, who used to dance and sport away their golden moments, now assemble together, sincerely to implore pardon and find mercy at the hand of God. To crown all, the upper part of a distillery has been lately converted into a commodious preaching place.

Kentucky District.—The following is an extract of a letter from the presiding elder of this district, to the publishers of the Christian Advocate and Journal, dated May 8, 1817:—

"I am happy to inform you, that the work of the Lord is still progressing in Kentucky district, especially in the towns; we never have seen so much excitement in our towns in the west, as now appears. In Lexington Harrodsburg, Cynthiana, Mount Sterling, Danville, Frankfort, and Winchester, there is a prospect of much good. Many have already embraced the truth as it is in Jesus; and many are inquiring the way to Zion with their faces thitherward. The zeal of the Lord of hosts has fallen upon the preachers, who cry aloud and spare not, while they preach the gospel of the kingdom with the Holy Ghost sent down from heaven. In the progress of this work, there is one thing peculiarly pleasing to me, and that is, that while our old men are wearing out, the Lord is raising up a cloud of young and promising preachers, who breathe the spirit of the gospel, and are willing to spend and be spent in their high and holy employment. It is also matter of great joy that our old members have not lost sight of purity of heart; after this some are earnestly pressing. May the great Head of the church give them the desire of their hearts, and 'fill them with the fulness of the blessing of the gospel of Christ.' Yours respectfully.

"WILLIAM ADAMS."

Green River Circuit, Holston Conference.—This is a new circuit or mission, to which the Rev. John S. Henly was appointed at the last session of the conference. He writes to the editor, under date of May 12, as follows:—"At this time there is a good work in some parts of my circuit. About 16 have been baptized and joined the church. On the 24th of April I preached twice, and baptized eight persons the same day. I have had some opposition from those who were wise in their own conceit, but I went on my way teaching and preaching Jesus Christ a full Saviour. The effect is, that whereas I at first had but ten or twelve preaching places, I now have twenty-four. At first very few would ask me home with them; but now I have homes and friends enough.—Glory to God! Amen."

Washington Circuit, Pittsburgh Conference.—The district of country embraced by this circuit was not occupied by our preachers until the spring of 1824: nor has it been regularly supplied since. At the last session of the conference the Rev. Jonathan Holt was appointed to this circuit. Mr. Holt, in his letter to us, observes: "I know that my efforts are not altogether unsuccessful. Though I cannot say, as many of our brethren do through the Advocate, that God has visited us with a great revival, yet I can say that some have been brought from darkness to light, and are now rejoicing in the comforts of the Christian religion, and in the hope of that glory which is yet to be revealed. We have formed two societies: one of fifteen, the other of eleven members; and some have been added to other societies. Whole increase about forty. We are still looking and praying for greater manifestations of divine favour. A considerable number are apparently truly penitent, and inquiring the way to heaven; and I hope the time is not far distant, when our heavenly Father will graciously receive them, and give them the peace and liberty enjoyed by his sons and daughters."

Black River Circuit.—A letter from the Rev. Isaac Puffer informs us that this circuit has been greatly blessed the year past. In several of the societies the Lord has poured out his Spirit. Christians have been quickened; several have professed to experience perfect love, and others are seeking to obtain it. Several camp meetings the past year were greatly blessed in the conversion of souls. Upwards of 100 have been received into society, and some have joined the Presbyterians and Baptists. Among the converts is a person who was formerly a Universalist preacher; but now, knowing the terrors of the Lord, is trying to persuade men.

Extract of a letter from the Rev. Hugh Campbell:—"The sabbath of the quarterly meeting, Feb. 25th, was a sabbath indeed to many souls. The love feast did in reality imitate a feast of love. After which seven souls joined the visible church, that they might be aided to seek and find a mystical union with Christ the head, and be initiated into the church invisible.—On the evening of said day there were upwards of twelve mourning for sins; and He that will not 'break the bruised reed nor quench the smoking flax,' hath pronounced them 'blessed that mourn, for they shall be comforted.' Blessed be his holy name, some of them have since found 'his promises to be yea and Amen' to their souls; and Him whom they then sought sorrowing, they now serve rejoicing."

Extract of a letter from the Rev. J. Carson, dated Norfolk, Va. May 23, 1827:—"I arrived in this station on the 8th of March, and commenced my labours, I trust, with an eye single to the glory of God—determining to know and preach nothing but Christ crucified. In a short time, it became manifest that my feeble labours were not to be in vain. Many were awakened to a sense of their condition, and began to inquire what they must do to be saved. With many their conviction for sin was so powerful that their own houses became houses of prayer for the distressed, and several were converted in their own dwellings. The work has gone on ever since, and our prospect is still good. The number of subjects that profess to have obtained—not a hope only that God had forgiven their sins, but—a knowledge of their acceptance with God has been one hundred and forty-two whites, and coloured. Of the former ninety-two have been received on probation for membership, and of the latter, forty-two. Oh! that God may continue to increase the number, and spread the living flame, so that the many that

are far off in this place, may be brought under the influence of the heavenly principles of the gospel of Christ.

Extract of a letter from the Rev. W. W. Rundall, dated Ogdensburgh, May 17, 1827. After mentioning that between 30 and 40 had joined the church in Ogdensburgh, the writer mentions the commencement and progress of a work of grace in the town of Huval: he concludes thus:—

"Some time in the month of October, a person who had been previously a member of our church, residing in the town of Dupayster, came to me with the Macedonian cry, 'Come over and help us;' to which I soon attended. Dupayster is a newly settled town, situated about fifteen miles from Ogdensburgh; and though this place had been favoured for three years with the labours of a Baptist preacher, and had occasionally been visited by the Presbyterian clergy, yet, as iniquity abounded, no revival appeared to crown their labours. They became discouraged, and left the field to a Universalist preacher. In this town at the time of the commencement of my labours there was no Christian church, and scarcely an individual who even possessed the form of godliness. Where vice thus reigned predominant, without any check either from the preaching of the gospel, or the example and admonition of the children of God, you may readily conclude what was the state of the morals of this people.

"On the very commencement of my labours, I felt that God was with me, and that a door was here open for the spread of the gospel in the salvation of sinners. Thus having very clear omens of a great and glorious work, and being much confined by the labours of my station, I called to my assistance a young man by the name of Joel J. Emmos. This man entered into the work with great faith and zeal, and has, from his regular and close application, and laborious and unwearied perseverance, been very successful and abundantly useful in the commencement and promotion of this great and glorious revival. In this place great were the opposition and prejudices to combat, and the difficulties to encounter and surmount. Universalists manifested much contempt of the work; while some mocked and reviled, and others vented their rage by oaths and execrations; yet, by a meek and plain annunciation of divine truth, their prejudices gave way, and they melted like wax before the fire, till from deep sighs and penitential tears, from bitter lamentations and agonizing prayers, they joyously arose to testify that the Lord hath power on earth to forgive sins. Then we could say the wilderness and the solitary places began to be glad, and the desert to rejoice and blossom as the rose.

"In this abundant display of divine goodness, which, as yet has not altogether subsided, more than one hundred have given evidence of a change of heart, and between ninety and a hundred have joined society on trial, and are still rejoicing in the hope of the glory of God. From the child of eight years of age up to persons of fifty, we have them lisping together the praises of Immanual's name, and have joined with them in the pleasures of devotion around the family altar."

For the Methodist Magazine.

BRIEF VIEW OF THE STATE OF RELIGION IN SCIOTO CIRCUIT, OHIO CONFERENCE.

The Scioto circuit is one of those composing the Scioto district of the Ohio conference. It was formed in 1800, by the Rev. Henry Smith, who was the first preacher that travelled it. It is the oldest circuit except one, in this conference. Six circuits and one station have been since formed out of the territory at first embraced in Scioto circuit. It is a four weeks circuit, and contains about one thousand members, thirty-one classes, thirty-three class leaders and assistants, seven exhorters, six stewards, twelve local preachers, mostly aged men, but men of God, and I believe, willing to live and die Wesleyan Methodists. The members, as a body, are firm in the doctrines and discipline of the church; spiritual and devoted to God. There are some as holy men as I have ever known. I will

give an instance, as an example of Christian perfection:—Br. Cravens has been a Methodist more than forty years. For thirty years past he has not had one doubt of his acceptance with God. It may be said truly that he "rejoices evermore, prays without ceasing, and in every thing gives thanks." He makes a *business* of religion more than any man I know, and is waiting like Simeon of old, to "depart in peace." In early life he was intemperate; but since his conversion he says he has not tasted one drop of ardent spirits, and believes that God delivered him then from the very desire for it.

In this circuit there are five chapels —two of brick, and three of logs. Three more are to be erected this summer; one of brick. Within the bounds of the circuit, there are three Presbyterian congregations, mostly small. Many of the members thereof are said to be pious. In one congregation there is some prospect of a revival. There is one large society of Friends; of which many of the old members are pious. Their young people wear the Quaker costume; but many of them are unrenewed in their hearts, and some very corrupt in their doctrines. There is a small society of people who call themselves "Christians;" yet deny the fundamental doctrines of Christ. Their influence is but small. One small society of Regular Baptists; a few people called Hamites; and a few Universalists. There are some scattered Seceders. The United Brethren have preached in two or three neighbourhoods, but have not yet raised any society of any note.

The state of religion in our own charge is promising. Peace and union dwell in all our borders. Many seem to be earnestly engaged in going on unto perfection. In the course of the year we have had to cut off some dry branches. Twenty have been laid aside for neglect of duty; six expelled for immoral conduct. Five have died steadfast in the faith, and gone home to glory. Thirty have been examined and approved as probationers, and admitted to full membership. Upwards of ninety have been received on trial.

We have had a glorious revival at the Rapid Forge, on Paint creek, twenty miles west of Chillicothe.—This work commenced last year, at a camp meeting held on Rattle Snake creek, a few miles from the Forge, and it still continues. Thirty or forty persons have already professed converting grace in this revival.

At our first quarterly meeting, held at Hillsborough on the 23d and 24th Dec. last, the Lord was eminently present. A number were awakened, and eight or nine of these were soon after converted to God, and joined the church. At my last appointment at that place, God was very present. The church was crowded. Scores approached the consecrated board, and commemorated the dying sorrows of their Lord. It was a solemn season. Sinners wept and trembled; and some joined on trial.

In Bainbridge, fourteen have been received on trial, and eight or ten have professed converting grace in that village this year. Twin Creek meeting house has been built thirteen years, and strange to say, not one soul is known to have experienced religion therein, until our last quarterly meeting, which was the 17th of March last. The meeting was well attended; the preaching was energetic, and attended with divine power. Many were convicted, three professed converting grace, and four joined on trial. Since that time the work of God has progressed. Many of the old members are alive to God. Several conversions have lately occurred. One of these is a woman *seventy-six* years old. Her change was the brightest I have ever witnessed. In this society eleven have joined on trial since the quarterly meeting; and there are good prospects of a revival in the neighbourhood. In my last round I visited a place three miles higher up, called Twin creek, where there had once been a considerable class, but for some reason they had been left out of the circuit. The Lord was present; many trembled under the word. After preaching I held a private meeting, at which the contending parties adjusted their difficulties; and sixteen joined in a class. I hope God has again rebuilt the waste places of this quarter of his Zion.

On the Rocky Fork of Paint creek there is a good work. Sixteen have lately joined there, and they have commenced the building of a log meeting house. There are but seven classes

in the circuit which have not been enlarged by the addition of new members this year. We are looking to God, in the use of the means of grace, for the outpouring of his Spirit on all the classes in the circuit. Yours, &c,

FRANCIS WILSON.

Hillsborough, Ohio, April 25, 1827.

CONTRIBUTIONS TO THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Since our last number went to press, the following sums have been received:

From a friend, donation	$1 12
From do. do.	4 00
From Mr. Simeon Lamb, by Rev. D. Ostrander	30 00
From Leicester circuit, by Rev. C. Prindle	14 60
From E. Brooks	1 00
From Reading circuit Auxiliary Society	10 50
From Local preachers' conference Miss. Soc. of the New-Haven district, donation	6 30
From Miss Phebe Alley, donation	1 00
From Hampshire mission, by the Rev. Parmele Chamberlain	60 00
From Miss Cynthia Pease, life subscription to Female Aux. Soc.	10 00
From annual subscribers of the N. Y. conf. by the Rev. T. Mason	20 00
From Judge Buel, of Troy, donation	3 00
From Mississippi conf. Aux. Soc. by the Rev. William Winans	50 00
From William T. Noble, annual subscription	2 00
From Miss Hannah G. Ball, for Wyandot mission	5 00
From Nathan Guersney	5 00
From Mr. Samuel Hopping of New-York, donation	2 00
From T. A. Jun. of Washington co. Pa. donation	20 00

OBITUARY.

MEMOIR OF MR. DANIEL DORSEY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—Notwithstanding the subject of the following memoir has some time slept in death unnoticed in any of *our* public journals, yet we think there is sufficient reason why he should not thus for ever sleep. The delay has not been in consequence of any thing dubious in the character of the deceased, but is wholly owing to other causes, and may perhaps, in part, be chargeable on the writer of this. By giving the following a place in the Magazine, you will not only confer a favour on a large number of surviving friends of the deceased, but present to view a sketch of the character of one who has borne the heat and burden of the day, in the infancy of Methodism in this part of the Lord's vineyard. Respectfully your's ABNER CHASE.

DANIEL DORSEY, the subject of the following memoir, was born March 6th, 1757, at Elk Ridge, Ann Arundel county, state of Maryland. He was in early life put to school from home, where he mostly spent his time until the age of sixteen. He was afterwards placed with an eminent physician, with whom he continued until the breaking out of the war which separated this country from Great Britain. Soon after which he joined the American army, and though young, he was soon promoted to the office of captain in the army of Washington, in which he continued until after the battle of Germantown. He then resigned his commission and returned home, and in March 1779, married and settled on a farm.

Having received the principles of moral rectitude with his early education, he was not found in the practice of those sins which disgrace human nature; or as he expressed it, "the pride of his heart guarded him against those gross sins which would bring a reproach on his character," yet he

often felt that he was a sinner against God, and had great uneasiness of mind on that account.

At this time little, very little, was known or said about experimental religion where he resided. To use his own words, here and there a solitary and despised Methodist was seen, but they were generally viewed as deluded beings.

In the winter of 1785 his mind became deeply exercised about his future state, but being ignorant of the plan or way of salvation by faith in Christ, he went through great distress of mind until midsummer. At this time several pious families from England settled in his neighbourhood. Among them was a local preacher, with whom he soon became acquainted, and by whose pious counsel and instruction he was led to that fountain where sin may be washed away. In the month of August, of that year, he found deliverance from the load of guilt and sin, and a witness of his acceptance with God through a gracious Redeemer.

In December followiug, a society was formed in his neighbourhood, to which with about twenty others he attached himself. Of this society he soon after became leader, and continued in that office until his removal to this part of the country. About the time of his being called to lead a class, he was appointed a steward of the circuit, and filled that responsible office in his native place, until his removal named above.

In the year 1801, he emigrated with his family to Lyons, (then) Ontario county N. Y. And as he had seen Methodism in its infancy in Maryland, he was the better prepared to support it in its comparative weakness in the place to which he had removed. This he did not fail to do. And it may safely be said, to him under God, the Methodist Episcopal church is indebted for his aid in its early establishment in this part of the country, and as one of its firmest supporters. He was immediately called to fill both the offices in the church which he had held in his native state, and held that of leader until his death, a space of about thirty-six years. Few perhaps have served the church in that relation as long or with greater acceptability. The office of steward he in 1820 resigned on account of his declining health.

In 1810 he became deeply sensible of the necessity of holiness of heart in order to be prepared for heaven. He therefore sought and found deeper communion with God. And according to his own account for eight years he lived and walked in the light of the Lord, and rejoiced with joy unspeakable and full of glory. This happy state of mind he afterwards in a measure lost, but previous to his death, he was again enabled to exercise a calm reliance on God, and submission to the divine will.

His last sickness, which was lingering and painful, he bore with Christian patience and fortitude, and died in peace on the sixteenth day of May, 1823.

On reviewing his character it may be said he acted his part well in the various relations of private and public life. As a citizen, he discharged the various duties of society with faithfulness and integrity, in the domestic circle, on the bench, and in the legislative hall.

As a Christian he was uniform, and his piety appeared in a well ordered life and conversation. Benevolent and humane, his house, his heart, and his hand were ever open, to shelter, to soothe and relieve the destitute and needy. And it is worthy of notice, that he was twice a great means of providing for the Genesee conference during its sitting, when it had not been previously invited by him or by any in his neighbourhood. The first instance was at the time of its organization. And the second when it could not meet in Canada (as it had been previously appointed) in consequence of the late war.

As a leader, it has been said of him, that he so managed in his class, that very few difficulties arose which he was not able to reconcile without bringing them before the church. As a steward, he always set the example himself when liberality was called for, and was ever active to move others forward in this work.

But he has left the church militant, and we have no doubt but he has joined the church triumphant.

POETRY.

From the Wesleyan Methodist Magazine.

HYMN TO JUPITER:

Translated from the Greek of Cleanthes.

The hymn to Jupiter, by Cleanthes, is one of the finest productions of heathen antiquity. The language is so grand, the sentiments are so just, the strain is so devotional, the confession of ignorance, and the prayer for divine wisdom, are so affecting, that we cannot but regard this heathen philosopher as having possessed a more than ordinary share of that supernatural "light which lighteth every man that cometh into the world." While this specimen goes to prove the universal communication of divine grace, (for what but the grace of God could teach such sentiments, and infuse such a spirit as are found in this poem?) it may also tend to correct the notion, entertained by some, that the light possessed by heathens is quite sufficient to satisfy themselves, and to obviate the necessity of a revelation. For we here find that the wisest and best of the heathens were not satisfied with the light they had; they wanted something better than that which heathenism or deism could furnish; and, had the opportunity been granted, they would gladly have embraced that gospel which modern unbelievers presumptuously reject.

One of the sayings of this admirable hymn is quoted by St. Paul, and marked with the seal of approbation by the Holy Ghost. The words of Cleanthes are, Εκ συ γαρ γενος εσμεν: "For we are thy offspring;" and they are quoted by the apostle, Acts xvii, 28, to expose the absurdity and criminality of that idolatry, to which the Athenians were addicted. Cleanthes was a Stoic philosopher of Assos, a city of Lycia; he succeeded Zeno, as a public instructer in the porch at Athens; and died in the eightieth year of his age, about two hundred and forty years before the commencement of the Christian era.

Oh thou most glorious of the immortal train,
By names unnumber'd known, almighty Jove!
Sovereign of nature, hail! by whose just laws
All things are govern'd. Meet it is that all
Should raise their voice to thee; for thine we are,
Thy offspring; and of mortal creatures all
That live and move below, to us alone
Is granted speech to praise thee. In my songs
Will I for ever celebrate thy power.
This beautious frame entire, which round our earth
Revolving rolls, acknowledges thy sway,
By thee directed, and by thee sustain'd.
Sharp, flaming thunderbolts, with life endued,
Commission'd as thy ministers, are hurl'd
From thy unconquer'd hand; beneath whose shock
All nature stands aghast. Thou guidest thus
That common reason, which pervades the whole,
With every light commingling, great and small.
Thou over all exalted, King supreme!
* * * * * * *
Oh God! without thee nought on earth is done,
Nor in the deep, nor in the etherial realms,
Except the foolish deeds of impious men;
Who relish not thy beauty; whose delight
Is what thy soul abhors. For all things so,
Both good and ill, thou hast in one conjoin'd,
That all, the same eternal reason show,
Which wicked mortals vainly hope to shun.
Unhappy creatures; anxious to obtain
Unmix'd enjoyment; heedless of the law,
The common law of heaven: for if their mind
Submitted to obey, they too might lead
A life of happiness. But now they rush
In quest of various objects, all astray,
With mispent labour, some for glory toil;
While some vile lucre shamefully pursue:
But others take a widely different course,
Seeking for ease, and sensual delights.
All bounteous Jove! by clouds encircled, Prince
Of thunder! oh deliver helpless man
From this sad ignorance; disperse it all
From out his mind; and grant him to acquire
Knowledge, by aid of which thou all things here
With equity dost rule. Thus honour'd, we
Shall honour thee with hymns of praise, and sing
Continually thy works; as well becomes
Mortals like us: for neither gods nor men
Have greater honour than to celebrate
In worthy strains, the universal law.

Penzance. W. P. B.

From the Wesleyan Methodist Magazine.

SONNET FROM PETRARCH.

Father of heaven! full many a wasted day,
And weary wakeful night, this heart hath worn
In one bright vision waning now away,
And leaving it all desolate, forlorn.
Oh with thy gracious light, direct my feet
To a more peaceful way,—a nobler love!
Guide thou a wanderer to that bless'd retreat,
The clouds and cares of this dark world above.
For thou, my Lord, hast seen year after year
Roll on in sadness, since this heart of mine
Bow'd to that yoke alike on all severe;
Now, weak and faint, I ask thy hand divine
To fix each rebel thought, and vagrant tear,
Saviour of all! upon that cross of thine! O.

The Methodist Magazine.

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DIVINITY.

From the Wesleyan Methodist Magazine.

PASTORAL DUTIES:

A CHARGE,

ADDRESSED TO TWENTY-EIGHT YOUNG PREACHERS, ON THEIR ADMISSION INTO FULL CONNEXION WITH THE METHODIST CONFERENCE, ON TUESDAY, AUGUST 1ST, 1826, IN BRUNSWICK CHAPEL, LIVERPOOL:

BY THE REV. JOSEPH ENTWISLE.

Published by request of the Conference.

My dear brethren, you are all here present before God and this congregation, on an occasion solemn and important. I doubt not you are duly sensible of it.

According to the usages of our connexion, I am providentially called to address you. The performance of this duty is attended with peculiar associations in my own mind. I recollect, at this moment, the solemn hour in the year 1791, when I was in your situation; and I deeply feel that the "vows of God," made on that day, are now "upon me." I recollect, too, many brethren, whose names and persons are familiar to my mind, who were admitted into full connexion with the conference at the same time: "some are fallen asleep;" but others "remain," and are present "this day."

The fathers who preceded us in the work of God, with very few exceptions, are gone to their reward: and a great number of promising young men have also been raised up, who soon finished their labours and entered into rest. Some of them shone as stars of the first magnitude; but, alas! they soon disappeared. Men are apt to call such early removals premature: but God's "thoughts are not our thoughts, nor his ways our ways." We thank God, that so many are yet strong and willing to labour; and that we see with our eyes a succession of faithful men, year after year, in whom dwells the same "unfeigned faith which dwelt" in their predecessors.

Now, my beloved brethren, you are recognised as fellow labourers in the vineyard of our Lord; and, if spared, are to succeed those who are your seniors. You give notice to many of us who have been long employed in the blessed work of the ministry, to which you are now fully admitted, that we must, ere long, finish our labours. "One generation passeth away, and another generation cometh." How many of our dear brethren have been called away from us during the last twelve months! May we also be ready, that whenever our Lord may call us to give an account of ourselves unto him, it may be with joy and not with grief!

You have already, my brethren, passed through various examinations. You have been tried and approved. You have made a good confession before many witnesses. You have entered into solemn engagements before your brethren, before this congregation, and before God! And so far as your brethren in the ministry are concerned, they have received you as a part of their body; and have solemnly committed to you the right to exercise, in connexion with them, that ministry which they have received of the Lord Jesus. To each of you therefore, let me apply the words of the holy apostle, 1 Tim. vi, 13, 14: "I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ." And let me impress upon your minds, with an especial regard to your office and calling in the Methodist connexion, "Oh Timothy, keep that which is committed to thy trust."

1. It is not my intention to tire you and this congregation by a long address. However, allow me, in the first place, to call your serious attention to that which is committed to your trust.

The sacred deposit committed to you includes several important particulars: 1. Doctrines.—Abide in the truth. There is danger of degeneracy in doctrine. Facts, in former times, have furnished awful proofs of this.

I cannot, on this occasion, enter into a detail of all the doctrines of the gospel, which form that system of truth that you are called to maintain and defend,—to explain, illustrate, and enforce. It may suffice to say, they are comprehended under the following general heads,—The nature and perfections of God,—The persons of the Holy Trinity,—The Godhead and manhood of Christ,—His mediatorial character, and offices, and work,—The primitive and present state of man,—The way to obtain the divine favour,—The pardon of sin, adoption into the family of God, inward and outward holiness,—and, The necessity of a steady perseverance in faith and holiness to the end, in order to final salvation. To which may be added those doctrines that relate to the immortality of the soul, the resurrection of the body, and the eternal happiness of the righteous, and the eternal misery of the wicked.

Time will not admit of a discussion, proof, and illustration of these topics; nor is it necessary. Yet, my dear brethren, permit me to press on your attention, the immense importance of dwelling chiefly on those leading truths, for which our fathers have been zealous, even to a proverb; and which, accompanied by a divine influence and power, have been so highly honoured of God. Those truths afford full scope for the exercise of your understandings and your zeal. You need not leave them for the sake of variety in your sermons, or dread the imputation of being common place

preachers. These are, the present awful state of fallen man; the full atonement for sin made by Jesus Christ for every man; (never forget Calvary!) the influences of the Holy Spirit; the direct testimony of the same Spirit with our spirit, that we are the children of God; present salvation; full salvation from inward evil, attainable in this life. These subjects will never be exhausted. Without any new truth, (for in fact there is no such thing,) you may have constant variety. Out of this treasury you may be well furnished. Let your minds intensely fix on them; and your "hearts will burn within you" while you meditate on them, and while you speak of them to the people, Luke xxiv, 32.

2. Another thing committed to your trust, is experimental religion. Knowledge without experience, that is, practical proof of the truth and efficacy of Christian doctrines, will avail nothing. Remember, since God made us a people, we have laid great stress on religious feeling.

I am aware that some good men think we have insisted too much on the necessity and importance of religious feelings: and that we have neglected the religious instruction of our people. We ought to pay so much regard to the fears of our Christian brethren of other denominations, as to be induced to insist equally on knowledge and feeling in religion. Light and heat should always be combined.

Some men are entirely opposed to all ardent emotions in religion; and stigmatize as enthusiasts, all who contend for lively inward feelings. It is allowed that we may and ought to feel on other subjects:—on subjects of trade, politics, science, &c: and friendship without feeling is also allowed to be an absurdity. Even so is religion without feeling.

Never be afraid of avowing your sentiments on this subject. Meditate deeply, and pray much, that you may be prepared to show what are those religious feelings, which form what we denominate experimental religion, and are found in some degree in all who are new creatures in Christ Jesus. Feelings of humiliation and godly sorrow, connected with the knowledge of our sinful, guilty, miserable state by nature and practice; feelings of confidence in God for pardon, acceptance, adoption, holiness, and eternal life through Jesus Christ. Such feelings of love as are described by St. John: "We love him because he first loved us," 1 John iv, 18; and, 1 John iii, 14, "We know that we have passed from death unto life, because we love the brethren." To which may be added an inexpressible abhorrence of sin, and desire for holiness, rising higher and higher in proportion to our increase in the knowledge and love of God, and joy unspeakable and full of glory, arising from a sense of present pardon, and the hope of and future eternal felicity in the enjoyment of God.

Be zealously affected in this "good thing." Consider, it is of

the utmost importance to yourselves to keep in exercise lively religious feeling, and your usefulness very much depends upon your promoting it in others.

3. You are also entrusted with the doctrine which points out the connexion between Christian knowledge, experience, and practice. "These things," saith the apostle, Tit. iii, 8, "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." "Put them in mind that they be ready to every good work." That readiness to every good work implies, knowledge of duty, approbation of it, and power to perform it. Urge these as the natural products of inward religion. "A good man, out of the good treasure of the heart, bringeth forth good things," Matt. xii, 35. These are evidences of the genuineness and vigour of faith. "Show me thy faith without thy works, and I will show thee my faith by my works," James ii, 18.

My brethren, be examples to the flock of God in your readiness to every good work; and labour diligently to build up others on their most holy faith. Let your piety be proportioned to your character and situation in the church of Christ, and to your peculiar advantages. Exemplify a practical regard to the truths you teach, and the duties you inculcate, "that all may see the doctrine which they hear."

4. One thing more is included in the trust committed to you: the exercise of godly discipline; on which the order, harmony, peace, and prosperity of a Christian community greatly depend.

Such a godly discipline exists among us, as when attended to and exercised conscientiously, and in meekness and love, never fails to promote vital and practical religion. Let me impress on your minds the vast importance of this discipline. This is an essential part of the deposit committed to your trust. What have been denominated the peculiarities of the Methodist discipline must not be conceded, nor suffered to relax.

Such, my beloved brethren, is the invaluable treasure committed to your trust; Christian doctrine, experimental religion, practical piety, and godly discipline. "Oh Timothy, keep that which is committed to thy trust!" Retain the doctrines committed to you in their purity, and preach them in their primitive simplicity. Beware of refinements, even in phraseology, to suit the taste of speculative persons. Earnestly urge the necessity and importance of lively, vigorous, fervent, growing piety; and strenuously, yet mildly, enforce Christian discipline.

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF MRS. SARAH H. WEIM.

To the Editors of the Methodist Magazine, dated George Town, S. C. April 26, 1827.

Dear Brethren,—The following short and imperfect outline of the life and closing scene of my late amiable partner, I send you for insertion in the Methodist Magazine. I prefer the Magazine as the place to record the memory of one so dear to my heart.

I am your afflicted and sorrowing brother in Jesus Christ,

Thomas L. Weim.

Sarah Harriet, the fourth daughter of Alexander and Catharine M'Farlane, was born June 4, 1803, in the city of Charleston, South Carolina.

She was early placed at school, and made rapid progress in acquiring the rudiments of an English education. From a child she manifested a sprightly and discriminating mind. When she was taken from school, she was as ready in parsing any sentence in English as her teacher; and was often put to hear other scholars recite their lessons. She was one of the best of readers—clear and distinct, and delighted much in the exercise.

Her father dying shortly after her birth, and leaving his family to depend upon their own activity and industry for a support, her mother, partly from necessity, and partly from a sense of its value, brought up her daughter in the habit of industry. Sarah was therefore taken from school in her twelfth or thirteenth year, and placed at the needle. In this laudable and profitable way of life she grew up. And having access to a tolerably good library, she continued to increase her store of useful knowledge as she had opportunity. I have often heard her speak of the custom which her mother established in her family, of one reading to the others while they were engaged with their needles. She spoke of this in terms of highest approbation, as a custom from which she derived great advantage. In this way she heard most of Josephus' works read, and many other valuable books.

Her mind was early impressed with the vanity of this world's riches, and honours, its pleasures and enjoyments. And being early initiated into the doctrines and duties of the Christian religion as they are taught in the Methodist E. church, and accustomed to attend regularly to all the public and private means of grace, she was prepared and *disposed* to renounce sin, and the pomps and vanities of this world, and follow her meek and lowly Saviour. Though she did not make a public profession of religion as early in life as some do, yet she always had a sacred respect for it, and was as regular an attendant on the public worship of God, as if she indeed had passed from death unto life. This might have been expected from her having been brought up as she was, "in the discipline and admonition of the Lord."

In the year 1819, at a camp meeting in a neighbouring circuit, she experienced the pardon of her sins and was enabled to rejoice in God her Saviour. She now attached herself to the church, and walked before God in the way of all Christian duty. From this time until I became acquainted with her, in 1823, she moved on as the sun, steadily in her heavenly course. In addition to the accustomed duties of religion, she attended most strictly and actively to the duties of a teacher in the Sunday school, for more than four years. I have often heard her speak of the pleasure which this truly Christian employment gave her.

I had formed an exalted opinion of her, before I became personally acquainted with her. And after an intimate acquaintance, this opinion became more exalted still. I thought from all that I had learned of her character and dispositions, she would be a suitable companion for me, as an itinerant preacher. Having taken counsel and asked divine direction in this most weighty matter, on the 19th of Nov. 1823, we were solemnly united in marriage. I shall ever have the greatest cause to bless God that he permitted me to be joined to such a woman. It was her daily study to render me happy—to soothe my sorrows and make my burdens light. And for this work she was admirably qualified; possessing by nature a warm and tender heart, and being gifted with much prudence and caution.

From the first, she took a deep interest in the vocation wherewith I was called. She studied and counselled, she prayed and laboured to make me a useful minister of the gospel. Her own happiness seemed to be identified with this. Have some ministers of the gospel to experience the opposition of a wife! I thank God, my late partner was so far from being any hindrance to me, that she was of more real service to me in the ministry, than any other person living; nay, I may say, than all others taken together. And in this one particular, with others, consists my great loss. On the 27th of August, 1824, our first child was born. In mercy the Lord raised her up, though she was exceedingly low for five weeks. After her recovery, she was more given to God and devoted to his service than before, believing that he in goodness had delivered her from death. It pleased God to call our child to him in the spring of 1826. Early in the winter preceding my own health failed. And shortly after the failure of my health, our child became sick, and lingered for months. Here was much to try the feelings and health of a wife and mother. I can never forget with what untiring and affectionate attention she plied herself to nursing. But when the dear babe was gone, she bowed with patient submission to God, and was somewhat comforted at the prospect of my health being restored. But early in August following I was taken down of the inflammatory bilious fever, which had well nigh terminated my earthly career. While I was expecting

death for three days and nights, it is easier to conceive than to express, the anguish of heart and severe trial of faith which she underwent. In these trying scenes, she exemplified all the amiable qualities of a Christian and an affectionate wife.

About the 15th of September, just as I was able to get about a little, she had an attack of chills and fever, from the effects of which she never entirely recovered. This affliction produced a state of debility too great for her to survive her approaching trial. Early in November we came from the upper country to Charleston. While I was absent attending our late conference in Augusta, she was delivered of her second child. I arrived home a few days after, and found her doing well; and flattered myself that I should soon be able to go on to my station and take her with me. But God's ways were not as my ways. From the tenth day of her confinement, she continued gradually to grow worse and sink, until the evening of the 7th of February, 1827, when she fell asleep in Jesus, without a struggle or a groan. We had just risen from our knees in commending her soul and body to God. With an eager and afflicted heart I stood watching her last breath; but it was so much like a sweet sleep, that I could scarcely tell when she ceased to breathe. She *slept*—she *slept in Jesus*. And never was her countenance more pleasant and collected.

For the three last days of her life she could talk but little. But strove to the utmost to speak. The third day before her death she talked more or less through the day and night, and mostly to herself in a low tone. She frequently quoted particular passages of Scripture on this day. At one time her mother heard her attempt to repeat that beautiful and consoling passage, 2 Cor. v, 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." After making an attempt, and only being able to pronounce part of it, she was silent a moment or two; and then, in an emphatic manner peculiar to herself when she was deeply impressed with what she was uttering, she said "*I know—I know*"—and could say no more. It is evident she was applying the passage to her own case. These, with something she indistinctly said about *faith* and *patience*, were her last words. She often entreated me to pray for her during her illness, constantly affirming she was impressed that she should die.

About seven days before her death, while alone with her, she requested me to make the door fast, and kneel by her and pray for her in a tone just loud enough for her to hear me. She folded her hands across her breast, and while I was engaged in prayer, she was in the most deep agony—praying that God might prepare her for himself, when he should take her. She continued engaged with streaming eyes, for some time after I had ceased, saying; "*Thy will be done—thy will be done.*"

Thus lived and died Sarah Harriet Weim, aged *twenty three years, eight months, and three days.*

Her constitution was slender and delicate. Her person was neat and prepossessing. She possessed a mind naturally clear and strong, of a discriminating and independent character. Her temperament was warm and quick. She had the happy disposition of forgiving and forgetting injuries; and if she had spoken or acted unadvisedly, she with the utmost readiness, ingenuously made confession and asked forgiveness. Her habit was rather retiring. For she was disgusted with the pride and vanity of the world. She had a taste for mental improvement; but most of her reading was confined to books which treated of religion. It was her daily practice to read some part of the sacred Scriptures, and to continue a regular course of reading through the Bible. She was unremitting and regular in her private devotions. From the clear and convicting view which she had of her total depravity by nature, and of the holiness of God, and the purity of his law, she always had a godly jealousy over her heart, and was afraid of expressing herself too confidently in regard to her meetness for heaven. Yet she was a firm believer in Jesus Christ, and had from time to time, more or less joy and peace. She was one of those Christians, who enjoy more vital godliness than she was willing to profess to others. This was manifested to those who were intimately acquainted with her, and enjoyed her confidential correspondence.

In every relation of life which she sustained she acquitted herself in a manner highly honourable to her sex.

In her death we have much to console us. We are assured from her unspotted and devout life, as a Christian, as well as from the frame of mind which she evinced on a sick and dying bed, that she is with her Saviour. As she lived in the Lord, so she died in him, and "shall ever be with the Lord." And we know, for it is written in God's word, she shall rise again "*to everlasting life.*" We sorrow not as others who have *no hope.* For "*them also which sleep in Jesus will God bring with him.*"

MISCELLANEOUS.

ARMINIANISM.

"*Arminianism* is a system founded in ignorance, supported by pride, and will end in delusion; for it is begun by a fallen sinner '*dead in trespasses and sins,*' stipulating terms and conditions, in order to obtain his own justification; it is carried on by the power of his own free will and faithfulness, and it is finished by the merit of his own good works, procuring him justification before God and his title to *everlasting life.* This system is utterly opposed to the gospel of a free salvation, calculated to nourish human pride, and derogatory to the glory of the Saviour." E.

While we were, with no little pleasure, reading some accounts of the extension of the Redeemer's kingdon, "The Magazine of the Reformed Dutch Church," containing the above article, was put into our hand, the perusal of which excited a thrill of astonishment and joy. *Astonishment*, that statements so contrary to truth should be uttered with such boldness, and that too, at a time when their falsity might be so easily detected: *joy*, that if we had enemies capable of such assaults, we were glad to know them; for we have good reason to think we, the Methodists, were the object of this severe critique—and while such were the views and feelings respecting us, we were willing they should be expressed, as we thus should have an opportunity to exhibit them to the gaze and execration of the Christian world.

These were some of our first sensations and thoughts. On more mature reflection, however, thoughts somewhat different occupied our mind. We could but be grieved that any Christian editor should suffer himself to be so far imposed upon by the illusions of error, or so influenced by party prejudice, as to attempt to asperse the character of another Christian denomination by so glaring a misrepresentation. Could an apology be found in his ignorance, we would gladly do it. Indeed, this is the best we can find, for we are unwilling to impute so foul a motive, to a man clothed with the sacerdotal robe, and while writing professedly in defence of Christianity, as to suppose him capable of wilful misrepresentation.

In the mean time it was suggested, What will the infidel say? See how these Christians *hate* one another? Where is that mildness and forbearance, that sacred regard to truth, and that peculiarly excellent principle of Christianity which recognises brotherly love as its leading feature, and that golden precept which commands us to do to others as we would they should do unto us? We therefore feared that another prop would be furnished to support his unbelief, by such ungenerous remarks. Knowing, also, something of our own weakness, we almost trembled at the thought of engaging an antagonist armed with such a panoply; lest we might be tempted too far, and be led to "render railing for railing," and thus unintentionally contribute to strengthen the cause of unbelief. These reflections caused us to demur, and for a moment threw us into some perplexities—until a ray of light from the eternal Throne, dissipated the momentary gloom, and removed the rising doubts, by the application of the following text: "Rebuke them sharply, that they may be sound in the faith." Sound in the faith! Does an *Arminian* have the temerity to talk about rebuking others to make them sound in the faith! They, whose system is "rottenness itself," which is "founded in ignorance, and supported by pride," pretend to call in question the orthodoxy of others! What presumption this!

We beg our readers to be patient. They shall have a fair hearing of the case, and then they shall have the privilege of deciding for themselves, whether Arminianism be that frightful monster, which they have been taught to believe it is. For the information of Dr. Brownlee, and all others who may be misinformed in respect to the distinctive character of Arminius and his doctrine, or of Methodism thus stabbed through the sides of Arminianism, we will

present them with a short and impartial view of him, and of what he taught. We say for their information—for we prefer imputing their misstatements to ignorance rather than to wilful perversion, hoping that when light is afforded them, they will not shut their eyes against it, "because their deeds," in this respect, "have been evil." Whether "Arminianism be founded in ignorance" or not, it is manifest that the above assertions of the Dutch Reformed Magazine, are either "founded in ignorance," or in something much worse; and it is at perfect liberty to choose whichever horn of the dilemma it likes best.

We shall consider the charges contained in the article before us, piece by piece.

1. *Arminianism.* This is a very convenient term of reproach, in consequence of the loose and undefined manner in which it has been used by modern theological writers, whenever they wish to avoid a direct attack upon Methodism, or upon the Protestant Episcopal church, and in the mean time reserve to themselves a sort of retreat when hard pushed to maintain their ground. Indeed men have been in the habit of associating with Arminianism almost any and every thing that is heterodox in religion, in consequence of either the "ignorance or pride" of those whose interest it has been to hide its true character. It has been confounded with Arianism, Pelagianism, Semi-Pelagianism, and even Socinianism. Yes, Dr. Magee in his treatise on the atonement, has had the temerity and injustice to accuse Mr. Wesley himself of being a Socinian, as unfounded an accusation as it would be to charge blasphemy upon the Son of God. And every contemptible scribbler, whose only safeguard from public exposure, is his ignorance and petulency, who has received a bias against the truth from those who ought to have taught him better, has echoed the slander, until his mind has become so deluded as to believe what he utters to be the truth. For the doctrine we believe, we shall hold ourselves responsible, and shall never shrink from the task of defending it when assailed; and we shall be equally ready to deny and repel any false charges which may be heaped upon us, by those who see fit to enlist in so dishonourable a warfare. Truth seeks no shelter, needs no disguise, is fearless of all assaults, and will not suffer itself to be defamed with impunity.

That our readers may be able to judge for themselves, how far Arminianism is deserving of the severe censure passed upon it, in the article under consideration, we present them the following, made ready to our hands, which we borrow from the "Wesleyan Methodist Magazine."

The Works of James Arminius, *D. D., formerly professor of divinity in the university of Leyden. Translated from the Latin. To which are added,* Brandt's *Life of the Author, with considerable augmentations; numerous extracts from his private letters; a copious and authentic account of the synod of Dort and its proceedings; and several interesting notices of the progress of his theological opinions in Great Britain and on the continent. By* James Nichols, *author of "Calvinism and Arminianism compared in their Principles and Tendency." Vol. first.* 8vo. pp. 306.

The publication of the fourth part of the works of Arminius, makes up the first volume of the writings of this illustrious divine, and is an important step to the completion of a translation long

called for, both by the excellence of the pieces left to posterity by the great leader of the Dutch Remonstrants, and by that general misinformation which has prevailed in this country, as to his real sentiments. This thick and closely printed volume, of more than 800 pages,—which abounds, in notes and appendices, equally illustrative of the text of the author, of the eventful history of the times, and of much contemporary biography, and in which the translator discovers his characteristic industry, research, and reading,—contains the Life of ARMINIUS, his orations, the celebrated declaration of his sentiments on predestination, &c, and a part of his apology. Nearly one half of it is occupied with the life; and it is chiefly to this very valuable and interesting piece of biography that we shall at present confine our remarks and extracts; as sufficient opportunity will be afforded us, by the publication of the subsequent volumes, to bring under the notice of our readers those theological tracts which the works at large comprise.

The publication of the writings of ARMINIUS, in an English dress, is a valuable addition to the theological literature of the country, and was long a desideratum. How many persons have ranked themselves in the Arminian school, who knew scarcely any thing of the views of the leader under whom they had ranged themselves, except that he was an Anti-Calvinist? How many Calvinists, on the other hand, either dealing out slanders invented by the enemies of this eminent man, handed down by writers of the Calvinistic school from age to age, or speaking from mere prejudice and passion, have connected Arminianism with the Pelagian heresy; and have involved in indiscriminate censure, a system of which they knew nothing, with one which ARMINIUS himself would have condemned as loudly as they! We might be the more surprised at this, did we not know, that within living memory, MR. WESLEY,—the great reviver of some of the leading principles of Arminianism, as held by ARMINIUS, the man who in modern times in this country, like ARMINIUS in Holland, drove away, by sound scriptural argument, the clouds which the darkening metaphysics of CALVIN had thrown upon the glory of the moral character of GOD, without impairing any of those great and vital truths of the gospel which CALVIN had connected with his system,—was treated by the zealots for predestination in precisely the same manner, and made the subject of similar misrepresentations. "Legalist," "Pharisee," "Workmonger," "Pelagian," were as frequent phrases of crimination with the English as with the Dutch Calvinists; and were hurled against the founder of Methodism with as much fury as against ARMINIUS himself; though, happily political power was wanting to render them more than empty fulminations. Among this class of our fellow Christians, whose reading and observation have been either limited by opportunity or by prejudice, the same notions of ARMINIUS and of MR. WESLEY prevail to this day; and none can scarcely be considered as orthodox in their opinions on original sin, the atonement, and justification, who have abjured the absolute decrees, and unconditional election.

There is another and a more interesting parallel between MR. WESLEY and the Leyden professor, than their common share of calumny from Predestinarian zeal-

ots. To ARMINIUS was assigned by Providence, the task of arresting the march of *Calvinism proper;* which, a little before his time, was making destructive progress among the Reformed churches; and of showing primitive Christianity in its great and practical doctrines of atonement, and personal regeneration, in connexion with GOD'S universal love to man, in CHRIST JESUS our LORD. To MR. WESLEY, and his great coadjutor MR. FLETCHER, was assigned the work of reviving the doctrines of faith, regeneration, and divine influence, in a church whose members had departed from its own doctrines into Pelagianism; and, at the same time, of rescuing those doctrines from their unnatural alliance with Calvinism, into which in this country, they had for a long period generally fallen: thus preparing the minds of men for their better reception, when disconnected from an association, with which, by the ignorance of many, and the art of others, they had been almost identified. ARMINIUS'S labours, though not in their effects to be compared with those of MR. WESLEY, were of high importance. They preserved many of the Lutheran churches from the tide of Supralapsarianism, and its constant concomitant, Antinomianism. They moderated even Calvinism in many places, and gave better countenance and courage to the Sublapsarian scheme; which, though logically, perhaps, not much to be preferred to that of CALVIN, is at least not so revolting, and does not impose the same necessity upon men of cultivating that hardihood which glories in extremes, and laughs at moderation: they gave rise incidentally, to a still milder modification of the doctrine of the decrees, known in this country by the name of Baxterianism, in which homage is, at least in *words*, paid to the justice, truth, and benevolence of GOD: they have also left on record in the beautiful, learned, eloquent, and above all these, the scriptural system of theology, furnished by the writings of ARMINIUS, how truly man may be proved totally and hereditarily corrupt, without converting him into a machine, or a devil; how fully secured, in the scheme of the redemption of man by JESUS CHRIST, is the divine glory, without making the ALMIGHTY partial, wilful, and unjust; how much the SPIRIT'S operation in man is enhanced and glorified by the doctrine of the freedom of the human will, in connexion with that of its assistance by divine grace; with how much lustre the doctrine of justification by faith in CHRIST, shines, when offered to the assisted choice of all mankind, instead of being confined to the forced acceptance of a few; how the doctrine of election, when it is made conditional on faith foreseen, harmonizes with the wisdom, holiness, and goodness of GOD, among a race of beings to all of whom faith was made possible; and how reprobation harmonizes with justice, when it has a reason, not in arbitrary will, the sovereignty of a Pasha, but in the principles of a *righteous* government. Such were the effects of the labours of ARMINIUS. MR. WESLEY was a more active man. ARMINIUS had the professor's chair, MR. WESLEY the pulpit. ARMINIUS was conducted to the retirement of a college, from a parish church; MR. WESLEY escaped from the quiet of academic groves, into "the field, the world." The adjustment of doctrine, and the balancing of controversies, was the duty of the professor of systematic

theology, in a controversial age: Mr. Wesley was a preacher, eminently and emphatically so; an evangelist with a large commission, whose first business was with the hearts of men, and with the practical application of the fundamental truths of the New Testament. It was the unhappy bearing of Calvinism, in its Antinomian form, upon vital and practical religion, which he observed in the course of his labours; the religious *death* that it spread through whole districts in this country; and its withering influence upon the revived verdure, which, by the blessing of God, had appeared in others, that chiefly rendered Mr. Wesley a controversialist. When he took up the pen, he pursued the error through all its devious windings; and having left that part of his calling to be completed by Mr. Fletcher, he pursued his course in publishing God's everlasting universal love to man; offering a free and full salvation, through the mercy of God in Christ, to all mankind; and he left in tens of thousands of living witnesses, the lofty proof, that the vital, quickening, saving energy of Christianity, was not in the doctrines of grace, so called, when associated with the dogmas of the Genevan divinity; but that they could operate in the full play of power and subduing influence, when those dogmas were not only disregarded, but branded as gross and culpable corruptions of the gospel. It is not surely for Calvinism to say, after such a demonstration, as it has often done, with no little complacency, "The temple of the Lord, the temple of the Lord, are these."

Arminius and the founder of Methodism, were strikingly alike in the charity which they cultivated towards those whose views they most firmly opposed; and we wish to imitate, and to be examples of the same spirit. We are certainly not disposed to place the points which distinguish the Arminian from the Calvinistic system, in any of its modifications, in the rank of fundamentals: and the fact of conversions from sin to holiness, and from death to life, being wrought by God's blessing upon the labours of divines and preachers of each class, shows that he employs that truth in which they agree, rather than the points in which they differ, as the instrument of conveying salvation to man. The manner and the force of that common truth will, however, often derive its emphasis, and effectual mode of statement, from the other truths in the system with which it is connected; and that emphasis, mode, or peculiar aspect, may be among those means which are employed for good by the Holy Spirit. For this and many other reasons, we do not think the differences, therefore, unimportant; and though we speak it in perfect kindness, and on the sole principle of giving our testimony to the truth, as far as we have full persuasion of what is truth, we regard Calvinism as a very mischievous corruption of Christianity; and must therefore honour such men as Arminius, and all others who, like him, could clearly discriminate between Calvinism and the gospel; and who instead of injuring the latter in the contest, like many, have presented it more bright and glorious, more in the freshness and splendour of its first burst upon our world, by dissipating the vapours which scholastic theology threw around it in the middle ages, and the sophistries of that corrupt pagan philosophy which imbued the early thoughts of Augustine, and which

he brought into the Christian Church.

Calvinism, we know, is often complimented with having been the depositary of the great truths of vital Christianity: but, were that the fact, it would not follow, that Calvinism is not a corruption; or, that it is really inimical to the full meaning and development of great truths themselves. But the fact itself may be questioned. Calvinism has been seen in connexion with such truths; but it has no claim to be considered their depositary in any age. As to antiquity, Dr Heylin has justly observed, that "If Tertullian's rule be good, that those opinions have most truth which have most authentic antiquity, (id verum est, quod primum, as his own words are,) the truth must certainly run most clearly in that part of the controversy which has least in it of the Zuinglian or Calvinian doctrines." We have in the writings of the earliest fathers, a frequent recurrence of the term elect, and frequent mention of predestination, as in the New Testament; but the election spoken of by all, was conditional, and, therefore, just the reverse of that of Calvin. All men, without exception, are considered by them as included in the mercies of the new covenant. Into the Roman and Greek churches, more restricted views of the extent of Christ's death were at length introduced; but they were rather tolerated than acknowledged; and were regarded as exceptions from the common doctrine, introduced and maintained by the influence of the names of Augustine and some of the schoolmen; whose services to the cause of error, in other respects, commended them highly to the Romish church in particular: for she owed to St. Augustine the doctrine of the lawfulness of persecution, in matters of religion; and the schoolmen, if not the profitable doctrine, yet the philosophic defence, of transubstantiation. In both churches, however, the views of Augustine were entertained only by the minority, and formed no barrier among any against that common corruption of doctrine which in each of them prevailed more and more in every age. But neither were the opinions of St. Augustine, when deduced from his writings collated with each other, nor yet those of Aquinas, Scotus, and others of the leading schoolmen, the opinions which were afterwards taught by Calvin, and which prevailed so largely in Holland, and in several other parts of Protestant Christendom. They were in accordance rather with the system which has been called Baxterian, in this country; or with the mildest form of Sublapsarianism. They made the number of the elect to be fixed and determinate; but allowed that God gave to the non-elect sufficient aid for their salvation; though none of them would be saved. This doctrine, modified as it was with these saving clauses, was, however, firmly opposed in that day; it was the cause of warm disputes between the Dominicans and Franciscans in the Romish church; and St. Augustine himself was not spared. He was charged with introducing opinions not heard of in the church before his time; his notions on these subjects were branded as extravagances, into which his headlong mind, which was always prone to passionate extremes, was transported in his contest with Pelagius. Luther brought the dogmas of Augustine into the reformation; but his views moderated in the latter part of his

life. Melancthon was the advocate of conditional election; in the belief of which many of the Lutheran churches settled. Calvin's scheme had no prototype at all, except in the profane dreams of those occasionally bold and hardy metaphysical theologians and heretics, who made God the author of sin, but who were put down by universal abhorrence, throughout the churches of Christ in primitive times. He imposed on Adam a necessity of falling; and made it to be the very end of the creation of the human race, that God might show his mercy, or rather his mere will, in electing some of of them, without respect to their faith or obedience, unto eternal life; and his justice, in rejecting all the rest, and punishing them for unavoidable transgressions. This was the abominable dogma which was taught by Calvin and Beza in Geneva; and, though boldly and well opposed by the learned and persecuted Castellio, in the same city, spread wherever the discipline of the Genevan church prevailed, in France, Scotland, among the Presbyterians of England; and, in many places, as in part of Holland, it displaced Lutheranism, which the United Provinces had embraced at the commencement of the reformation. But in none of the ages referred to, was this theory, in any sense, as has been pretended, an exclusive depositary of the vital and essential doctrines of salvation; nor had the elder and more mitigated theories of Augustine and the schoolmen that honour. The writings of the fathers before Augustine, are surely as rich a treasure of evangelical truth, as those of the Bishop of Hippo; and that with more of the simplicity of the gospel, and fewer inconsistencies. The schoolmen will not be resorted to, as scribes "well instructed in the kingdom of God;" the Dominicans were not more free from the doctrine of merit, and the efficacy of sacraments, *per se*, than the Franciscans; Melancthon had views as clear of the work of God in the soul as Luther; the Lutheran church held the leading doctrines of personal religion and salvation, as fully and consistently as the Genevan churches; and the same blessed truths are as fully embodied in the Melancthonian Liturgy of the church of England, as in the purely Calvinistic formularies of the church of Scotland; and with this advantage, that without the least tendency to Pelagianism they are there preserved from the desecration of the Antinomian heresy.

We know no period in the church, when evangelical truth was indebted to Calvinism for its preservation; none, in which that truth was not accessible without this impure mixture; and none where it has not done practical mischief, just in proportion as it has been preached. It has only proved innoxious, when, as in the present day, its advocates have been content generally to keep it out of the public sight, and to preach and write without adverting to it.

But it is time for us to approach the Life of Arminius, presented to us in this volume. Of this, Mr. Nichols has made the oration of Bertius, delivered in the great hall of the university of Leyden, after the celebration of Arminius's obsequies, the basis; and by adding numerous appendices illustrative of the events, characters, and circumstances adverted to in the narrative, has given us a most copious and lively view not only of the life, but of the times of a man,

whose name some of the greatest geniuses, and most profound scholars, were, immediately upon his death, not ashamed to bear; and from whose writings, few comparatively as they are, the most powerful arguments are to be drawn against the doctrine, which, as to the greater part of the human race, makes the cross of CHRIST of none effect, and for the simplicity of the gospel, gives us only the subtle and perplexing sophistries of the schools. It was no small praise to ARMINIUS that he was accounted a great man, in an age of great men; in an age too, when Holland, his country, so seldom of late years associated with literature, either sacred or profane, led the opinions of mankind, in criticism, theology, and jurisprudence.

The theological education of ARMINIUS was, however, Calvinistic: for after he had so distinguished himself at the university of Leyden, as to awaken the highest expectations of his future eminence, he was sent in 1582, at the sole expense of the senate of Amsterdam, for his further improvement, to the university of Geneva; where the celebrated BEZA taught the system of his master, CALVIN, with great learning and most influential eloquence; and whom ARMINIUS so much admired, that he resolved, at least as far as manner was concerned, to take him for his model. Upon the close of his highly creditable academic course, and his entrance on the ministry, he appears to have been Calvinistically orthodox, notwithstanding the many proofs he had given of an independent mind in the pursuit of truth. As a preacher, he attained great eminence, and powerfully commanded attention, for the eloquence, solidity, and learning of his discourses; which were also characterized by the two indispensable qualifications of good preaching,—simplicity of style, and earnestness of manner. The following is BERTIUS's eulogy on his pulpit excellences:—

"There was in him a certain incredible gravity, softened down by a cheerful amenity; his voice was rather weak, yet sweet, harmonius, and piercing; and his powers of persuasion were most admirable. If any subject was to be displayed to great effect, in all its native adorning, ARMINIUS disposed of it in such a manner as in no instance to overstep the truth. If any doctrine was to be taught, he enforced it with perspicuity; and if he had to discuss any topic in an argumentative style, he treated it with clearness. The melodious flexibility of his voice could be so accommodated to different subjects and occasions, as to seem to have its origin in them, and to receive from them the tone and impression which it ought then to take. He disdained to employ any rhetorical flourishes, and made no use of the honeyed sweets collected for this purpose from the Greeks; either because his nature was abhorrent to such accompaniments, or because he thought it a degradation to the majesty of divine things, to admit into the discussion of them these false ornaments and adscititious finery, when naked truth is of itself sufficient for its own defence. Yet the persuasion which he employed was rendered so efficacious, by the force and weight of his arguments, the importance of his sentiments, and by the authority of the Scriptures which he adduced, that no man ever listened to him who did not confess himself to be greatly moved. Many people, therefore, styled him 'The file of truth;' some called him 'A touchstone for the trial of men of genius,' and others, 'A razor to cut down the budding errors of the age;' and it was generally believed that nothing could be discovered in religion or sacred theology, which ARMINIUS had not found out and understood. Even the ministers and preachers of that city, the whole of them learned and eloquent men, rendered homage to his erudition, by ingenuously acknowledging that every time when they en-

joyed the privilege of sitting under his ministry they derived the greatest profit from his sermons."

It is probable, however, that ARMINIUS had hitherto implicitly followed his early Calvinistic tutors, and that he had scarcely thought, while at Geneva, of questioning the authority of BEZA. On the other hand, it is equally probable, that the Calvinian system, in those points in which it differed from Lutheranism and the Sublapsarianism which then largely prevailed in Holland, had been but generally and vaguely admitted into his mind, and more in the form of prejudice, than of discriminating belief. This may be inferred both from circumstances and from his years; his youth, and the early period of his manhood, having been abundantly exercised with those copious and operose studies, by which alone men in those days were conducted to academic fame, and learned eminence. He was lost to the cause of Genevan predestination, by his being sought after, on account of his talents, to become a champion for it.

The Low countries were far from being settled in religious opinions. There were divines, and pastors, and many civilians of great influence, who followed MELANCTHON's opinions, and those of the modern Lutherans; others, again, embraced the Sublapsarian scheme of SOHNIUS of Heidelberg, and many other Protestant divines; which was the sentiment also of CARDINAL BELLARMINE. On these points there had been allowed, previous to the time of ARMINIUS, much charitable liberty of opinion in Holland. This appears to have been trenched upon, and narrowed, just in proportion as the Genevan doctrine grew stronger and more prevalent, and brought with it its almost uniform concomitants of bigotry and violence. On this subject BERTIUS, in his oration, observes,—

"Our churches formerly enjoyed the privilege (which is continued to this day in many places) of being always permitted to embrace any one of the several sentiments that have been published on this controversy, which has never yet been decided by the judgment of any ancient synod or council: they were also allowed to elect a teacher, that entertained sentiments similar to their own: and both these privileges they could exercise without giving offence to any person. As an instance of this, omitting all others, I may adduce DOCTOR JOHN HOLMANUS SECUNDUS, who, at the pressing instance and by the mature advice of profound divines, and particularly of their lordships the curators, received a call to this university, (after PEZELIUS, MOLLERUS, and some others had been in vain solicited to accept of it,) and publicly taught in the very place in which I am now standing; yet we all know that he had embraced the doctrine of HEMINGIUS respecting predestination, and was one of its warmest advocates."

The circumstance which led ARMINIUS to a careful examination of the arguments on both sides, was, his being requested to answer a Sublapsarian pamphlet, written against the notions of CALVIN and BEZA; and which the Calvinian party were very anxious to have confuted. He became "a convert to the very opinions he had been requested to combat and refute;" and then, pursuing his inquiries, with long and severe patience, into the whole controversy, he was led to "those opinions which he finally embraced, and held to the close of life;" and which, as to predestination, were the same as were "held and vindicated by the very learned MELANCTHON, NICHOLASS HERMINGIUS, and many other divines" of the reformation.

So far as the mind of ARMINIUS

was settled in the truth, he thought it his duty to avow it; and yet in the pulpit he appears most judiciously to have avoided the controversial mode, and in expounding the word of God preferred giving his own view of its meaning, and supporting it by the requisite arguments, to combating directly those of others. The first public announcement of his change of views, on points usually agreed upon among Calvinists, was in his exposition of the seventh chapter of the Epistle to the Romans; where he openly taught and established this proposition:—

"St. Paul does not in this passage speak of himself, in reference to what he then was, neither does he allude to a man who is living under the grace of the gospel; but he personifies the character of one who was placed under the law, on whom the law of Moses had discharged its office, in whom true contrition on account of sin had been effected by the aid of the holy Spirit, and who being experimentally convinced of the weakness of the law and its incompetency to procure salvation, was seeking a deliverer, and although such a person could not be called *regenerate*, yet he was in the very threshold of regeneration."

The troubles and persecutions of Arminius may be said to have commenced from this hour. A few, a very few Calvinists, indeed, have been found at different times who have, in this exposition, agreed with Arminius, and with many older divines, up to the first ages, whom Arminius followed; but generally, wo to the man among them, who has ever doubted that *right godly, wholesome*, and *comfortable doctrine*, that a *regenerate* chosen vessel is nevertheless "carnal, sold under sin;" and that, though "with the *mind* he serves the law of God," yet that it is no prejudice to his regenerate character, that "with the *flesh*" he should still "serve the law of sin." In later times, poor Smith, the author of "The Carnal Man's Character," moved the wrathful orthodoxy of all Scotland against him, because, good Calvinist even as he remained on the subject of the decrees, he disturbed the comfort of the elect, by proving that St. Paul's supposed believer, in this chapter, was in reality a carnal man; and that, had he possessed saving faith, he would have had dominion over sin, and not remained its slave. This, it seems, has all along been a tender point; for although Arminius defended himself against his accusers, who wished to find a real heresy in his sentiments, and silenced them by his appeals to Scripture and antiquity, yet his exposition of the seventh of Romans was that great doctrinal offence which appears to have rankled for years in the morose and imbittered mind of Gomarus, who long afterwards exerted himself to the utmost to obstruct his elevation to the professor's chair at Leyden, and urged this as the proof of his heretical pravity. The downright rancour with which the doctrine of a believer's deliverance from sin has often been assailed by people of this school, and which is not without frequent examples in the present day, is a curious fact in the history of theological opinions.

Arminius was soon called to make a farther disclosure of his sentiments, in his exposition of the ninth chapter of the Epistle to the Romans; but amidst all the discussions which were excited, he appears to have been an example of great temper, meekness, and charity; and not merely an able expounder of God's word, but a pastor of exemplary diligence, fidelity, and sympathy. To the Calvinistic party he was, however, sufficiently

obnoxious; and but for the weight of his talents, his power in disputation, and, above all, the character which he had established with the leading men of the state, he would have suffered personally, what so many of his followers shortly after his death were called to suffer, for the like testimony to the universal love of GOD in CHRIST to his fallen creatures. To his introduction to the theological chair at Leyden, the Calvinists, with GOMARUS at their head, made a violent but fruitless opposition. The victory was, indeed, most honourable to the character and reputation of ARMINIUS. He was bound not to leave the service of the church in Amsterdam, without consent of the senate. This was with great difficulty obtained.

"Various," says BERTIUS, "were the public deliberations at this juncture; and nothing that could be done, was left unattempted. The most noble DOUSA and D. NEOSTADIUS, two of the curators of our university, with that most honourable man NICHOLAS ZEYSTIUS, the syndic of our city, proceeded in the public name to Amsterdam. To this commission were also appointed at the same time, by the most illustrious the Prince of Orange, JOHN UITENBOGARDT, minister of the church at the Hague, and NICHOLAS CROMHOUTIUS, of the supreme court. All these great men tried by various means to prevail with the discreet and wise senate of that city, and with the presbytery of ministers and elders, and incite them to a compliance with the public wishes. It was at length with the utmost difficulty obtained, after great assiduity, many entreaties, and at the intercession of the most illustrious prince himself, that ARMINIUS should have leave to depart, and to perform the important services which this university demanded from a professor of divinity."

ARMINIUS had right views of the duties of a theological professor, and of the only safe and truly satisfactory method in which sacred science can be studied,—by the examination of the sacred Scriptures, in the first place, as the fountain of truth; and the study of biblical literature, as necessary to their true exposition. To the testimony of BERITUS on this particular MR. NICHOLS has added that of the younger BRANDT.

"His object was," says BERTIUS, "that the search for religion might be commenced in the Scriptures;—not that religion which is contained in altercation and naked speculations, and is only calculated to feed their understandings;—but that religion which breathes forth charity, which follows after the truth that is according to godliness, by which young men learn 'to flee youthful lusts,' and by which, after they have completely overcome the allurements of the flesh, they are taught to avoid 'the pollutions that are in the world,' and to do and suffer those things which distinguish a Christian from a heathen. He repeatedly inculcated on their minds that doctrine which our SAVIOUR has expressed in these words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'"

The same character is given of his method of teaching divinity, by BRANDT: —

"But since, in this his entrance into office, he perceived with sufficient clearness, that the minds of the youthful students were involved in the intricacies of many useless speculations, he accounted it one of his first duties to retrench, as far as possible, the thorny questions and the immense mass of scholastic assertions, and to inculcate on his pupils that divine wisdom which, when sought for in its purest sources, the holy Scriptures, would alone be competent to render human life useful and happy. This was the grand object at which he aimed from his earliest entrance into the university, and to the accomplishment of which he endeavoured to direct both his public and private labours."

To us this is a circumstance which enhances in no small de-

gree, the judgment and piety of Arminius. He could not but perceive, that Calvinism, and various other errors, had made their first approach, and still maintained themselves, by metaphysical subtleties; and that, although by similar subtleties they might be matched and refuted, yet the difficulty of conveying, and even expressing, a definite meaning, where things purely spiritual must necessarily be spoken of in language drawn from material and sensible sources, led as necessarily to endless disputations and divisions. No man, in his day, was better able to wield this kind of weapon, as occasionally his adversaries proved, when he was called to expose and refute their sophisms; but he seems to have felt, that conviction of the truth, when it is effected by the subtlety of reason, is infinitely inferior to that conviction which is produced by the direct testimony of God; and that it is a great part of the Christian's character to cultivate submission to the authority of the Scriptures, and to make his own faith, and that of others, to stand, not "in the wisdon of man, but in the power of God."

That this was the leading character of the teaching of this eminent professor, is evident from what remains of his academical labours; but he was not allowed to pursue this course undisturbed and undiverted. The students were in consequence involved in thorny disputations; and being marshalled at an early period of life in opposing parties, they imbibed an *esprit du corps*, to which the violence, and extremes of conduct and doctrine, on both sides, in subsequent years, are in no small degree to be attributed. Gomarus was unhappily the senior theological professor; and his resistance to Arminius's appointment did not dispose him to the most friendly co-operation with him. He appears to have been also of a jealous and envious temperament, which the celebrity of Arminius was not calculated to assuage; and probably through prejudice, and a dogmatical temper, was disposed to think the sentiments of Arminius distant from his own on some vital points, as well as on the peculiarities of Calvinism. At all events, since this gruff professor of the Genevan theology openly contended, that unconditional election, and unprovoked reprobation, were to be placed among the *fundamentals* of religion, it was impossible that, in theology at least, Leyden should be distinguished by its harmony. The expositions of Scripture given by Arminius, were watched, for the purpose of being excepted against, and his sentiments were often mischievously misrepresented. Gomarus held a disputation on certain theses respecting predestination, in open opposition to the views on this subject which were then inculcated by Arminius. These theses were in turn examined and refuted by Arminius, among his own students; and the agitation produced in the university spread into the town, and through the provinces. The matters in dispute began to make their way even into the pulpits; and the heresies of Arminius, dressed up in the odious garb of Pelagianism, began to alarm the good Calvinists every where for their faith, and the purity of one of their seats of learning. Of the discussions and troubles which followed, the reader will find ample information in the volume before us. Throughout the whole, the united firmness and meekness of this reproached man, appear in striking and instructive

aspects; and gave to him, and to the truths he defended, the greater weight and influence among the body of thinking and considerate men. So far from spurning, he courted every opportunity of explanation and discussion, and in his famous "Declaration of his opinions," before the states of Holland, he at once put all the calumnies of his enemies to flight, and left to the world, as MR. WESLEY has well observed, "as manly and rational a system of divinity, as any age or nation has produced."

Among other reproaches, ARMINIUS did not escape that of being a Papist; though he rightly thought, extensive as his charity was to all other denominations of Christians, that from that society in which all Christians who agree in fundamental doctrines ought to live in harmony and love, Papists were necessarily excluded, both by their idolatry and by their persecuting spirit. It is curious that this too was a long continued and popular slander on the founder of Methodism; and also, that, as in his day, the Genevan bigots of our own country, publicly consigned him to perdition. So in the case of ARMINIUS: his last sickness, which was very heavy and protracted, was ascribed to a divine penal visitation; and nothing but eternal fire was thought sufficient to expiate his crimes against Dutch orthodoxy, as interpreted by GOMARUS. So much do our spirits need to be watched and checked, and so thankful may we now be, that a bigotry so barbarous and savage, is, in our day, confined to few persons, who, neither as men nor ministers, have character or influence. In his last sufferings, however, ARMINIUS possessed his soul in eminent patience; and his end was peace.

"Worn down," says BERTIUS, "and fatigued with all this accumulation of maladies, ARMINIUS still preserved his usual firmness of mind and placidity of temper. During the whole of his indisposition, he abated nothing of his cheerful converse and pleasing manners; he continued to show his accustomed hilarity of countenance, and to manifest the same courteous and gentle disposition,—while he ceased not to approach to GOD with the most ardent prayers for himself and for the concord of the church of CHRIST. How frequent and how fervent were the ejaculations which he breathed forth to JESUS CHRIST his LORD, under the pressure of his multiplied pains and distempers! What heavenly joys did he promise to himself! With what persevering faith did he expect and long for the last day which he would be permitted to spend upon earth! If his brethren knelt down to prayer in his presence, and if he were prevented from uniting with them in devotion on account of the strong pains which at that instant assailed him, he often desired them to wait till he had recovered from the paroxysm and regained his composure, that he might with them discharge this solemn and fraternal duty."

To this BRANDT adds,—

"To those who stood around his death bed he frequently repeated the 20th and 21st verses of the thirteenth chapter of the Epistle to the Hebrews. ARMINIUS recited this passage of the sacred writer with such ardency of mind, and fervour of spirit, as fixed it ever afterwards deeply in the memory, and imprinted it on the mind, of the REV. BARTHOLOMEW PREVOST: a pupil worthy of such a master, and afterwards pastor of the Remonstrant church, at Amsterdam."

The above review will show, that Arminius himself, experienced as little mercy from his Calvinistic antagonists, as John Wesley and his followers have from the same *wise* and *humble* followers, who, so far from "stipulating terms of salvation for themselves," think that they are entitled to heaven without any terms at all, except such as were complied with for

them by God himself. No wonder that they are disposed to treat with such *injustice*, those heretics and reprobates, for whom they believe the *God of love* never had any *mercy*.

We do not know that Dr. Brownlee has ever made any attempt to draw us into a general union of Tract and Sunday school associations. But this we know, that those who hold, or have heretofore held, a similar language respecting our orthodoxy, and who are as strenuous supporters of unconditional decrees, and eternal reprobation, have not scrupled to invite us most cordially to amalgamate; and we were half inclined to listen to their invitations, until some recent events have opened our eyes, and put us on the look out;—and while under the influence of such a lulling anodyne as was perpetually administered, seemingly without fee or reward, we had begun to dream of the "golden age" of universal "peace and good will" among the discordant sects and parties, and felt a sort of regret that we had ever put on the controversial sword. Whether this was but a delusive dream, produced partly by our predisposition to peace, and partly by the causes already hinted at, or whether it was a sober reality produced in our mind by the convictions of truth, time alone will decide. At present, we hope to be found at our post awake, keeping a watchful eye on those who are surrounding our camp, that our little army may not be taken by surprise, and either made tributary to others, and become "drawers of water and hewers of wood," or scattered abroad to become victims to the beasts of the wilderness.

REVIEW.

Substance of the Semi-centennial Sermon, before the New-York Annual Conference, at its Session, May 1826. *By the Rev.* Freeborn Garrettson, *preached, and now published, by request of that body.* 46 *pp.* 8*vo. Published by N. Bangs and J. Emory, for the Methodist Episcopal Church. Price* 25 *cents.*

(Continued from page 296.)

A member of the last general conference, remarked in one of his speeches on the floor of conference, that "Methodism is a creature of circumstances,"—meaning thereby, that in its growth, it had shaped its external features according as the various circumstances of place, time, and the state of society had required, while constantly aiming at the accomplishment of its grand design, namely, the salvation of a lost world. To prevent, however, the misapplication of such a remark, we should carefully distinguish between the mere *circumstances* of Methodism, and its *vital principles*.

In respect to the latter, the vital principles of Methodism, they remain, and it is hoped, will ever remain, unalterably the same. They consist of those cardinal truths of divine revelation, on which Mr. Wesley founded all his proceedings, and with which he so boldly resisted, and finally overcame, all his adversaries. These principles are as unyielding as the Rock of Truth on which they rest, and, therefore, can never bend to suit any incidental circumstance whatever. The principles to which allusion is made, are the great leading doctrines of God our Saviour; such as the existence and perfections of God, the fall and consequent depravity of man, the

proper and essential deity of Christ, general redemption through the blood of atonement, the agency of the Holy Spirit, to work in sinful man repentance, to enable him to believe in Jesus Christ for the salvation of his soul, justification by grace through faith in the atoning blood, sanctification, the necessity of perseverance in all holy obedience to the end of life, the everlasting happiness of the righteous after death, and misery of apostates and the finally impenitent. These are the eternal truths of God on which Methodism was first built, and on which it now rests, and we pray God it may ever rest, secure against all the winds and storms it may have to encounter.

By the *circumstances* of Methodism, we understand some of the means employed, and the manner of using them, as well as those prudential regulations which have from time to time been adopted, to develope and diffuse the above mentioned principles among mankind. We say *some* of those means, and the manner of using them, &c, —because as it regards others of them, such as preaching the gospel, and other duties prescribed in the holy Scriptures, they should be regarded as essential to the spread of vital godliness, and should be invariably used by all people professing to be Christians. In respect to some other things which are attached to Methodism, though not absolutely essential to its existence, they are considered as excellent helps to its growth and prosperity, and they have grown up with it out of those circumstances which have accompanied its extension, and contributed to its prosperity. Some of these we will notice.

When Mr. Wesley commenced his ministerial career, which has eventuated in so much good to the human race, he was strongly attached to all the rites and forms of the church of England, of which he was a member and a presbyter. The idea of a separation from it, never entered his head, nor even of forming societies within its pale under a distinct government. This latter measure arose from circumstances over which he had no control. In consequence of the unkind treatment he received from most of his brethren, together with the beneficial effects of his astonishing labours in the ministry of reconciliation, he was in some sort compelled to resort to measures to which, under other circumstances, he would never have consented, because they would not have been necessary. With one object constantly in view, namely, the salvation of sinners from sin and its fatal consequences, and always armed with the same weapons, the cardinal truths of the gospel, Mr. Wesley adopted field preaching, admitted lay preachers, formed circuits, established class meetings, and love feasts, built chapels, and called conferences, and introduced a variety of prudential regulations for the government and well being of the whole body; and all this for the promotion of the great work of moral reformation which God had made him instrumental of setting forward; in doing which, he never swerved a hair's breadth from the great principles of truth with which he commenced, nor turned aside from the grand object of his mission, the salvation of the souls of men.

Under this shape Methodism was introduced into this country. The Methodist preachers who first came to America, had their minds deeply imbued with those vital

principles already mentioned as the foundation of the spiritual building they designed to erect, and with that discipline in their hands which recognised those peculiarities above enumerated; and thus, with the Bible in one hand, and Mr. Wesley's hymns and prudential regulations in the other, they went to their work, and God owned their labours. As in England, where Methodism was first planted, so in this country, it was considered only as a society, gathered either from "the high ways and hedges," or from other churches, claiming no church prerogatives, having none of the sacraments of Christianity as testimonial badges of distinction; but its simple object was, the awakening and converting of sinners, and gathering them into societies under Mr. Wesley's prudential regulations, and dividing them into classes, that "they might the more easily watch over one another in love." Their numbers at first were too small, and their assemblies too obscure, to excite much attention,—unless perhaps from some, the sneer of contempt,—and considered too heterodox by others, to be admitted to the communion of saints. Under these circumstances, confiding in the God of their strength, they unostentatiously pursued their own way, with their simple sling and stone, patiently enduring the haughty contempt of the giants of literature, and high church prerogatives, sometimes indeed trembling in view of the mighty army, who disdainfully saw their little encampments gradually extending in their front.

In this humble situation they might perhaps have remained to this day, marshalling their numbers under the simple standard first furnished by their leader, had not a fortunate circumstance brought them and their leader into more public notice. The trumpet of defamation is often turned into a note of praise, and the very sword which is stretched forth with a design to kill an antagonist, only serves to open a vein by which a raging fever already begun, is prevented from prostrating its subject.

The American revolution for ever separated this country from Great Britain. This event, which happened so contrary to the wish and expectation of those who drew the sword to quell the rebellion, was the means of removing the last scruple which flitted across the mind of the sagacious and conscientious Wesley, respecting providing the Methodist societies in America with all the ordinances of Christianity. For these privileges they had called for some time; and the barrier being now removed, the apostle of Methodism stepped into the track most evidently marked out for him by divine Providence, and adopted measures at once to gratify the desires of his American children, and to give the finishing touch to the edifice God had made him instrumental in erecting.

This eventful period of our history gave rise to many curious speculations. Those who contend for an uninterrupted succession of high episcopal jurisdiction from the apostles, impugn our ordination as surreptitious, and of course our administration of the ordinances as spurious, as being the illegitimate offspring of fanatical pride; while others, less strenuous on these points, allowing their formal validity, impute the motives which led to the organization of our church, to an ambitious and sectarian rivalship. To each of these a reply, satisfactory we apprehend to all

candid minds, might be given, were it considered essential to our present purpose; but it is not the object of the present article to vindicate those proceedings, nor to silence the clamours of those who find it much easier to *rail* than to *reason*, and more convenient to *assert* than to *substantiate*, to *contradict* facts than to *prove them false*, or to invalidate the inferences drawn from them. Our present purpose more especially is to show the truth of the proposition with which we commenced: namely, that the exterior form of Methodism has taken its shape from circumstances as they have developed themselves; and that under whatever modification this form has appeared, the vital principle has remained untouched; the main trunk lives and grows while the branches and leaves expand themselves, affording a delightful shade to the numerous children which are generated by its genial influence.

We brought down our remarks to the time when measures were adopted to raise the Methodist societies in these United States into a separate community, with all the rites and immunities of a Christian church. To this event, the discourse before us briefly directs our attention, interspersed with reflections of a personal nature, which seemed necessary to correct some mistakes which had been promulgated respecting the writer himself. These personal allusions will be excused by all those who recollect how intimately connected with the transactions of that day is the writer's own biography. We quote the following as illustrative of these remarks:—

"In the year 1784 the joyful news of peace saluted our ears; and in the autumn I had the pleasure of meeting our European brethren at Dover, in Delaware. Dear Mr. Wesley had an eye for good on his American children, and availed himself of the earliest opportunity to send us Dr. Coke, Richard Whatcoat, and Thomas Vasey, clothed with ecclesiastical powers, to constitute the American Methodists an independent episcopal church. We sent out heralds, and summoned the preachers from every direction to meet in Baltimore; and this we called our *Christmas conference;* at which time the organization of our church took place. Many of our oldest preachers were ordained, and Mr. Asbury was set apart a joint superintendent with Dr. Coke; and their names so appeared on the minutes of conference, according to the order and appointment of Mr. Wesley.

"From this conference my lot was cast in Nova Scotia; and about the 10th of Feburary, 1785, I landed in Halifax, accompanied by James Cromwell. After obtaining a small establishment in the city, I began to visit the towns, and to traverse the mountains and valleys, frequently on foot, with my knapsack at my back, up and down Indian paths in the wilderness, when it was not expedient to take a horse; and I had often to wade through morasses, half leg deep in mud and water, and frequently had to satisfy my hunger with a piece of bread and pork from my knapsack, to quench my thirst from a brook, and rest my weary limbs on the leaves of trees. This was indeed going forth weeping; but thanks be to God he compensated me for all my toil, for many precious souls were awakened and converted to God. John and James Mann, William Black, and another young preacher, united with us; we formed a little conference, and our hearts were sweetly joined. I expected to have remained only one year in this country, but I staid double that period, and my attachment was such, that the time did not seem to hang heavy on my hands. However, for certain reasons Mr. Wesley requested me to repair to the Baltimore conference; so I bid my friends farewell, leaving about five or six hundred in society, and when I came to the States I was happy to find the work prospering gloriously.

"The above mentioned conference began about the 10th of May. Dr.

Coke had just arrived from England, with directions of considerable importance from Mr. Wesley; which caused much agitation in our conference. The business was, Mr. Wesley had appointed R. Whatcoat and F. Garrettson to be consecrated for the superintendency; the former as joint superintendent with Mr. Asbury in the States; the latter to have charge of the societies in the British dominions in America. The fears arising in the minds of many of the members of this conference, lest Mr. Wesley should recall Mr. Asbury, was the cause of R. Whatcoat's appointment being rejected. Jesse Lee, in his History of the Methodists, has given a detail of this matter; but as it respects my case he was incorrect; and therefore I think it my duty to give a fair and candid statement of it in this place. My appointment was brought before the conference, and was unanimously sanctioned. Dr. Coke, as Mr. Wesley's delegate and representative, asked me if I would accept the appointment? I asked the liberty of deferring my answer until the next day. I think on the next day the doctor came to my room, and asked me if I had made up my mind to accept the appointment? I told him I had upon certain conditions. I observed to him, that I was willing to go on a tour, and visit those parts to which I was appointed, for one year, and if there was a cordiality in the appointment with those to whom I was sent to serve, I would return to the next conference, and receive ordination for the office of superintendent. His reply was, "I am perfectly satisfied;" and he gave me a recommendatory letter to the brethren in the West India Islands, &c. I had intended, as soon as conference rose, to pursue my voyage to the West India Islands; to visit Newfoundland and Nova Scotia, and in the spring to return. What transpired in the conference during my absence, I know not; but I was astonished when the appointments were read, to hear my name mentioned to preside in the peninsula. Among many agreeable things, which happened at this conference, there were some things very disagreeable. I am not worthy to class myself with such a great and good man as Dr. Coke. I knew his value; and at this conference we mingled the tears of joy and of sorrow; for the rejection of Mr. Wesley's appointments, and the loss of his name from our minutes gave us great pain. After Dr. Coke returned to England, I received a letter from dear Mr. Wesley, in which he spoke his mind freely. Mr. Wesley was dissatisfied with three things; first, the rejection of his appointments; secondly, our substituting the word bishop for superintendent; and, thirdly, dropping his name from our minutes.

"I went to my appointment, in some sense, I may say with a sorrowful heart; but it was in a part of the country where I had spent many of my younger days in sowing the first seeds of Methodism; where I had suffered beating and imprisonment; but now all was peace and tranquillity, and we were now in more danger from the caresses of the people, than formerly from their stripes. I spent about twelve months in the peninsula, during which time I visited every circuit, and almost every congregation in it, and we had glorious times indeed; but I received a letter from Mr. Asbury, informing me that a suitable person must take my place, and I must go as soon as possible to Boston and its vicinity and begin to sow some good seed in New England. A suitable person presented, to whom I gave my place and as soon as possible I sat out, and came to New-York, where I found W. Hickson, a fine young man who was stationed there, at the point of death, and brother Dickins, the other stationed preacher in ill health. I was solicited to go no farther till after conference, but to stay and take charge of the society, which I consented to do."

Some have affected to doubt whether it was the intention of Mr. Wesley to create a third order* in

* By the term *order*, in this place, is not meant such an order in the ministry established by the express authority of God, as is *essential* to the existence of the Christian church. We believe, and we think that it is the sentiment of our church, that, allowing the primitive presbyters and bishops were the same, to them belonged the *right* of ordaining other ministers, a right originating from their office, and that there can be no valid ordinances without such an order of ministers, except in cases of necessity. But we do not believe there is the same necessity for the existence of another officer distinct from, and superior to, the order of presbyter.

the ministry of the Methodist church in America. This doubt is professedly founded in the circumstance, that Mr. Wesley was dissatisfied with Dr. Coke, and Mr. Asbury, for assuming the title of *bishop*, instead of continuing the appellation by which they were at first distinguished. Whatever propriety or impropriety there may have been in this substitution of the name *bishop* for *superintendent*, this circumstance is certainly of too trivial a nature to establish so important a conclusion, as would thrust at the purity of the motive of such men, so justly famed for wisdom and integrity, as were Dr. Coke and Mr. Francis Asbury. That Mr. Wesley was displeased at their substituting the one title for the other is admitted. But has it never occurred to those who express themselves so freely in reference to this subject, that his displeasure arose from the habit of early associating in his mind with a bishop, that sort of pomp and splendour which formed the exterior dignity of the episcopal office in England, and not against the simple and unaffected dignity by which the primitive bishops of the Christian church were distinguished? He seemed to think that the *name* —such is the power of early associations—almost necessarily connected with it all those insignia of ecclesiastical pomp and parade, of the glittering trappings of nobility by which the spiritual lords of the English hierarchy are presented to the view of the public. All such things his soul abhorred as the offspring of pride, and as being incompatible with the plainness, the purity, and the simplicity of the primitive episcopacy.

Whether Mr. Wesley was right or wrong in those views—even if we allow that they arose from those infirmities of human nature, arising merely from early biases, from education, or from the habit of daily beholding the gross departure from primitive simplicity and purity in many of the high dignitaries of the church of England—matter of fact demonstrates that a third order, or an office superior to an ordinary presbyter in the ministry, was designated in that very instrument by which Dr. Coke was recommended to his American brethren, as a "proper person to preside over the flock of Christ." And pray tell us, ye who are such sticklers for the use of a word, what is the difference whether a minister be called bishop, superintendent, presbyter or elder, president or evangelist, so long as his powers are defined, his proper official duties clearly prescribed, and his character identified so accurately that he may be recognised such as it was intended he should be? Is the *thing* itself in any way altered by the mere assumption of a *name?* Does the word *bishop* signify any thing more in the Methodist Episcopal church, than that of *superintendent?* Are not these words used even by ourselves as convertible terms, being indifferently used to designate the highest office in the church? Why then dispute about words?

This latter may or may not be, as the peculiar circumstances of the church may dictate; and we think that such an officer in our church, which is missionary in its character, has a particular use, in giving a more energetic direction to the itinerating ministry; at the same time we think the church might exist and flourish, and its ordinances would be valid, even were no such order in existence. We furthermore think, that these were the views of Mr. Wesley, as they are the views all along maintained by us, and by our ministers generally. The authority possessed by our bishops is a delegated authority only; and may be modified, abridged, or increased, as the body from whom they derived it shall see proper, and that without any infringement upon their rights.

It has been stated that an officer superior to an ordinary presbyter in the ministry, is recognised by the letter of ordination presented to Dr. Coke by Mr. Wesley. To make this clear to every reader, whether he has studied this subject or not, let it be remembered, that before Dr. Coke was set apart by Mr. Wesley, as a superintendent of the Methodist Episcopal church, he had been twice ordained by episcopal hands, first a deacon, and then an elder, and lastly by Mr. Wesley and other presbyters of the church of England, a superintendent, with instructions to proceed to America, and to erect the Methodist societies in this country into an episcopal church. Now even allowing that Mr. Wesley, in this particular, acted inconsistent with himself—which, indeed, does not so readily appear—it is certain that Dr. Coke did not exceed his powers, nor in the least disappoint the expectations of Mr. Wesley, as is evident from the following copy of his letter of ordination:—

"To all to whom these presents shall come, John Wesley, late Fellow of Lincoln college in Oxford, presbyter of the church of England sendeth greeting.

"Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper, according to the usage of the same church: and whereas there does not appear to be any other way of supplying them with ministers—

"Know all men, that I, *John Wesley*, think myself to be providentially called at this time to set apart some persons to the work of the ministry in America. And therefore under the protection of Almighty God, and with a single eye to his glory, I have this day set apart as a superintendent, by the imposition of my hands, and prayer, (being assisted by other ordained ministers,) Thomas Coke, doctor of civil law, a presbyter of the church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord, one thousand, seven hundred and eighty-four. "JOHN WESLEY."

But we have proof of a still more unquestionable character. About the time that Dr. Coke took his departure for America, to execute his commission, Mr. Wesley had prepared a liturgy, by abridging the liturgy of the church of England, in which, in addition to the morning and evening service, the rules for the government of the societies, communion and baptismal services, &c, there are inserted forms of ordination for deacons, elders, and superintendents, all distinct, and peculiar to each order of ministers. This was prepared under his own hand in 1784, and printed in London in 1786, at his own press, and recommended by him as the morning Sunday service, and to be the future forms of consecration for the Methodist Episcopal church in America. The general minutes, which are printed and bound up in this book, are called the "Constitution of the Methodist Episcopal church in America." As a farther corroboration of our views on this subject, we insert the following copy of the credentials which were given to Mr. Asbury by Dr. Coke, after the consecration of the former, at the time of the organization of our church:—

"*Know all men by these presents*, That I, Thomas Coke, doctor of civil law; late of Jesus college, in the university of Oxford, presbyter of the church of England, and superintendent of the

Methodist Episcopal church in America; under the protection of Almighty God, and with a single eye to his glory; by the imposition of my hands, and prayer, (being assisted by two ordained elders,) did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal church. And also on the twenty-sixth day of the said month, did by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal church. And on this twenty-seventh day of the said month, being the day of the date hereof, have, by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal church, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this 27th day of December, in the year of our Lord 1784.

"THOMAS COKE."

Now, with all this mass of testimony before us, it seems preposterous for any one to assert that it was contrary to the intention of Mr. Wesley to have a third order in the ministry of the Methodist Episcopal church. That he did not design to call this order of ministers *bishops*, is freely admitted. And it is also admitted, that he did not consider such an order *essential* to the existence of a Christian church; because he tells us expressly in a number of places, that he believed that, according to the scriptural use of those terms, a bishop and a presbyter were identified as to order; and that therefore they, the body of presbyters, had the right of ordination, as well as all other matters pertaining to the government of the church; but not supposing that all church rights and ceremonies are *prescribed* in the sacred Scriptures, but were left to the discretion of the church itself, he felt himself at liberty to adopt that mode which he believed would best promote, in the present state of human society, the great ends of human redemption. This we believe to be a fair state of the case, and therefore, those who simply search for the truth of this matter, may find it here, without resorting to any forced construction, either as to the meaning of terms, or the views and conduct of Mr. Wesley.*

* After the above was written, but before it went to press, the "History and Mystery of Methodist Episcopacy," fell into our hand, written by the Rev. Alexander M'Kaine, of Baltimore, in which we find all those objections stated, which are anticipated in the above. We will only observe for the present, that our views, instead of being altered by reading this strange production, are more and more confirmed. It is possible, as Mr. M'Kaine's book may circulate among those who have not the means of detecting its errors, an answer may be given to it at some future period. In the mean time, we beg leave to say, that we are informed there are those now living who are able to correct some of his mistakes, from manuscript minutes taken at the time of some of the proceedings to which allusion has been made by Mr. M'Kaine. If this be correct, we hope they may be exhibited to the public in some form that may put them within the reach of the friends of those eminent men of God, Dr. Coke and Mr. Asbury, who can no longer speak for themselves, and whose characters lie bleeding under the pen of our mysterious historian.

(To be continued.)

SACRED CRITICISM.

TITTMAN'S COMMENTARY ON CHAPTER I. OF JOHN.

(Continued from page 256.)

ALTHOUGH in every case the usage of the language holds the chief place, and should be principally sought for, since no interpret-

ation can be solid which does not accord with it; yet in many instances, and especially in allegorical passages, it is not of itself sufficient, since the same word may be employed in different senses, and explained in various ways. Of this, we have an example in this very term light. It includes the idea of knowledge, and of holiness, and of felicity also. We must, therefore, make further inquiry, and appeal to the connection of the discourse and to history. If now we inspect all those passages in which the name φως, *light*, is given to our Lord, we shall be compelled by the context to understand by this name, not only the publisher, but also the procurer of salvation. For it appears that the Messiah was promised in the Old Testament, under the name AOR, *light*, Isaiah lx, 1. This passage has indeed been referred by some interpreters to the period of the Hebrew commonwealth, succeeding the return from the Babylonish captivity, and has been supposed to promise a restoration of its ruined temple, public worship, and outward prosperity. But the republic never attained to so illustrious and splendid a condition as is here described. We are aware that in the prophetic parts of Scripture, great allowance must be made for the warm and excited imagination of the writer, which clothes his ideas in glowing and often hyperbolical language; but this prediction could not with truth have been delivered by Isaiah with reference to the period immediately subsequent to the captivity. It must, therefore, without hesitation, be referred to the times of the Messiah. For throughout the chapter, a scene of prosperity is described, such as was never witnessed by the people of Judea, after their return from Babylon.—The felicity predicted, was indeed to be first bestowed upon the Jews; but the kings and princes of other lands, all nations, the people of all regions of the earth, were to come and participate in its enjoyment.—Further: a Saviour and avenger of the people, who should turn away perverseness from Israel, is predicted in the chapter immediately before, liv, 20. This place is interpreted expressly of Christ, by Paul, who, in Rom. xi, 14, has quoted it for the purpose of showing that the period would arrive when many of the Jews would embrace the salvation they had hitherto rejected. Finally, in the following chapter, lxi, is recorded another prophecy, which the Lord has interpreted of himself, Luke iv, 18. The subject of the discourse, then, is unquestionably Christ. But throughout the passage he is described as the giver of the highest felicity. He is distinguished by the same appellation in chapter viii, 1, compared with Matt. iv, 16; but then, as likewise in chap. xi, 1, 16, he is described as Prince of Peace, and Author of the golden age. In chap. xlix, 4, the words *light* and *salvation*, are used as if they were nearly synonymous terms. To this it must be added, that to use the word *light*, in the sense of felicity, is the prevailing custom of Isaiah. See chap. xlv, 7, where *light* and darkness are set in opposition; and for them are substituted the synonymous words, *peace* and *evil*, chap. xlviii, 18, lix, 9, and many others. If we consult the general history of the church, it appears the Messiah, in the Old Testament, was promised rather as a Saviour than teacher. Hence we conclude, that by the word *light*, when used in reference to Christ, is intended the author of

human salvation. In the New Testament this name is first given him by Simeon, Luke ii, 32. Here he is called a light to lighten the Gentiles; that is, as we read in verse 30, salvation, the author of salvation, to be revealed also to the Gentiles. Then, our Lord has three times ascribed this name to himself, in the Gospel of John, chap. viii, 12, ix, 5, and xii, 44. The sense of the first of these places is doubtless this: "*I am the author of salvation;*" as if he had said, "*I am the Saviour of the world;* he that followeth me, shall be saved from misery and made perfectly happy." This most delightful passage is closely connected (especially if the account of the adulterous woman, chap. viii, 1, 2, is, as the most learned men suppose, not genuine,) with the discourse related in the former chapter, particularly with verses 37, 38, and 39; where our Lord spoke of himself as the author of felicity, in such a manner as to induce many of his hearers to profess him as the Messiah. In chap. ix, 5, where he used these words, "*As long as I am in the world, I am the light of the world,*" the mind of our Lord was doubtless this: *As long as I continue to dwell upon the earth, I desire to promote the welfare of men.* He does not speak of the light of instruction; for he was not employed, when he uttered these words, in teaching, but in the benevolent work of giving sight to the blind. In the last chapter quoted above, he was exhorting his hearers to faith. He desired them to believe, not merely in a teacher, but in the author of salvation, for such he there describes himself to be. Finally, John has used this appellation in the passage under consideration. But in whatever sense our Lord has called himself the light of the world, in the same sense must John also be supposed to have done it. Of this, we have moreover the following proofs: In the first place, he has added to the word *light*, the word *life*. The latter expresses the cause, the former the effect; by the one is denoted the power of bestowing happiness, by the other this happiness itself. Then, in verse 8, he has said of John the Baptist, *he was not that light.* Although John the Baptist was a teacher, ye he was not and could not be called *that light:* this therefore was something greater, and far more illustrious. Finally, in this whole gospel, John has neither described, nor designed to describe our Lord as a mere teacher, but as the sole procurer of our salvation. Therefore the design of the evangelist, and the scope of the whole book, require that signification which we have given to the word.

But it is not in one respect only, that our Lord may be properly denominated the author of salvation. For such he *was* in regard to his death, by which he *purchased*,—and such he was, is now, and for ever will be, in regard to his omnipotence, by which he *confers*, freedom from eternal perdition, and the possession of everlasting happiness: and, finally, such he *was*, *is*, *and will be*, in regard to his doctrine, by which he rescues from the most oppressive evils of ignorance, unbelief, vice, and misery; and not only makes known salvation, and the way to attain it, but actually imparts saving knowledge, faith, holiness, and felicity. And in this last sense especially, is he called the light of the world; since he rescues men from the grossest ignorance, incredulity, and vice; and thus from what is of necessity

connected with them, the lowest perdition; and teaches them a knowledge of their nature, and future destiny, of God, and the Messiah, as true, certain, and clear, as in the present state of their existence is possible—at least far more sure, clear, and delightful, than they had before, or could ever have had without him—and from knowledge, leads them to faith and holiness; and finally, to what is inseparable from these, happiness in this world and in that which is to come. This our Lord has done, first indeed by his doctrine, which possesses a power divine, not only to instruct, but to reform, change, console, and rejoice the heart. He has also done it by his life, and by his death itself; for in no light so glorious as this, has God, and the benevolence of his nature, and his paternal love for men; or the Redeemer, and his most mighty and saving work, or the dignity of man, and the certainty of a future life, ever been seen. He has done it by the example, both of his holiness, which has given new beauty and efficacy to his doctrine, and *of his sufferings and the glory that should follow;* which are the pledge and pattern of our own, Rom. viii, 17, 29; Tim. ii, 2. And finally, he teaches, by sending the Holy Spirit to his apostles, instituting the sacraments of baptism and the Lord's supper, the ministry of the church, public worship, and other exercises of faith and piety, which are most efficacious means, on the one hand, of extirpating from our world, ignorance, infidelity, ungodliness, and misery; and on the other, of promoting, extending, and establishing among men, knowledge, faith, virtue, and consequently the truest felicity. Thus widely does the signification of the words του φωτος του κοσμου, *the light of the world*, extend. Their primary import is that of happiness, to which Christ conducts us, by his doctrine indeed, but not, as we have seen, by his doctrine alone. There is a difference, therefore, between the terms ζωη and φως, *life* and *light*. The former indicates a cause, the latter an effect; the one expresses the power of conferring salvation, the other the salvation itself. *Life* relates to all things that live; *light*, particularly to men. The sense of the passage is this: *In Him there is life giving energy;* or, *he is possessed of the power of imparting life to all things, and this power he uses chiefly in bestowing salvation upon man.* The word *darkness*, the opposite of *light*, may be shown in the same way to signify, not only ignorance and depravity, but also their inevitable consequences, misery and destruction. Hence it is manifest, that *darkness* denotes men who were wretched, because estranged from knowledge, faith, holiness, and felicity, and deeply sunk in ignorance, idolatry, unbelief, and vice. The phrase—*and the light shineth in darkness*—teaches that this salvation was announced to miserable mortals, that they might know God and Jesus Christ whom he hath sent, the author and giver of life, and through him be made partakers of eternal felicity. *But the darkness comprehended it not;* these miserable beings refused this salvation; they would not even understand, much less embrace it. These words were first and chiefly spoken of the Jews; but they may also be applied to the Gentiles, and are descriptive of the universal corruption of the world. Hence it is easy to perceive, that there is no occasion to resort to the conjecture, that the words *life* and *light* were used by this evangelist

on account of the *Gnostics* and *Cerinthians*; or even, as some recent interpreters suppose with reference to the followers of John the Baptist, who, as they assert were accustomed to employ them. For, if we are not deceived, they are without question derived from the established usage of the Hebrews, but more especially from the discourses of our Lord, in which, as appears from this gospel, they were in constant use, and, as it were classical terms.

In two ways, then, in the passage before us, does John exhibit the divine glory of the promised Saviour: for, first, by the words, *in him was life*, he ascribes to him creating power, which pertains to God alone; and, secondly, when he adds, *and the life was the light of men*, he ascribes to him the power of bestowing blessings, especially upon men, and professes him to be the sole author of human life and felicity, because he has created mankind, and redeemed them from ruin and death, and confers upon those who believe, a spiritual and blessed life, arising from a knowledge of the truth, faith, and purity of motives and of conduct, and which, in the world to come, will be supremely happy and everlasting. But, that no one might be uncertain as to the person he had described, nor suspect that these illustrious things were spoken of John the Baptist, he subjoined the sixth and following verses: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not."

The mention of John the Baptist, in this place, should occasion no surprise; nor ought we to suppose that his followers constituted a peculiar sect, because it is asserted that not he, but another was the Messiah. For the authority of John, as clearly appears from what is related in the 19th verse, was so great, not only with his disciples, but also with the whole body of the people, and even with the Sanhedrim, that he was regarded either as Elias, or one of the prophets risen from the dead, or the Christ himself. This high estimation of John the Baptist, was common among the people, and by no means peculiar to his own disciples. Nor did the evangelist make mention of him in this place, in order to detract from his authority. His object was rather to exhibit the wisdom of God in sending him to bear testimony to the Messiah.—For he was sent, we are informed, *for a testimony, that he might bear witness of the light;* in other words, that he might instruct men concerning him, and preach, extol, and commend him to the people. The word μαρτυρειν, *to bear witness*, as also μαρτυρια, *testimony*, signifies not only to *teach*, but also to prove by arguments, and in every way to confirm what is taught: see v. 32, 34; ch. iii, 26; ch. v, 33; ch. xvi, 26; ch. xiv, 26; ch. xviii, 27. It has this force in imitation of the Hebrew, and also in accordance with the usage of the classic writers of Greece. He was sent, therefore, for the commendation of the Saviour. For the term light, may be more perspicuously rendered by (to use the language of the schools) its concrete, viz: author of salvation, or, in one word, Saviour. The phrase, *the true*

light, may mean either *the true Saviour*, or *the Saviour himself*; and the word φωτιζειν, *to enlighten*, includes, according to the Hebrew usage, not only the idea of teaching, so as to be synonymous with διδασκειν, *to teach*, but also that of imparting felicity. Hence arises this sense of the words: *he was willing and desirous to instruct, and not only by his doctrine*, but also in many other ways, to bestow blessings upon all men. The expression, *every man*, which may signify all men universally, or the whole race of men, not only Jews, but also Gentiles, affirms in opposition to the opinion of the Jews, that the Messiah and his salvation were not for them alone, but for all mankind. The following words, ερχομενον εις το κοσμον, are by some referred to το φως, so that τν' ηο ερχομενον εις τον κοσμον, stands in place of εληλνθεν εις τον κοσμον; but by others, to the immediately preceding τονανρδωπον. The former method of interpretation is agreeable to the usage of the apostle in this gospel; see ch. iii, 19; xii, 46, &c; and the latter is discountenanced by the omission of the article τον before the word ερχομενον, which ought not to be the case, if it were to be connected with ανθρωπον; and also by the idiom of the Greek language, which affords no example of the use of the phrase ερχεσθαο εις τον κοσμον, to signify *to be born*. The expression may, however, have been derived from the Jewish doctors, by whom the Hebrew phrase *to come into the world*, was sometimes employed, as the writers mentioned by Wolfius have shown.

The narration, therefore, proceeds in this manner: He who is most surely the only Saviour, came into this world. *He was the true light that cometh into the world.*—He came to the same world that had been of old created by him. He came not to a people with whom he held no intimate relation, but to a people especially his own, whom he had formed for himself; had separated from the rest of the human race by peculiar laws and institutions; to whom he had been promised by so many predictions of the prophets, and had been for so many ages the object of most ardent desire; a people, who heard him deliver his divine doctrine, and saw him perform his miraculous works: *he came unto his own.* For by the words τα ιδια, *his own*, the world is not intended; but only the region where our Lord abode, his native land: nor by τους ιδιους, are men in general, his creatures, to be understood, but a peculiar people, viz: the Jews. But this nation, by whom he was expected, and most anxiously desired, nevertheless refused to receive him as the author of salvation.

(To be continued.)

ANECDOTE OF THE INQUISITION.

The late admiral Pye, having been on a visit to Southampton, and the gentleman under whose roof he resided, having observed an unusual intimacy between him and his secretary, inquired into the degree of their relationship, as he wished to pay him suitable attention. The admiral informed him that they were not related, but their intimacy arose from a singular circumstance, which by his permission he would relate. The admiral said, when he was a captain, he was cruising in the Mediterranean. While on that station, he received a letter from shore, stating that the unhappy author of

the letter was an Englishman; that having been a voyage to Spain, he was enticed there to become a papist; that in process of time, he was made a member of the inquisition; and that he had witnessed the abominable wickedness and barbarity of the inquisitors. His heart recoiled at having embraced a religion so horribly cruel, and so repugnant to the nature of God; and he was stung with remorse to think, if his parents knew what and where he was, their hearts would break with grief; that he was resolved to escape, if he (the captain) would send a boat at such a time and place; but begged secrecy, since if his intentions were discovered, he would be immediately assassinated. The captain returned for answer, that he could not, with propriety, send a boat; but if he could devise any means to come on board, he would receive him as a British subject, and protect him. He did so; but being missed, there was raised a hue and cry, and he was followed to the ship.

A holy inquisitor demanded him, but was refused. Another in the name of "His holiness the pope," claimed him, but the captain did not know him, or any other master, but his sovereign, king George. At length a third holy brother approached. The young man recognised him at a distance, and in terror ran to the captain, entreating him not to be deceived by him, for he was the most false, wicked and cruel monster in all the inquisition. He was introduced, the young man being present; and to obtain his object, began with the bitterest accusations against him. Then he returned to the most fulsome flatteries of the captain, and finally offered him a sum of money to resign him. The captain treated him with apparent attention; and said his offers were very handsome, and if what he affirmed was true, the person in question was unworthy of the English name, or his protection. The holy brother was elated. He thought his errand was accomplished. While drawing his purse string, the captain inquired what punishment would be inflicted on him? He replied, that was uncertain, but as his offences were atrocious, it was likely his punishment would be exemplary. The captain asked if he thought he would be burnt in a dry pan? He replied that must be determined by the holy inquisition, but that it was not improbable. The captain then ordered the great copper to be heated, but no water to be put in. All this while the young man stood trembling; his cheek resembled death; he looked to become an unhappy victim to avarice and superstition. The cook soon announced that the orders were executed. "Then I command you to take this fellow," pointing him to the *inquisitor*, "and fry him alive in the copper!" This unexpected command thunderstruck the holy father. Alarmed for himself he rose to be gone. The cook began to bundle him away. "Oh, good captain! good captain!" "I'll teach him to bribe a British commander to sacrifice the life of an Englishman to gratify a herd of bloody men." Down the holy inquisitor fell on his knees, offering him all his money, and promising never to return, if he would let him be gone. When the captain had sufficiently affrighted him, he dismissed him, warning him never to come again on such an errand. What must have been the reverse of feelings in the Englishman, to find himself thus happily delivered. He fell on his knees in a flood of tears before the captain, and pour-

ed out a thousand blessings upon his brave and noble deliverer.

"This," said the captain to the gentleman, "is the circumstance that began our acquaintance. I took him to be my servant; he served me from affection; mutual attachment ensued, and it has invariably subsisted, and increased to this day."

SINGULAR DILEMMA.

A curious accident befell M. Segur on presenting his credentials to Catharine the Great. "I at length, (says M. Segur,) obtained my audience, and was very near making a most awkward *debut;* I had, conformably to usage, given the vice chancellor the copy of the address which I was to deliver on reaching the imperial palace. The count de Copentzel, ambassador from Austria, came into the cabinet, where I waited the moment of being presented. His lively and animated conversation, engrossed my attention so completely, that when informed that the empress was about to receive me I found I had totally forgotten the address. It was in vain that I endeavoured to recollect it while crossing the apartments, when suddenly the door of that in which the empress stood was thrown open. She was magnificently dressed, and standing with her hand placed on a column; her majestic air, the dignity of her appearance, her haughty glance, and somewhat theatrical attitude, striking me with surprise, tended still more to confuse my memory. Fortunately, instead of making useless efforts to recall it, I suddenly adopted the resolution of making an *extempore* speech, in which there were not perhaps two words of that which had been communicated to the empress, and for which she had prepared her reply. A slight degree of surprise was expressed on her features, but this did not prevent her from answering me at once, with no less grace than affability, by even adding some words that were personally flattering to me."

From the Wesleyan Methodist Magazine.

A FEW HONEST AND UNBIASSED SENTIMENTS WITH REGARD TO THE WESLEYAN MISSIONARY SOCIETY.

It is a source of deep and unmingled regret to me, that I am necessarily prevented, by local situation and pastoral engagements, from attending this year, your various missionary meetings convened in April and May, which may be most emphatically regarded as hallowed and delightful seasons at which the feast of love is enjoyed, and a feeling of sublime pleasure, arising from the cultivation and prevalence of holy zeal and benevolent emotion, is cherished. I well and gratefully remember giving my attendance at your missionary anniversary last May, and the impression produced by the powerful eloquence, the enlightened and ardent piety, the disinterested and God-like philanthropy, which were then so beauteously displayed, will not soon or easily be obliterated, or indeed weakened. I do not desire to have removed from my remembrance, that glowing and most captivating spirit of benevolence and zeal, chastised and purified by the gospel of Jesus, which threw so attractive a charm, and so heavenly a radiance, around all your proceedings. It was at

once interesting and advantageous to be with you. The attention was not only arrested, the taste was not only gratified, the understanding was not only enlarged, by the exhibition of powerful and commanding talent; but the conscience was deeply impressed; the heart was sensibly improved; its feelings were enkindled,—its energies were aroused,—its moral sensibilities and enjoyments were heightened and refined,—its best principles were invigorated,—fire was given to its devotion,—ardour to its love,—power to its faith,—liveliness to its hope,—and a stimulus afforded, which threw life and energy into the plans concerted, the desires cherished, and the prayers preferred. One was surrounded by a holy atmosphere, which it was not merely pleasure, but almost existence to inhale. On these grounds, sir, and excited I hope by the best feelings, I have endeavoured, though in a desultory and hasty manner, to illustrate why it is, that I cultivate a deep seated and a growing attachment towards the Wesleyan Missionary Society, and feel the most exquisite enjoyment, in giving my attendance at its regular anniversaries of praise and love. There are three obvious and prominent reasons which induce me to love your missionary society, and to rejoice most heartily in the augmentation of its means and agents, and the increased splendour of its successes. The utmost *union* and *love* appear to pervade you *as a body*. There is a oneness of feeling, habit, purpose, and nature about you, which to me is deeply and resistlessly attractive. Union, with the Wesleyans, appears to be natural and indispensable. In concerting plans and prosecuting labours of beneficence and Christian zeal, you must think, resolve, live and act together. Your energies and resources are combined; your heart seems to be as the heart of one man. The principle by which you are governed, the prayers you present, the exertions you make, the object at the accomplishment of which you aim, all discover singleness of mind, and union of feeling. Your conduct and proceedings bring vividly to one's recollection, the fable of the bundle of sticks: you are indissolubly united, and thus, while the union is so close and the concentration of feeling so entire, your vigourous exertions will be most extensive and resistless in their influence, and most important in the effects of which they are productive. This union beautifully indicates the glowing attachment you cultivate towards each other, and it also convincingly shows that it not merely inspires love, is the natural result of love; but that it tends to give vigour to its efforts, and ardour, as well as elevation, to its desires. And these are the lovely feelings, which ought to characterize and distinguish the proceedings of every missionary society. Love should be its nurse,—union its support and strength,—and zeal, purified and governed by the gospel, its guide and incitement.

And then, sir, I love the Methodist Missionary Society, and experience peculiar pleasure in attending its anniversaries, in consequence of the friendly and affectionate feeling which is displayed towards members of other missionary institutions, whose title, external proceedings, and mode of discipline may be dissimilar, but whose spirit, object, prayer, is in perfect unison with your own. I have often been delighted, when attending the meetings of the Wesleyan Missionary Society, to find,

that the members of that society cherish a feeling of kindliness and cordiality, towards ministers of all denominations; which is deserving of warm eulogy, and of universal imitation. The Independent is not overlooked: the Episcopalian is not excluded; the Baptist is not disesteemed. All are welcomed with gratitude and joy; and their unhesitating and glowing approval, their devout prayers, or pecuniary aid, are most gladly and heartily received. This is consistent,—this is beautiful in itself,—and most important in its results. Such a feeling harmonizes with the character we sustain; the principles we possess and cultivate; the privileges we enjoy; the objects we feel desirous of securing; and the glories we anticipate, as the children of God by faith in Christ Jesus. It is also lovely in itself. It imparts a grace and a beauty to the character and deportment, without which they would be deprived of a great moral attraction, and especially when viewed in connexion with any public and combined endeavours, for the extension of Immanuel's empire. And the cultivation of such a feeling is most advantageous in its results. It produces union; it removes coldness and languor; it quickens zeal and devotion; and enables us to rejoice in the reflection, that the cause of *one* is that of *all*; that we stand or fall together; and that we do not wish to regard each other as spies, as enemies, as parties of which we ought to feel jealous; but that we deem ourselves friends, sincere and lively in the expressions of good will,—fellow Christians, who mourn in common over the consummate ignorance and degradation of the species,—and brethren in Jesus, whose origin, relation, source of dependance, ground of hope, object of desire, and exertion are the same;—that we are "distinct as the billows, though one as the sea."

Besides, sir, I feel cordially attached to the Wesleyan Missionary Society, for the zeal and energy discovered by its friends and supporters in the plans they form, and the operations they project and execute. There is life among them; not the feebleness of languor and disease, nor the torpor of death, but the freshness and the energy of vigorous existence. They *wish* to do something, and they make a concentrated and most powerful effort. They dare to attempt great things, and the result is that great things are accomplished. Hand and heart are assiduously employed, so that Christ may be glorified, his empire be enlarged, and the number of his devoted subjects be considerably augmented. To such friends and brethren I bid "God speed." May they preserve their union; cherish that affectionate and liberal spirit, which is so beautiful and important; maintain that energy of mind and endeavour, and that combined power of resources, which, by the blessing of heaven, will reduce the lofty and towering mountain to the level of a plain. Like the sun coming forth in his effulgence, and pouring his beauty and splendour over the face of creation, may this society diffuse its pure and lovely radiance; and though, occasionally, it may be surrounded by a few clouds, these will not be sufficient to deface its beauty, or obscure its lustre. It will penetrate, burst through, and dissolve them all, and shine forth in its noon day and cloudless splendour. Such are the ardent wishes, the devout prayers, and the firm convictions, of an

INDEPENDENT COUNTRY MINISTER.

March 29, 1827.

[We have reason to believe that the members and conductors of the Wesleyan Methodist Missionary Society entertain a widely different opinion of their own spirit and services from that which our anonymous correspondent has here expressed. We have nevertheless given publicity to his communication, (omitting some of the most eulogistic of his expressions,) for two reasons: First, It affords an edifying example of that cordial affection which Christians of different denominations should cherish towards each other: and secondly, it exhibits a standard of excellence, at which the Methodist Missionary Society and every kindred institution, may advantageously aim.

EDIT.]

From the Wesleyan Methodist Magazine.

ZEAL IN THE CAUSE OF MISSIONS.

ATTENDING at the anniversary of the Juvenile Missionary Society, in the City-Road chapel, last evening, I was particularly pleased with a beautiful anecdote, related by one of the speakers, who was urging the necessity of earnestness in the service of God, and of working, "while it is called to day." I am induced to transcribe the substance of it from memory for insertion in your Magazine. For there it will meet the eye of many a devoted and laborious servant of God, and may operate as a delightful stimulus to increased zeal and activity in the great cause of missions, which is so eminently the cause of Jesus Christ. A young lady in Yorkshire, the speaker stated who was a collector for the missions, and distinguished by her unwearied labours in her work, although of somewhat delicate health, was one day, when on her errand of mercy, accosted by a female friend in the language of reproof for her unceasing exertions, at the hazard of her health, and at the expense of so many privations; observing, "You will, I fear, injure your constitution, by thus incessantly going about to collect money for the missions; a work which, however good in itself, we are surely not required to pursue so much to our own disadvantage." The young lady, who had evidently imbibed much of the spirit of that gospel which she was so desirous to send to the heathen, silenced all farther expostulation by meekly replying, "I am truly obliged to you for the kind concern which you express for my poor frame; but, you must allow me to say, that, in THIS work I am a *living sacrifice*."

Surely the spirit which actuated this self denying and noble minded young lady, is worthy of imitation; and is an instructive and delightful comment upon these words of the apostle, which I could not help thinking it so finely illustrated: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

PHILO-APOSTOLOS.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

THOSE of our readers who are in the habit of looking into the Christian Advocate and Journal, have learned that a society under the above title was formed in the city of New-York, on the 2nd of of April last. Its constitution and an address from the board of managers were published in the 33rd number of the Advocate and Journal.

It was thought that this measure would give general satisfaction to the

members and friends of our church, and greatly promote the cause of Sunday schools. In this we have not been disappointed. The institution has received the sanction of the Philadelphia, New-York, New-England, and Genesee conferences,—which are all that have been held since the formation of the society,—and is approved of by all our bishops.

Since its establishment, we have been officially notified of the following auxiliaries:—

Norfolk, Charleston, Thompson, Suffolk, Rowe, Bath, Oak Green, New-Haven, White Plains, Shepherdsburgh, Harrisburgh, Raleigh, Newbern, Ancaster, (U. C.) Wesleyan of Carlisle, (Penn.) Marietta, Greenville, (N. C.) Louisville, (Ky.) Clarksburgh, Lansingburgh, Madison, (Ind.) Allen Town, Newburgh, Asbury of Baltimore, Wesleyan Female of do., Brooklyn, Bethany, Chatham, Mercersburgh, Mamaroneck. All the schools, male and female, in the city of New York, have come into union, and many new helpers in the good work have come forward.

The following is the constitution of the society, which we publish for the information of those of our friends who do not take the Advocate and Journal.

CONSTITUTION

Of the Sunday School Union of the Methodist Episcopal Church, adopted April 2, 1827.

Art. 1. The title of this association shall be, "The Sunday School Union of the Methodist Episcopal Church."

Art. 2. The objects of this society shall be, to promote the formation, and to concentrate the efforts, of sabbath schools connected with the congregations of the Methodist Episcopal church, and all others that may become auxiliary; to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service and worship of God.

Art. 3. The affairs of the society shall be conducted by a board, consisting of a president, five vice presidents, members of the Methodist Episcopal church, and twenty-four managers, lay members of said church, to be elected on the second Wednesday in June, at which time the anniversary shall be held. Each annual conference shall have the privilege of choosing a vice president from their own body, who, together with the presiding elder of the New-York district, the agents of the General Book Concern, and such ministers of the Methodist Episcopal church as may be stationed in the city of New-York, and also a corresponding and recording secretary, and a treasurer, elected from the board, or otherwise, at their discretion, shall be members of the board of managers.

Art. 4. At all meetings of the society, and of the board of managers, the president, or, in his absence, the first vice president on the list then present; or, in the absence of all the vice presidents, a person chosen for that purpose shall preside.

Art. 5. The managers shall recommend to the agents of the General Book Concern, such books and tracts as they may judge proper and necessary to be published for Sunday schools, which shall always be furnished at the lowest rates. They shall also provide for visiting the schools in the city of New-York, and its vicinity, and supplying them with the necessary books and rewards. They shall fill all vacancies which occur in their own body during the year; make by laws for their own government; report their proceedings annually, at the meeting of the society, and adopt such other measures consistent with this constitution, and with the order and discipline of the Methodist Episcopal church, as they may judge conducive to the interests of the institution.

Art. 6. The annual meeting of the society shall be held in the city of New-York, on the second Wednesday in May, at which time reports from auxiliaries and schools attached to this union, shall be received.—Fifteen members shall form a quorum. Special meetings may be called by the president, or by either of the officers, upon the written request of five of the managers: of which in either case, due notice shall be given.

Art. 7. Officers of Sunday schools connected with this union, and ministers actively engaged in their promotion in any place, shall be entitled to attend the meetings of the board, and to give their opinion and counsel

on any subject under discussion, and to propose any measure for the consideration of the board.

Art. 8. All Sunday school associations connected with this union, shall have the sole management of their own internal affairs, in such manner as they may judge most expedient; appointing their own superintendents, visiters, and teachers; fixing their hours of instruction, selecting books for their schools and libraries, and in such other matters as may appertain to their respective schools.

Art. 9. The payment of one dollar annually, in advance, shall constitute a member of this society, and of ten dollars at any one time a member for life. Superintendents, visiters, and teachers, in the city of New-York, actively engaged in Sunday schools connected with this union, shall also be considered members.

Art. 10. Sunday school associations paying three dollars or more into the funds of this institution, and sending a copy of their constitution, a list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

Art. 11. This constitution shall not be altered but by a vote of two-thirds of the members present at a regular meeting of the society, upon the recommendation of the board of managers.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from page 312.)

No. 15.

See all the formidable sons of fire,
Eruptions, earthquakes, comets, lightnings, play
Their various engines; all at once discharge
Their blazing magazines; and take by storm
This poor terrestrial citadel of man.—*Young.*

Major Martin, having listened attentively to the warm exhortation by Mrs. Hinde for a considerable time, appeared to be rivetted to his seat. He now all of a sudden became convulsed and agitated, as though he was in an agony. Rising at last from his chair, he asked the doctor's eldest son to walk with him; and after stepping a few paces from the house, "John," said he, with great emotion, "I never had such feelings in all the days of my life! What your old mother said to me went through me like lightning." He expressed himself as experiencing great agony of soul; this afforded some relief to the doctor's son's mind, for he was apprehensive that the major, being a very choleric man, was angry and was in a violent passion. Having conversed a while as he walked, the major left his friend and made his way though the woods homeward, like Cowper's "stricken deer," with an arrow deeply "transfixed" not in his "side" but in his heart. What pen can write, or what tongue can express the deep sensations of a wounded soul? "*A wounded spirit who can bear?*"—Here is a subject well worthy our consideration. Here a man who had gloried in his strength and courage, and would have conceived it a disgrace to take an insult, or to bear even a rebuke from any man, thus assailed by an elderly lady, is suddenly put to flight. But he could not fly from God. There is no doubt that on this occasion the major began to interpret his own dream: as he said that he had seen Mrs. H. and described her before her arrival in Kentucky; she appeared to him to be seated on an elevated and beautiful "mound," such as are common in the west; this "mound" was covered with grass, and studded with shrubbery and evergreens; that he tried to get her down and could not. This perhaps was his last assault upon her religion, and the last attempt to get her "notions" as he called it, out of her head! What a signal defeat!

But let us follow the major home. Here opens an interesting scene. His companion, Mrs. Martin, is among the most amiable of her sex;* raised in the Presbyterian order, she had a tender regard for sacred truth. On the return of her husband she saw deep distress pictured on his counte-

* This amiable woman possessed a degree of fortitude and patience that was truly astonishing. She is yet alive—never united to any church,—but ready and willing to minister to the necessities of all, her doors are open and her table is spread for all that love the Lord,—she makes no profession of religion, yet lives in the practice of Christian virtues.

nance; a gloom appeared to be resting upon his mind. The first inquiry appears to be for a Bible. Looking upon a shelf he lays hold of a few leaves of an old family Bible, which for a number of years he had been consuming as waste paper when he shaved himself! Who can conceive the agony of mind of one under those circumstances; for a man to be brought to look for help from the very *means*, which he himself for so many years had endeavoured to destroy. He now asks if there was a Bible in the house. Mrs. M. had kept secretly a small pocket Bible, which she handed to him. He retires to read and pray! He addresses letters to his old female friend, and asks advice; this was most cheerfully communicated by letter, and after about three weeks' sore conflict, and after passing through the most singular and extraordinary exercises of mind, God broke in with light and truth into his heart. Gracious heavens! what a change did this old gentleman now experience; he came through like another persecuting Saul of Tarsus. It was like an electric shock through the country. Religion at this time was at a low ebb, but few professors, and still fewer possessors. Infidelity was stealing abroad, darkness, spiritual darkness covered the land; but this extraordinary conversion produced a very general inquiry; the major, (for I write what I saw *myself*,) ran from house to house, tears streaming down his cheeks, his countenance sparkling with rays of glory now beaming from heaven upon his soul. His first visit was to the doctor and his wife. The writer heard a noise from the woods, and on looking in that direction, saw the major, as he was "running" out of the "wilderness," and "shouting,' 'and "crying." Being then quite young, the writer ran and informed his parents that the major was coming in great *haste*, the result was soon anticipated. He sprang into the house, "shouted" and praised the Lord, they sang and prayed together, when our new convert again "flew" and went from one house to another, exhorting and warning the wicked with "cries and tears." Nor did he stop here; he visited the more populous towns, and became a terror to the wicked.* General T***, hearing of the major's conversion, remarked that if he would himself inform him that such was the fact, that he would believe him, for he had great confidence in him. The major no sooner heard of this declaration than he mounted his horse, hastened to see his friend, and spent three days with the general, exhorting, singing and praying with him, assuring him in the most affecting manner that what he had experienced was indeed a truth from God. He demanded from the general a visit, who soon after called on the major, and such was the new convert's zeal, that he did not permit his guest to sleep one wink that night! Giving him a full demonstration of the truth of what he experienced; the general left him early in the morning deeply wounded, and soon after he embraced religion. The brother of this general T*** was the commander who fell at the battle of the Blue Licks.

The general united himself to the Presbyterian *order*, but long since died. The major *vacillated* for some time between the Methodist, and the Presbyterian, and the Freewill Baptist *orders;* a Presbyterian minister took up his boarding with him,—this answered no valuable purpose, the major being wealthy, it was thought by some that this step was taken to influence his mind; it had a contrary effect. The Methodist class was small, consisting of not more than six or seven members; the major however very justly concluding that as he "received Christ," he was bound "so to walk in him," joined this *little class*, when soon after a great and glorious revival commenced, and this little class increased to more than 100 members; and they built a church in 1801 or '2, named by Mr. *M'Kendree*, (now bishop) *Ebenezer*. This society still

* This *extraordinary* convert to the Christian faith, if I may call him so, was indeed zealously affected in a good cause,—he spared none, high or low,—the master and the slave were met on gospel grounds. On all occasions he reproved sin, and exhorted sinners by "*night* and day." Meeting a traveller in the dark, on one occasion, he accosted him as usual, and wished to know if he had religion; the reply being in the negative, he urged the necessity of it upon his unknown friend, and then asked his name; he proved to be the governor, (the writer's old friend governor Greenup.) The major then urged the subject still more *warmly*, and invited the governor home with him; but the governor wishing to see a friend then near at hand, politely declined.

flourishes, and the members are now building a large brick meeting house. The old major for almost thirty years has continued, like his two old friends, the doctor and wife, an extraordinary example of the wonderful display of gospel grace. The writer solicited the major to write for him his Christian experience, but received for answer, that his experience was attended with such extraordinary circumstances that people would not believe it, if it was given; therefore, he could not think that any good would result from publishing it—for it would appear incredible to the world.

Immediately after the major had joined the Methodists, the great camp meeting revivals commenced; in these meetings the doctor, his wife, and the major formed a *triade*,* and were found passing from meeting to meeting in the enjoyment of the great and glorious privileges of that day. This was a season of grace indeed! for frequently in the language of the artless poet,

"'They' went from house to house to pray,
And if they met one on the way,
'They' always had something to say
About the heavenly 'union.'"

Oh, blessed Lord, what a time was this! Taking a retrospective view of it, though at that † time a stranger to religion, my very soul exults. Bishop M'Kendree in a letter to his friend, Le Roy Cole, then in Virginia, used language like this:—Oh man! were you now here your very soul would rejoice, to see congregations assembled in the woods—to see the roads thronged with people going to and coming from meeting, among other objects and wonders that would astonish you, would be to know where so many people could come from. Oh my brother, you love the work, here is a work of God, and were you here your very soul would exult in sounding the gospel of our Redeemer to listening multitudes. Such was the true state of the case; having read this letter in Virginia, it made a deep impression upon my mind. I give the sense, if not the bishop's own peculiar words. Having in former numbers reviewed this period, I forbear making further remarks and reflections on the subject.

I could now fill this and another number with "anecdotes" and "interesting occurrences,"—this was not my design. Some may say—

"Vain wish! those days were never; airy dreams
Sat for the picture; and the poet's hand,
Imparting substance to an empty shade,
Impos'd a gay delirium for a truth."

Suppose we reply—and say,

"Grant it:—I still must envy them an age
That favour'd such a dream; in days like these
Impossible, when virtue is so sacred,
That to suppose a scene where she presides,
Is tramontane and humbles all belief.
Oh, no! We are more polished now."—*Cowper.*

THEOPHILUS ARMINIUS.

Newport, (Ky.,) Feb. 11, 1827.

* The doctor and the major were generally pointed out at the camp meetings as very singular men in their religious exercises. Happy themselves in the enjoyment of religion, they were zealously affected in so glorious a cause. They were generally found as if broken to the same yoke, both at hand; but the doctor's great trial and cross on such occasions, was to hear his name called from the stand, to be hurried away on some emergency. It was with great reluctance that he left the work to attend the most pressing call.

† It is with a trembling hand and humble confidence in the promises of God I hold on them, and say, I trust to *see* and *enjoy* such a season again! The times are propitious, the buddings of a general *revival* of religion has once more appeared. Yes, glorious reality, and whilst I open this paper to write this note, souls are rejoicing through the town. The *high* and the *low* are bowing to the standard of King Jesus, and this day souls have stepped into his spiritual kingdom! Many houses are filled with his praises, and the work is spreading! Oh glory to God.—Feb. 26.

(To be continued.)

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

SANDUSKY MISSION.

Extract of a letter from the Rev. Bishop M'Kendree to the Editors, dated Urbana, O., June 16, 1827.

YOURS of May 31st, was received while we were at Sandusky. Your account of the Sunday school and tract affairs is gratifying. I recommend all our societies of this description to unite in our general union, and encourage the introduction of all such societies every where, but am sorry to find so little life in this part of our missionary work.

We reached New Lancaster in this state with a foundered horse. To continue our journey with him was improper. I could not obtain one to answer our purpose, either by purchase or for hire at that place. My mind was set upon visiting the mission, unless providentially prevented, which could not be determined without resorting to the last means. Nor was I willing to disappoint the expectations of those who were looking for me. Therefore on the 4th inst. I left the foundered horse and carriage in care of my kind and attentive friend Crist, borrowed a saddle and bridle, took Dr. Joshua Soule, Jr. with me, and set out on horseback for Sandusky. My infirmities rendered the undertaking doubtful, but it was necessary to satisfy my own mind. In the evening of the same day, arrived at Columbus, and met bro. J. B. Finley, according to previous arrangement. On Wednesday preached at Idleman's meeting house, and on Thursday, 7th, arrived at Sandusky, and found the mission family and school children in good health. The next morning brother Gilruth conducted us over the farm.

It is supposed they have about 130 acres under cultivation; 53 of which are in corn, 25 in wheat, and the balance in oats, flax, potatoes, and a variety of useful vegetables for the use of the family, all in good order and promising the husbandman an ample reward for his labour. In the afternoon we received visits from captain Cass, the agent, Mr. Lewis, and some of the Indians, and with the assistance of brother Finley attended to the examination of the schools, both male and female. Many of the children who were at school three years ago, have finished their education and retired, and their places are filled by another set of younger children, so that there were but few present whom I saw three years ago; but those who were at school then are now considerably advanced, and the young scholars are progressing as well as could be expected under existing circumstances. The mission has laboured under some inconveniences this year. In consequence of a very severe winter they suffered unusually. This suggested some improvements, but from want of funds, they have not been completed; however, two large stoves have been purchased, and placed in the mission house. It is hoped that these in addition to the large fire places, will render them comfortable, and that they will still pursue their accustomed course of success.

On Saturday morning, Dr. Soule, accompanied by Capt. Cass, the agent, whose humane and kind attentions to the afflicted natives, deserves the warmest praise, and Mr. Walker, an interpreter, visited an Indian who had broken his thigh bone and two of his ribs, and was otherwise much injured, by being thrown from his horse, while in a state of intoxication. It has been ascertained that not more than 15 or 16 of the Wyandots are addicted to intemperance, and this unfortunate creature was of the number. Myself and brother Finley visited Capt. Cass, and some of the natives at the garrison and upon the return of the doctor, dined with Mr. Lewis in company with several of the chiefs of the nation, with whom we had a conversation preparatory to a general interview, which was appointed to be held on the following Tuesday.

On the Sabbath we preached to a large Indian congregation. Some white people from the settlements attended. Brother Finley spoke to great advantage. It had a powerful effect. The Indians old and young, especially the school children were much affected, and hung around him as their spiritual father, and particular friend. It was a good meeting, and I hope its beneficial effects to that people will neither be forgotten nor lost.

On Monday, accompanied by brother Finley, Dr. Soule, and an interpreter, visited six families of the natives, observed their farms, entered their houses, conversed freely on civil and religious matters, and dined with Menoncue, where we conversed with 10 or 12 of his acquaintances, principal men of the nation, and returned to the mission highly gratified with our visit. Their improvements are considerable, their houses comfortable, and their manners quite respectable.

On Tuesday, 12th, we had a very interesting and profitable interview, to ourselves, as also to the nation and school, with 20 principal men of the nation. All the chiefs of the nation, except one who still retains his heathenish practices, were present. All the natives who were officers of the

church were present. From these we obtained a very pleasing and encouraging account of the church—their moral conduct—the attention of the members to the duties of their respective stations as members of families, and of the church, from which their attainments in vital religion appear to great advantage.

From this council we obtained an account of the Wyandots, setting forth their heathen state, the introduction of the gospel among them, and its influence and effects on their civil, religious, and social character. They modestly alleged their want of qualification, as a reason for saying but little with respect to the school, yet spoke of its utility, and their future prospects resulting from it in a very pleasing manner. We had two interpreters, and pains were taken to obtain the correct ideas of the Indians. This document will be prepared and sent to you as soon as possible.

On Wednesday we visited 10 families, and dined at the house of John Hicks, in company with some of the chiefs, where we were handsomely entertained. In the afternoon took leave of the mission family, preached to the Indians, and bid them farewell. I have never seen more punctuality and faithfulness among preachers and leaders, than among these Indians.

For some years materials have been collecting to bring this unfortunate people more fully to public view, which when connected with this official account from the Indians, may form outlines for the history of that people.

I understand Mr. Joseph Mitchell, with whose character I presume you are sufficiently acquainted, has obtained some information respecting these people, with an intention to publish it. As to the matter obtained by him, the use for which it is intended, or the authority by which he has proceeded, I know nothing at all. But I am confidently persuaded that the materials which he may have obtained, are destitute of any official sanction either of the Indian chiefs, or of the mission.

On the 14th, we left Sandusky, and on the 15th, arrived here, at least 60 miles. To me this has been a very fatiguing and somewhat afflicting journey; but the weather has been favourable, and I have been supported far beyond my expectation. I am much indebted to brother Finley and Dr. Soule, not only for their attention to my person, but for the use of their saddles and horses, which were far more pleasant than my own. By changing at pleasure and resting frequently, I have been supported, and trust no material injury will result from my laborious visit to the mission.

MOBILE MISSION.

Letter from the Rev. John R. Lambuth to the Rev. J. Emory, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated Mobile, May 23, 1827.

Dear Brother,—The time has arrived (according to previous direction) for me to make another communication to you relative to the affairs of this station. I can say of a truth that I wish the prospects would justify a more favourable account than I can give at this time; but thank the Lord that it is as well with us as it is. Since my last to you, there has been an addition of several members to our church, most of whom appear to have found the pardon of their sins through the Redeemer. Most of the members appear to be gaining some ground, and are punctual in attending their class meetings. There have been some difficulties among some of the members of society, which appeared for a time to threaten serious injury to the advancement of the good cause, and the peace and harmony of the church. But after several fruitless attempts to bring it to an issue, we succeeded at last in bringing about an amicable adjustment of the matter.—The grand adversary of God and man has been assiduously employed in attempting to counteract the good effects that may have been produced by preaching, prayer, and class meetings, together with the circulation of Bibles and tracts, and the establishment of sabbath schools in this city. But I do most earnestly hope that he may be disappointed in his expectation. There is more to be feared from the enemy of souls, when he transforms himself into an angel of light, than when he appears in his own dark colours, because many may be deceived thereby, and leave the path of duty. The large congregations that attend the preaching of the word, and the serious atten-

tion manifested while at the house of God, have given me much encouragement, and led me to hope that much good would yet be seen, although it may be after many days. But the season of the year is approaching when the greater part of our citizens leave this for the north, or some other place, to spend the summer. Most of the members of our society have left the city in this way already, as have hundreds of others, so that our congregations are growing smaller daily. The frequent visitations of affliction and distress, particularly in the summer season, that are so well known to the citizens of this place, prevent their making any calculation to spend the summer here. While the judgments of the Lord are abroad in the land, they should learn righteousness; but it is to be feared that good resolutions formed at those times, are like the morning cloud and the early dew—they soon pass away. The short stay that people generally make in this place, will militate very much against the permanent establishment of a religious society. May the Lord make bare his arm and overturn the kingdom of darkness, and save these people from the vortex of eternal wo, is my sincere prayer; and may truth flow down these streets like a river, and righteousness like an overwhelming flood.

CHEROKEE MISSION.

Extract of a letter from the Rev. Wm. M'Mahon, presiding elder of the Huntsville district, Tennessee conference, dated Place of camp meeting, May 24, 1827.

I AM now holding my first camp meeting for the present season, and the prospect is truly encouraging. We are looking and praying for great and glorious times during our present campaign. We held twenty-two camp meetings on this district last year, and the same number the year before. I have literally lived one-third of my time in the woods during the last three or four years; and I humbly hope my poor exertions in this way have not been altogether in vain. In 1825, we had more than 1000 conversions at our camp meetings exclusively on this district; and during the same campaign we received 1131 souls into society on trial, a great many of whom are living members of Christ's church, but some have fallen asleep in Christ and are gone to rest. Brothers Owen and Trott, from the Cherokee missions, are now with me, in good health and fine spirits. As to the prosperity of the good work in the nation, I have just read a letter from my dear and pious brother Fields, which gladdens and comforts my heart. God is with him of a truth: more than 100 members have been received on trial in the nation since our last annual conference. The old members generally stand fast, and are walking in the way of life. I have three camp meetings appointed in the nation this year. I had two among them last year, and have held camp and quarterly meetings in the nation during the last five years.

REVIVALS.

SINCE our last number went to press, accounts of revivals have continued to come in from different quarters, all of which are given in detail in the Christian Advocate and Journal. A short account of them we give below.

Norfolk District.—Extract of a letter from the Rev. J. D. Waller:—"Within the bounds of the Norfolk district, we have rencently had three camp meetings: one near this place, another in the vicinity of Portsmouth, and the third in Isle of Wight county, Virginia. At the first of these, much good was accomplished. To the whole company of Christians it was a joyful visitation of grace; and to the sinner the day of salvation,—for many experienced the glorious doctrine that Christ can forgive sins even on earth, and that 'whosoever is born of God hath the witness in himself.' One lady professed sanctification at this meeting. Oh that this doctrine were more generally taught and sought after among the Methodists of the present age! It is probable that the benefits of the benevolent labours of that occasion will not be seen until the day of eternity. From 15 to 20 persons professed the religion of the Lord Jesus Christ. About 80 whites and 25 coloured people were made the lively witnesses of the pardoning love of God at the meeting held near Portsmouth, Virginia. The

presence of Deity was signally manifested in the edification of believers, the conversion of penitents, and the awakening the careless to a sense of their danger. The word of life was preached in the power and demonstration of the Spirit. Among the ministry at this place, was seen a venerable patriarch of other days, (Dr. D. Hall,) whose life has been spent, from youth to gray hairs, in the arduous duties of a travelling preacher. By his counsel and labours the cause of Christianity was greatly promoted in this district 25 years ago, when he travelled it as presiding elder; but the late camp meeting afforded him an opportunity to preach to the posterity of the past generation, which he improved with much advantage to his hearers.

The sabbath after the close of the camp meeting, 50 persons joined the Methodist Episcopal church, in the neighbouring towns of Portsmouth and Norfolk, 42 having connected themselves with the church before the dismissal of the camp meeting. In the Isle of Wight, the congregation was large and fashionable. A remarkably decent attention was shown by all classes to the sacred engagements of the place. Much of the talent and intelligence of the surrounding country were assembled there; who manifested that respect for the ceremonies of religion which high minded virtue always shows to a conscientious multitude worshiping the Deity. We are happy to be authorized to say that 50 whites and 25 coloured persons professed to have experienced the justifying grace of God in Christ Jesus. We have never seen the influence of divine truth more permanently made, or extensively diffused through all ranks of so large an auditory, than during that meeting. Many left the place seeking Him of whom Moses in the law and the prophets did write. Others were powerfully affected, and significantly owned by their countenances, that there was a solemn reality in these things. The villages of Suffolk and Smithfield, each a few miles from the camp ground, have shared largely of this revival; several of their respective citizens have professed religion, and many others, particularly in the former place, are seeking the pearl of great price. We were delighted in Suffolk, to see from 30 to 40 persons approaching the altar as penitent seekers for life and salvation. This excitement has been progressing for several months, for the most part under the labours of our local brethren of that place and its vicinity.

Nunda Circuit.—The Rev. I. Cosart gives an account of a very powerful work of grace in that circuit. After detailing some instances of the work in different parts, he says:—"In the town of Nunda, in a small and new settlement, where we have preached but a few times, at my last appointment, I formed a class of twenty members. Every house in the neighbourhood has been visited with the awakening or converting grace of God. May the Lord carry on the good work.

Letter from the Rev. A Goff, dated Columbus, Ohio, June 4, 1827:—"We have peace in general, and the Lord is reviving his work among us, and though we cannot boast of as great things as some of our brethren, we can say, 'The Lord is good, a strong hold in the day of trouble, and he knoweth them that put their trust in him.' And, thank heaven, numbers are turning to the Lord, and seeking his favour. We have had a gradual work all the year in different parts of the circuit, and I think the work in several places is increasing. We have received nearly one hundred on probation, the most of whom have found peace with God, through faith in the Lord Jesus Christ, and are rejoicing in the hope of the glory of God. Oh may the gracious work prosper more and more. Pray for us, your brethren in the wilderness and solitary places in the west, that we may at last meet our worthy brethren from the east, in the celestial temple, as pillars to go out no more.

Potsdam Circuit, N. Y.—Extract of a letter from the Rev. B. G. Paddock, dated May 30, 1827:—"The good work of the Lord has not yet wholly subsided. There are yet inquiring souls. Our conference year being closed, we now reckon as the fruits of the revival about four hundred and twenty, net increase, on Potsdam circuit, and a prospect of the addition of more in some places. Oh what a gracious work this has been. May all who love the Lord praise him for his goodness in bringing so many to a knowledge of his great salvation."

Fountain Head Circuit Ky.—The Rev. Fountain E. Petts, in a letter

dated June 10, 1827, says,—"More than a hundred accessions have been made to the church since Nov. last. Our God has carried on his work with and almost without means. The people have professed religion at meeting, in the woods, and not unfrequently in family prayer.

OBITUARY.

DEATH OF THE REV. JOHN CREAMER.

John Creamer was born in Middletown, Conn., March 19, 1791. He was left an orphan at the age of ten years, having lost both father and mother. His opportunities of information were very limited; consequently he grew up ignorant of God, of himself, and the world. His pursuits and pleasures were altogether of an earthly nature until about the eighteenth year of his age, when it pleased Almighty God to arrest him in his course, and awaken him to a sense of his guilt and danger through the instrumentality of Wm. Requa, Esq., a pious class leader and exhorter, on Croton circuit. His convictions for sin were painful and pungent; but at length, God of his infinite mercy, for Christ's sake, pardoned his sins, and set his struggling soul at liberty. Two years after he removed to Newark, in the state of N. Jersey, where he resided until the year 1816, when he became an itinerant minister in the Philadelphia conference, and was appointed to Salem circuit.

Our brother Creamer was a man of deep piety and devotion to the cause of God. It seemed as if his whole soul was taken up with spiritual things. As a preacher, he was acceptable and useful, and he will long live in the recollections and affections of those among whom he laboured, and we have no doubt will have many stars in his crown. He was a man of great affliction for several years previously to his death. The last appointment he filled was the Paterson station in East Jersey, in 1825. He attended the conference in Philadelphia, in the spring of 1826. During the session of the conference he preached his last sermon, at St. John's church in the Northern liberties. While preaching he was taken with an ague. He stayed that night with the Rev. L. Macombs, where he was kindly entertained. Next morning at his own request, being unable to walk, he was taken to his lodgings (at brother Mecasky's) in a carriage. His disorder was the pleurisy; he suffered much, but was patient and resigned to the will of God. His confidence was strong and unshaken; and he declared that he longed to depart and be with Christ which is far better. He continued to linger and suffer until the twenty-fifth of April, when his spirit took its flight to that rest that remains to the people of God. "The chamber where the good man meets his fate is privileged above the common walks of life, quite on the verge of heaven." Our beloved brother has left a wife and two children to lament his loss; but we have no doubt our loss is his infinite gain. "Let me die the death of the righteous and let my last end be like his."

POETRY.

For the Methodist Magazine.

TIME AND ETERNITY.

Why do the loveliest seasons fly?
No sooner seen, no longer known;
Why is the range of earth and sky,
Like as a transient vision gone?
'Tis *time*, with unmolested sway,
That sweeps those lovely scenes away.

Life, as a fine majestic oak,
Stretches its stately branches round,
Then bows beneath the fatal stroke,
And spreads its foliage on the ground;
Time with a rude remorseless sway,
Does sweep our feeble life away.

I saw the blooming sons of God,
Sustained by faith and reared by heaven;
I saw them spread their tents abroad,
And then from all those pleasures driven;
Relentless *time*, with ruthless sway,
Did sweep those blooming sons away.

I saw the earth, a charming scene,
With hills and vales resplendant drest;
Wirh groves and fields in lovely green,
And flocks and herds with plenty blest:
But *time* with wanton, reckless sway,
Did sweep those beauteous scenes away.

I saw the glittering, rolling spheres,
Ranging the sky with cloudless light;
When in the lapse of wasting years,
They set in everlasting night:
'Twas *time* assumed such boundless sway,
And swept those radient *orbs* away.

At length *old time* was pensive laid,
As low'ring o'er this wreck of things,
And feeble were the attempts he made
To spread again his pendent wings:
Eternal ages claimed the sway,
And swept *insatiate time* away.

I saw those mighty ruins all
Convulsive move, with dreadful throes,—
I heard a voice impulsive call,
And a "new earth and heaven" rose:
'Twas *God*, who did his sceptre sway,
And introduced immortal day.

I saw the illustrious dead assume
Immortal life in realms divine;
I saw through ages yet to come,
Unfolding scenes of glory shine—
Where endless life obtains the sway,
And *time* and *death* are done away.

I saw unnumber'd millions dwell
In glorious climes of boundless love;
Where angels' anthems sweetly swell,
Respondent through the courts above—
Where pure delights in full display,
Extend through everlasting day.

J. RUSLING.

Newark, June, 1827.

Ma-nuncue,

an Indian Chief of the Wyandot Tribe, & a licenced Preacher of the Methodist Episcopal Church.

an Indian Chief of the Wyandot Tribe, & a licenced Preacher of the Methodist Episcopal Church.

the most useful books," said he, "and that regularly and constantly. Steadily spend all the morning in this employ; or, at least, five hours in four and twenty."—Large Minutes, p. 22.

My brethren, these are considerations which ought to have due weight upon your minds on this subject; they are sufficient to induce you to "study to show yourselves approved unto God, as workmen that need not to be ashamed, rightly dividing the word of truth;" and that your "profiting may appear unto all."

You have time for improvement. Being exempted from worldly business, and worldly cares, your proper work is such, as, if done aright, will enable you to learn something new and good every day.

Your means of improvement are great. Books of the most useful kind are within your reach. You have time for reading and study, and opportunities of conversing with men of judgment and experience. Allow me also to say, that one book well read, will improve your minds more than twenty books read in a cursory manner. "Mark, learn, and inwardly digest" what you read.

The great variety of helps in the study of the Holy Scriptures, and in the acquisition of general knowledge, in subservience to your great work, holds out to you the highest degree of encouragement to diligence in mental improvement. Intellectual improvement in preachers is becoming more and more necessary. This you will perceive, if you consider the general improvement of society in knowledge, the liberal education of the younger branches of the families in our connexion; the abundance of able ministers which God has raised up; and, above all, that all classes of people, to whom you have access, ought to be fed with knowledge and understanding. I need scarcely add, that all Methodist preachers ought to be well read in the writings of Messrs. Wesley and Fletcher. Mr. Wesley's sermons may be read over and over with profit; and a portion of his notes on the New Testament might be read daily with advantage. To an attentive and studious mind, the notes will afford much instruction; though, in consequence of their conciseness, a careless reader may see nothing in them particularly interesting.

3. A spirit of habitual diligence, and glowing zeal to do good, should be kept in constant exercise. The mind should always be "still plotting when and where and how the business may be done." What some call enthusiasm is useful. Such enthusiasm as St. Paul speaks of, 2 Cor. v, 14, 15; and 1 Thess. ii, 8: "The love of Christ constraineth us," &c; and, "being affectionately desirous of you, we were willing to have imparted to you, not the gospel of God only, but also our own souls; because you were dear unto us."

Our fathers were distinguished by their zeal, earnestness, and unremitting diligence to save souls, and do all the good in their power. To keep alive in your minds the same spirit, let me

recommend to your frequent perusal the lives of Messrs. Wesley, Fletcher, Walsh, and others which you will find in the early volumes of our magazine: also, the life of Brainerd, and Baxter's Reformed Pastor.

4. In the exercise of your public ministry, always keep in view the great end of preaching. To every one who is called by our Lord Jesus Christ to preach the gospel, he says, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Acts xxvi, 18.

Aim at this grand object. Aim at doing good alone,—and at doing good now. You ought, indeed, "earnestly to covet the best gifts," that you may speak "unto men to edification, and exhortation, and comfort."

In your preparations for the pulpit, study closely, that you may be "workmen that need not be ashamed, rightly dividing the word of truth." Labour also to acquire an agreeable and acceptable address. We may apply to preaching an old proverb: "Whatever is worth doing at all, is worth doing well." The desire to preach well, in a proper sense of the words, is laudable in a young man. Beware, however, lest laudable desire should degenerate. Your circumstances may expose you to the temptation, to seek human applause: but "cease from man." "Neither of men seek glory." Honour God, and he will honour you.

Be in earnest. Let your hearers see and feel what you say; and that you are not unconcerned whether they believe or not. "Speak to your hearers as to men that must be awakened, either here or in hell. Look upon your congregation with seriousness and compassion; and think in what a state of joy or torment they must be for ever; and that surely will make you earnest, and melt your hearts for them. Whatever you do, let the people see that you are in earnest. You cannot soften men's hearts by jesting with them, or telling them a smooth tale, or patching up a gaudy oration. They will not cast away their dearest pleasures, at the drowsy request of one who seems not to mean as he speaks, or to care much whether his request be granted or not."*

Let me remark further, while you hold forth to sinners present pardon and salvation, let your arguments be clear and perspicuous. Let the people see that these things are now ready for them: let the fervour and unction which accompany your words be calculated to make them feel that there is a reality in these things; and that you speak what you know, and testify what you have seen and felt yourselves.

5. Let me earnestly recommend to you the practice of visiting the sick, and the families of our friends in a pastoral way.

* Baxter.

You have already pledged yourselves to the performance of these important duties, by declaring your approbation of the Large Minutes of conference, and your determination to walk according to them. To these important documents I therefore refer you. (See p. 7.)

Consider you are called not only to preach, but also to be always at work, wherever you are, in private as well as public; and even in your social visits.

I am aware of the difficulties which attend visiting from house to house, in large towns, as well as in extensive country circuits; but as far as in you lies attend to it. By a judicious arrangement of your employments, and improvement of time, it would not be difficult to visit, upon an average, one family in a day; so as to visit in the course of the year, three hundred and sixty-five families. The benefit of such visits is incalculable, when they are performed in a serious, spiritual and affectionate manner. You will find it conducive to your own spiritual prosperity; in your intercourse with the people you will often be furnished with subjects for your public ministry; and you will find greater access to the minds of your hearers while addressing them. Besides, such visits will conciliate the affections of the people, will increase your congregations, and dispose them to hear and receive the truth in the love of it.

In your visits to families, do not overlook the children. "Feed my lambs," saith Christ your Lord. A word spoken to children and young persons, often make a deep and lasting impression.

In every possible way labour to save souls. "Oh, brethren," says Mr. Wesley, (Large Minutes, p. 9,) "if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God!"

6. That you may obtain grace for the discharge of every duty imposed upon you, and to the performance of which you are solemnly pledged before this assembly, imitate the holy company mentioned Acts vi, 4: "We will give ourselves continually unto prayer, and the ministry of the word." The most holy, zealous, and useful ministers of Christ, in all ages, have been much with God in secret. Wrestle with God in prayer, for yourselves; for daily growth in grace; for an increasing knowledge of the Holy Scriptures; for subjects for the pulpit; for life, power, unction, and success. Many considerations combine to show the necessity, utility, and advantage of prayer. "Oh prayer! the converse of the soul with God, the breath of God in man, returning to its original; frequent and fervent prayer, the better half of our whole work; and that which makes the other half lively and effectual."

Is it necessary, my brethren, to present to you motives to the performance of the various duties of your station? If not absolutely necessary, it may be useful. Let me then bring before your minds,

1. Your vows and solemn engagements this day. They are real engagements. We, your brethren in the ministry, are witnesses. This large congregation presents to you a cloud of witnesses; an innumerable company of angels, and the spirits of just men made perfect, are witnesses; Heb. xii, 1; and your great Lord and Master is witness! "The vows of God are upon you." Never forget the solemnities of this day. Often recur to this hour, as a means to prevent indolence, to animate your zeal, and to keep up unceasing activity in your arduous work.

2. Your responsibility to the conference, to the whole connexion, to the world, to conscience, to God the Judge of all. You have engaged, in the presence of your brethren, to act in conformity to rule. You have declared your full and unequivocal assent to "The Twelve rules of a Helper;" a practical attention to which will promote your personal religion, and your usefulness. You are to pass through annual examinations. The whole connexion looks for the performance of your solemn engagements. "England expects every man to do his duty." And let me observe to you, my brethren, that such is the religious character of our people, that *that* man is always most esteemed who is most zealous and faithful in his Master's work.

You are responsible to God. "It is required in stewards that a man be found faithful. But with me it is a very small thing to be judged of you, or of man's judgment: yea I judge not my own self: he that judgeth me is the Lord," 1 Cor. iv, 2, 3.

It is well to realize, in our frequent meditations, death, our entrance upon an eternal state, and our appearance before God. So did St. Paul: "We labour, that whether present or absent we may be accepted of Him: for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. v, 9, 10.

3. You are warranted to expect divine aid. My dear brethren, I doubt not you are sensible of your incompetency for the work in which you are engaged, if left to yourselves. Sometimes, perhaps, you are much discouraged. The work appears to be so great, and such an awful responsibility is connected with it; and the consequences of faithfulness or unfaithfulness appear to your minds so momentous; that you inquire with much feeling, "Who is sufficient for these things?" Remember, you are the servants of Christ; and that you preach his truth. He is your employer and your helper. "Lo! I am with you always." Believe that he will assist you in your work. Trust in him, and you shall not be confounded.

4. The certainty of success in a greater or less degree.

The gospel is the power of God unto salvation to every one that believeth; and faith comes by hearing that gospel. Preaching the

gospel is an ordinance of Christ; and he honours his own ordinance. Your success does not depend on yourselves; but on the divine blessing, which you are warranted to expect, while in simplicity and godly sincerity you preach the truth as it is in Jesus. Recollect what has been done among us as a people. Our forefathers did not labour in vain: their "fruit remains." Witness our chapels, and our large societies, and congregations; the thousands who are gone to glory, and the multitudes brought into a state of salvation, "who still remain," and "adorn the doctrine of God our Saviour." "Jesus Christ is the same yesterday, and to day, and for ever." Pray and preach in faith; not only under a firm persuasion of the truth of what you preach, but also that good will be done. You cannot labour in vain. Expect that good will be done by every sermon, every exhortation every pastoral visit. Such an expectation will excite your feelings, increase your zeal, and be accompanied by that influence and power of the Holy Ghost which will insure success.

Finally, brethren, keep in view the glorious reward; the joy set before you; the happiness you will enjoy as the instruments of bringing many sons to glory. These shall be the crown of your rejoicing in the presence of our Lord Jesus Christ at his coming. They shall be your glory and your joy.

BIOGRAPHY.

[The following account of Between-the-logs, should have accompanied his likeness in the July number of the magazine, but it was not received in time.]

MEMOIR OF BETWEEN-THE-LOGS,

An Indian chief in the Wyandot nation, and a convert to Christianity.

BETWEEN-THE-LOGS* was born (it is said) in the neighbourhood of Lower Sandusky, about 1780. His father was a Seneca, but his mother a Wyandot of the *Bear tribe*. When Between-the-logs was eight or nine years old, his father and mother parted; (a thing very common among *heathen Indians*;) his father then took him to live with himself, and he remained with his father till the old man's death. At this time he had nearly arrived at manhood.

After the death of his father, Between-the-logs returned to live with his mother, among the Wyandots. Of the particulars of his

* It is said that he took his name from this circumstance. The name which they give a *bear* signifies to *crouch between the logs*, because this animal, under peculiar circumstances *lies down between logs*. Hence the Bear tribe is the same as the tribe called *Between the logs*, and the name given to this chief is the distinctive appellation of his tribe, *the Bear Tribe*. On this account we cannot join in the wishes of some who have expressed a desire that when he was baptized into the Christian faith, a name less uncouth had been given him. *Between-the-logs* is a literal translation of the Indian name by which this tribe is distinguished from other Indian tribes.—ED.

life previous to this time there is but little known. Not long after his return to his mother, he joined the Indian warriors, and with them suffered a defeat by Gen. Wayne. At this time his residence was at Lower Sandusky. His persevering and enterprising disposition, connected with prompt obedience to the commands of the chief, and the faithful discharge of whatever duty was assigned him, began to call him into public notice in the nation. These qualifications, directed by a sound judgment, were the ground work of his being constituted a chief; and in consequence of his excellent memory and eloquence, he became chief speaker of the nation, and the intimate friend and counsellor of the head chief.

When he was about twenty-five years old, he was sent to ascertain something of the doctrines and pretentions of a famous Seneca prophet, the imposture of whom he soon detected. Some years afterwards he was sent on a like errand to a noted Shawnee prophet, (Tecumseh's brother,) with whom he staid nearly a year. He was convinced, and on his return he was the means of convincing others, that the prophet's pretentions were all a deception.

Shortly after his return from this prophet, the late war between the United States and Great Britain commenced; about which time Between-the-logs and the head chief attended a great council of northern Indians at Crownstown, where he firmly refused all overtures to join in the war against the Americans. Although surrounded by blood thirsty warriors, who seemed to threaten instant death to all that dared oppose their bloody measures, he openly and firmly adhered to his determination, and would by no means consent to the Wyandots going to war against the United States. Leaving the council and returning, he, with the majority of the Wyandots, immediately joined the American cause.

When Gen. Harrison invaded Canada, Between-the-logs, in company with a party of Wyandot chiefs and warriors, attended him; but *his* attention was principally directed to effect a separation of a party of Wyandots from the British cause, who by the surrounding Indians had in a measure been forced to join the British standard. This he had the good fortune to effect.

After the war he became permanently settled in the neighbourhood of Upper Sandusky. He now sometimes indulged in intemperance to excess; on which occasions his savage disposition often got the better of his good sense. In one of these paroxysms he unfortunately killed his wife, the reflection of which, upon the return of soberness made such a deep impression on his mind, that he almost entirely abandoned the use of ardent spirits ever afterwards.

In 1817 a new field opened for the display of his talents and resolution. The United States having made arrangements to extinguish the Indian title to the lands claimed by them in Ohio;

commissioners were sent to treat with the Indians on this subject. The Wyandots refused to sell their land: but the Chippewas, Pottawatamies, and Tauwas, without any shadow of justice, claimed a great part of their land, and Gabriel Godfroy, and Whitmore Knaggs, (Indian agents for the three nations,) proposed in open council, in behalf of the Chippewas, &c, to sell the lands claimed by the Wyandots; and the commissioners declared, that if the Wyandots did not sell, they would buy the land of the others. Between-the-logs firmly opposed all these measures; but however just his cause and conclusive his arguments, they were in *vain* with *men determined* to pursue their course, right or wrong. The Wyandots finding themselves so circumstanced, and being unable to help themselves, concluded to do the best they could, and signed the treaty; yet with a firm hope of obtaining redress from government, by representing the state of things to the president, before the treaty was ratified. In resorting to this course, Between-the-logs acted a principal part. Accordingly he, with the Wyandot chief, and a delegation from the Delawares and Senecas, immediately proceeded to Washington, without consulting the Indian agents or any other officers of government. When they were introduced to the secretary of war, he observed to them, that he was surprised that he had had no notice of their coming from any of the agents. Between-the-logs answered with the true spirit of freedom, "We got up and came of ourselves,—we believed the great road was free for us."—He so pleaded the Indian cause before the president, secretary of war, and congress, that the Indians obtained an enlargement of territory, and an increase of annuities.

About a year afterwards, the gospel was introduced among the Wyandots by a coloured man by the name of John Steward. Between-the-logs was decidedly in its favour, and in the national council did all he could to encourage and promote it among his people. Some time after, when the Rev. James B. Finley was sent a missionary to the Wyandots, and formed societies among them of those who embraced the gospel in truth, Between-the-logs was the first man who joined society, and the first who openly turned his back on their old traditions.

From strong impressions of the necessity of a preparation for another world, he was led, even before the introduction of the gospel, to exhort his fellow creatures to righteousness. After he embraced religion, and his understanding became enlightened and matured by experience, he was regularly appointed an exhorter in the church; and he proved a useful and faithful labourer in the cause of his God.

He regularly attended the Ohio annual conference, before which he made some of the most rational and eloquent speeches ever delivered by an Indian before that body. He also watched

with unremitting diligence over the temporal interests of the nation, enduring the fatigue of councils, and the longest journeys, for the well being of his people, without complaint or reward, except that which arises from a consciousness of having done his duty.

But death was now about to put an end to his labours and usefulness. He had for some time been labouring under a pulmonary complaint, by which he was, after his visit to the eastern cities, in company with the Rev. J. B. Finley, and Ma-nuncue, confined to his bed. After my arrival at the mission, I visited him, and in my conversation endeavoured to come close and home. I asked him of his hope? he said, "It is the mercy of God in Christ." I asked him of his evidence? he said, "It is the comfort of the Spirit." I asked him if he was afraid to die? he said, "I am not." Said I, "Are you resigned to go?" said he, "I have felt some desires of the world, but they are all gone; I now feel willing to die or live, as God sees best." The day before his death, Br. Finley visited him; when he expressed his confidence in a sin pardoning God, and his hopes of eternal life through Jesus Christ, in such a manner as to give universal satisfaction to all that heard him. He died in peace, leaving a nation to mourn the loss of a man to whom they are much indebted for his labours of love.

Between-the logs, through life, had to contend with strong passions, but through grace he happily overcame in the end. His form was tall and manly—his countenance friendly and sincere, with an appearance of thoughtfulness. His memory was so tenacious that he retained every matter of importance, and related it when necessary, with a correctness that was truly astonishing. From the time he came into public life, he was a warm and faithful friend to the American people and government. As a chief, he was faithful to the interests of his people; and such were his natural abilities, that had he had a suitable education, it is presumed that few would have excelled him as a politician. He was a constant prop to the mission and school, and although his life was checkered with errors, he came off victorious in death.

June 13, 1827. JAMES GILRUTH.

MISCELLANEOUS.

ARMINIANISM.

(Continued from page 350.)

"ARMINIANISM is founded in ignorance and supported by pride," Dutch Reformed Magazine. In the preceding number, we stated some of the doctrines taught by James Arminius, and gave a sketch of his character. From that sketch our readers may determine which were most famous for their "ignorance and pride," he who defended

the doctrine of general redemption with so much learning and ability against the virulent attacks of his enemies, and bore the calumny of his persecutors with such remarkable meekness and forbearance, as to secure to himself an unblemished reputation throughout the learned and Christian world; or they who, destitute of Scripture and argument to defend their cause against this acute theologian, resorted to personal abuse, and vulgar scurrility. *Ignorance* and *pride* may very well shake hands together while wielding weapons so contemptible to prostrate an antagonist whom they feared to approach with a manly front.

"It was founded in ignorance." What is meant by this we do not exactly know; but we shall take for granted that its author intended to assert that the friends and advocates of Arminianism, have been illiterate, destitute of general information, and therefore incapable of distinguishing between truth and error. How far this is true respecting the founder of the system from whom it derives its name, we have already seen. That the man whom all Germany selected as the ablest champion of divine truth, as the best qualified to preside in one of its most eminent seats of learning, should now be accounted ignorant, is a problem which can only be solved, either by supposing that the asserter of it measures others by his own stature, or wilfully closes his eyes to the glories that shine so bright as to offend his delicate nerve.

Let us, however, inquire a little farther into this subject, and see whether there be not just as much truth in this assertion, as there is in classing JOHN WESLEY and JOHN FLETCHER among Socinians and Pelagians. We affirm, and that too without any fear of contradiction, that Calvinism, or absolute predestination, as held by the Calvinists, had no existence in the Christian church before the days of Augustine, who flourished in the fourth century of the Christian era. Previous to this time the whole Christian world were Arminians in sentiment, and we challenge Dr. Brownlee, or any one else, to prove the contrary. When our opponents say that the inspired writers teach their doctrine of unconditional predestination they altogether beg the question, for we boldly deny the truth of the assumption, and for proof appeal to the sacred writings themselves.—Now we ask, if the author of the assertions in question, is prepared to affirm that all the writers in the church before the days of Augustine, were led blind folded by ignorance, and were actuated by pride! If he wish to infer the truth of *his* doctrine of the absolute certainty of all events from its antiquity, he may find it among most of the ancient heathen, among the Pharisees, whom our Lord so often rebuked for their pride, the Mohammedans, and with most of the members of the Romish church of modern days. Whether it was ignorance or pride, or both, which led to the adoption of this sentiment, we determine not; but this one thing we say, that it never originated from the pure oracles of truth.

We will now examine some of the characters who flourished during the ever memorable period of the reformation. All Protestants are justly fond of appealing to LUTHER, as one of the first and greatest luminaries of the age in which he lived. Was this bold and intrepid champion of truth a Calvinist? Did he teach the doctrine

of absolute predestination? In answering this question, we present our readers with the following extracts from the "Evangelical Lutheran Intelligencer," where this very question is discussed at large, by a writer who appears to be well acquainted with the subject.

"If Luther had been an absolute predestinarian, he would not have taken from his party the strong holds of their opinion. For I shall now proceed to show,

"That several of the passages of the Holy Scriptures, used by the absolute predestinarians as strong supports of their opinion, he altogether disarmed of their force to that effect by his mode of interpreting them.

"The first passage of the kind is, Matt. xi, 25, 26. 'At that time Jesus answered and said, I thank thee, oh Father, Lord of heaven and earth, because thou hast *hid* these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'

"In the Westminster Confession of Faith, this passage is placed at the head of the proofs in confirmation of the seventh article of chap. iii, which treats of God's eternal decrees. The article reads thus—'The rest of mankind God was pleased, according to the unsearchable council of his own will, whereby he extendeth, or withholdeth mercy, as he pleaseth, *for the glory of his sovereign power over his creatures, to pass by*, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.'

"Luther's remark on the passage in Matthew is short but conclusive. It is found in a sermon preached on the festival of Matthias. He says:—'These words must *not* be so understood as if there were any thing wanting on the part of God, or *as if he would not have every one* to enjoy the knowledge of the gospel. For he is a God, who would have *every one* to be saved. For this reason he gives his Son, not to this or that one only, but to the whole world, John iii. So God loved the world, &c, and has the word preached concerning his Son, not in this or that place only, or in a corner, but publicly and in all the world, that we may behold *his anxious desire that every one may accept, believe and be saved!*' According to such a mode of interpretation, how can we possibly believe that Luther would have subscribed the article in proof of which it is put down by the believers in absolute predestination?

"The next passages are John vi, 44 and 65, 'No man can come to me, except the Father which sent me draw him,' and 'no man can come unto me except it were given unto him of my Father.' The 65th verse being evidently nothing more than a repetition of the 44th.

"The declaration of our Saviour is used in proof of the 6th article of the above mentioned chapter and confession, concerning the *effectual calling of the elect.*

"Luther, in his sixth homily, interprets this passage thus: 'The meaning of Christ is this, I will put lock and bolt to the door that you shall not get at the bread of life; *not that I would not be willing to have you*, but that you must take another road if you would come to Christ, and enjoy this meat and drink; your wisdom and reason will not effect it. To come to me, my Father must give you to me—God alone must do it. What man would do, however easy it may appear, is all a hindrance. Christ will have people that he *can* teach, simple, humble, cleaving to the word of God and *permitting* themselves to be taught and reformed by the word of God, and *suffering* the Spirit of God to work in them. This is the flock which the Father gives to me.' The text being thus interpreted will not serve for proof that none other are redeemed by Christ, but only the elect.

"Again, John xvii, 9, '*I pray not for the world*,' has been applied by the predestinarians to the same purpose with the declaration of Christ last under consideration. Luther's interpretation of it is as follows, viz:

"'To pray for the world, and not for the world, must both be right and good; for Christ himself says afterwards, I pray not for *these* alone, but for them also who shall believe on me through their word. These, before they are converted, must also be of the world, so that he prays afterwards in fact for the world, in behalf of those at least who are yet to be converted. Was not St. Paul of the world when he persecuted the Christians? yet St.

Stephen prayed for him. So Christ on the cross prays, Father, forgive them, for they know not what they do. This then is the difference, he does not pray for the world *in the same way* that he does for his Christians. For Christians he prays, that they may remain in the faith, and increase and not fall; for those that are *not Christians*, that they may abandon their ways and draw near to him. And this is truly praying for the world as we ought all to pray. As the world now goes on, madly raging against the gospel, we are not to pray that God may overlook such doings, but that he may oppose them and thwart their ways and doings. Such a prayer, however, does not go against the persons, but against their doings. In a word, with respect to the person we must pray for all, for friend and enemy. We therefore pray even for our angry enemies, not that God may promote their doings, but that they may be converted by grace, if possible, or, if they will not, that God may oppose them and put an end to their evil doings. When Christ then says, I pray not for the world, the meaning is, I do not pray that thou mayest be pleased with the undertakings and doings of the unbelievers, and of the world. Otherwise we are to pray for the world, that it may be converted.'

"Let us now add to this what Luther says by way of annotation to Gal. i, 4, 5, and we shall see why he does not consider Christ as praying for an elect number *exclusively*. 'Christ,' he says, 'is not such a one as demands any thing of *us*. He is a propitiator, who has *reconciled all men in the whole world to God*. Take good notice of the word *our*, and be sure that Christ bare, and atoned for, not a few sins only, but *the sins of all of us*, that is, *of the whole world*. For he truly and certainly gave himself into death, *for the whole world's sins, notwithstanding the whole world do not believe*.' In my next number, I shall lay before the reader, passages like this, enough to satisfy the most incredulous predestinarian, that Luther does not favour his opinions. But I am willing for the sake of so revered a name, to subject myself even more than is just necessary to the labour of selecting, translating and transcribing, and will now put down the manner in which Luther interprets the words so often in the mouths of predestinarians.

"'Many are called, but few chosen,' Matt. xx, 16, and xxii, 14. Upon this Luther remarks: '*Many are called*; for the preaching of the gospel is general and public; whoever will, may hear and partake. It is God's will that it be preached so generally and publicly, *that every one may hear, believe, accept and be saved*. But what follows?—The lesson tells us, *few are chosen*, that is, *few are so obedient to the gospel as to be acceptable to God*. Some hear and do not take to heart; some hear and do not cleave to it, or care to suffer, or give up any thing, for it; some hear and are better pleased with money and goods and pleasures. This is not acceptable to God; he takes no delight in such people.—*This Christ denominates not being chosen*, that is, *not so to have conducted oneself as to be acceptable to God*.—They are his chosen people, in whom he delights, who diligently hear the gospel, believe in Christ, prove their faith by good fruits, and suffer for it what they must.

"'They who thus understand this expression of Christ, will hearken to the word, beseech God for his Holy Spirit, hold fast the word in their hearts, strive against Satan and pray for God's protection and assistance. They become good Christians. While *they who hold that God does not design salvation for every one*, either may despair, or become secure, wicked people, that live like beasts, and say, Ho, it is already ordered whether I shall be saved or not, why should I trouble my head about it.'—Hall. edit. vol. xiii, p. 476.

"'Some draw another sense from these words, and thus explain them, *many are called, but few chosen*, that is, God *offers* his grace to many, but *he permits a few only to obtain grace, so that few are saved. This is indeed a wicked interpretation*. For how is it possible for a man not to become an enemy of God, if he have no other and no better opinion of him, *whose will in such a case would be in fault if all are not saved*. Compare this interpretation with that true sense which we become acquainted with when we have learned to know the Lord Jesus Christ, and it will prove to be altogether a devilish blasphemy.'—Leips. edit. vol. xv, p. 114.

"But of all others the most favourite passage of absolute predestinarians is the greater part of the ninth chapter of St. Paul's epistle to the Romans. Hence we find it quoted in proof of six out of eight of the articles on predestination, in chap. iii, of the Westminster confession of faith. When Luther wrote his preface to Romans, he did not yet seem to have subjected his Augustinianism to that close scrutiny which he had been obliged to give to his old papistical opinions; and hence his views appear to have been changed in matters relating to the subject of predestination, not sooner than a year or two after his celebrated dispute with Erasmus.—Very little, in fact, of all that I have quoted from his works in this and the three latter numbers is of an earlier date. Not that he was ever an absolute predestinarian, in the modern sense of the expression. This may by no means be admitted. Yet some of his opinions being then of an Augustinian monk, had at least some bearing in that direction. That he changed his mind in these things, after he had gained leisure to examine them, is no disgrace to Luther. With respect to such a change he says himself, 'Suppose I actually did once teach so, and now entirely different, and thus fall from myself, as was the case with regard to the pope's doctrine; what is it more than that I must experience St. Peter's saying, *crescite in cognitione Domini*, (increase in the knowledge of the Lord.) I know of no doctor, no council, no father, however I may analyze their books, so as to draw from them their quinta essentia, who completed that crescite (grow ye) all at once, so as to make a perfection (something perfect) out of a crescite.' Well, to return to the ninth chapter of Romans, when Luther wrote his preface to that epistle he considered the contents of this chapter as relating to matters of *eternal life*. In this his opinion was afterwards changed. For when he delivered his lectures on Genesis, in 1545, referring his hearers to the 11th, 12th, and 13th verses of this chapter, he says, 'From the circumstance that Esau was rejected, and Jacob chosen, and Esau hated while Jacob was loved, we are by *no means to infer, that Esau was finally lost!* So the hardening of the heart of Pharaoh, he does not (1526) look upon as making him *insensible* to good moral impressions; for 'Pharaoh's being hardened was *his depending* with fool hardy courage on his power, and land and people.' 'St. Paul, he afterwards adds, speaks of the hardening of Pharaoh in Romans ix, 17, in order to show, that God would glory in being he who sends us *sickness and other misfortunes*, and *buffetings*. Though it is the devil and bad people that do it, yet God glories in having their courage and heart in his hands, and in making use of Satan and wicked people *as his rods* to correct his children.' So that Luther evidently now considered the whole of this choosing and rejecting of Israel, and of the people of God in the new dispensation, altogether in a temporal point of view, and as selecting them, according to 1 Peter ii, 9, to be his instruments to whom he *intrusted his oracles*, that through them, his *wrath* against sin, and his *mercy* through Christ, might be known and published to the world. And hence we find that Luther so far from understanding the expressions, *vessels of wrath* and *vessels of mercy*, as the predestinarians do, to mean *objects* of his anger or mercy, was in the habit of using the term *vessels* to signify instruments, according to the true meaning of the Greek original, and calls the pope and the bishops, '*God's vessels of wrath to trouble and spoil* the church,' for their sins. It would therefore appear that Luther was not willing to leave to the absolute predestinarians even their last resort. How may they still count him among their numbers?"

It is well known that MELANCTHON, the companion and helper of LUTHER, was a most strenuous advocate of the doctrine of general redemption, as taught by ARMINIUS. Were these men, so justly renowned all over the Protestant world, for their bold and successful defence of Christian doctrines, ignorant and proud men, not knowing what they believed and taught, but impelled on by a proud conceit of their own abilities? Melancthon, especially, was one of the most learned and refined men of his age. Though his extreme modesty made him sometimes shrink from

the task of seconding Luther in his bold and intrepid assaults upon the prevalent errors and corruptions of the age, yet his acuteness of intellect enabled him to detect the absurdities of his antagonists, while his great meekness and forbearance shone conspicuously amidst the turbulent spirits with which he had to contend. Neither the impetuous temper of Luther, who sometimes lost the government of himself, nor the virulence of most of his enemies, who assailed him without mercy, nor yet the courtly and artful address, the learned and persuasive eloquence of Erasmus, who exerted all his powers to win the amiable Melancthon to his side—none of these things could induce this strenuous advocate of divine truth, to turn aside from the paths of his duty, or to slacken his diligence in the cause he had espoused. Let the asserters of absolute predestination, produce a champion of that age, if they are able, who will compare with the pious, the meek, the learned, the indefatigable Melancthon. We are willing to allow that Calvin was a man of superior attainments; that he took hold of the errors of popery with a bold hand; that he wrought powerfully in the field of the reformation; but the glories of his character will always be obscured by the mists which arise from the grave of SERVETUS.* If he *knew no* better, he was *ignorant* of the precepts of his Master. If he *knew better*, he was actuated either by the *pride of opinion*, or by the *heat of malice*. In either case, the cause of absolute predestination will gain nothing in its support from these defects of its founder. The blood of Servetus attests Calvin's ignorance of his duty, or else the vindictiveness of his temper, the latter of which can neither be denied nor defended.

If we continue our view along down the line of the reformation, as it progressed in England, we shall discover in its ranks of promoters and defenders, men of skill in the mighty warfare, of whom Dr. Brownlee himself need not blush to speak with respectful deference, in regard both to their learning and piety. What will he say of CRANMER, of RIDLEY, of LATIMER, and indeed all those who framed the thirty-nine articles of the church of England? Were they bound fast in the chains of absolute predestination? Though some of the lovers of this doctrine have endeavoured to make the *seventeenth article* speak in their favour, yet it is well known that this can never be done, until silence is imposed on the *thirty-first*, which declares, in language the most unequivocal, that Christ died for all men. Let a man cast his eye over the long list of worthies, such as USSHER, HOOKER, SHERLOCK, SECKER, BURNETT, and others which might be named, all eminent for their learning and piety, and he will find names which can never be pronounced but in connection with all that reverence which is due to distinguished worth. All these taught and believed the doctrine of Arminianism.

We are willing to allow indeed, that men of respectable attainments in literature and theological knowledge, arose on the opposite side of this question; and therefore we are far from uttering an

* *Michael Servetus*, was accused of propagating heretical doctrines, for which he was arrested by the magistrates of Geneva, at the pressing instance of Calvin, condemned to be burned alive, and the sentence was executed on the same day that it was pronounced.

exclusive proscription in favour of the men of our choice; but in the mean time we cannot help saying, because we think that truth and honest candour demand it at our hands, that those on the Arminian side of the question, if we except some of the transactions concerning the Puritans in the days of Elizabeth and her successor, maintained their cause with equal skill, tempered and governed with much the largest share of Christian meekness and moderation.

That our readers may determine on this point for themselves, we shall in our next number, present them with a sketch of the proceedings of the Synod of Dort, of famous memory; concerning which, we have been informed that a minister of high standing lately observed at an anniversary meeting in ———, that he would we might have another revival like unto that which took place at the Synod of Dort. From such a revival our full soul says, "Good Lord deliver us," and we believe all moderate men will respond a hearty amen.

P. S. Thus far we had written, when the July number of the Dutch Reformed Magazine came to hand. It seems a short article in the Christian Advocate and Journal, intended as a set off to the piece which appeared in the said Magazine, has attracted the attention of the editor. His remark, that the piece was selected by a "worthy member of the association," from a London periodical called "The Pulpit," alters not the state of the case at all. Indeed it does not appear that Dr. Brownlee is disposed to make any abatement in the charge against Arminianism; because, although the child was an *alien*, it is now *adopted* by him without any change of name or nature. The editor only seems to wonder that the writer in the Christian Advocate and Journal, should identify himself with Arminianism, and mildly says, that he "respects and honours the society of Methodists." This is just what we anticipated. Now if the writer in question really understands what Arminianism is, as taught by James Arminius, and also knows what Methodism is, as taught by John Wesley, he knows that the two systems are as much alike as St. Matthew's and St. Luke's gospels, with perhaps the exception of one single article, the possibility of final apostasy, which it does not appear Arminius himself fully believed—although his immediate followers, with the learned and eloquent Episcopius at their head, did adopt this sentiment, and thus delivered Arminianism from the last dregs of Calvinism.* This we believe is a true state of the case. Now did Dr. Brownlee know this? If he did, he has *wilfully misrepresented.* If he did not, he was *ignorant* of the subject on which he wrote. Let him choose his side.

But he did not mean to speak of the Methodists. We ask then, who did he mean by Arminians? The Protestant Episcopal church? Why not then call them by their right

* When we speak of *Calvinism*, we mean those sentiments by which it is distinguished from other *isms*, such as unconditional election and reprobation, and the impossibility of final and total apostasy, and God's having decreed every thing which comes to pass. What that system teaches in common with other Christian denominations, such as the fall of man, the atonement by Christ, the necessity of justification by faith in Christ, the new birth, and sanctification, &c, we have of course nothing to object against. It is not, however, from any of these that it derives its characteristic peculiarity, but from those things mentioned above.

name, that there might be no mistake? Did he intend the Lutherans, the Moravians, or Quakers? We apprehend neither of these denominations, although holding to the leading doctrines of Arminianism, will quietly succumb to the charge, that their doctrine is "founded in ignorance and supported by pride, and that it will end in delusion, because it is hostile to the gospel of Christ." Allowing that there are some scattered fragments of the old Arminians remaining in Holland—for we believe the fury of absolute predestination, which received such a mighty impetus at the famous Synod of Dort, has nearly blown them to pieces—it is hardly credible that the Dutch Reformed Magazine intended to fire into their dismantled fortresses to complete their destruction.

But whatever of uncertainty there may have been in the first attempt, there can be none in this last. The editor now comes out like an honest man, and gives us clearly to understand what and whom he means. He says he has "given us the text, and president Edwards has preached the sermon;" and he calls on us to answer Edwards before we venture to attack him. Really this is fine sport! And suppose we were to call on Dr. Brownlee to answer WHITBY on the "Five Points?" No, we will not; but we will, in return for his compliment, call on him to enter the list with a more firm and orthodox champion. Let him "turn up" the pages of the REV. JOHN FLETCHER, and if he is able, answer his arguments against the dogmas of JOHN CALVIN. When he has done that, he may try his strength upon JOHN WESLEY, neither of whom, we believe, can be classed among "*yearling* theologians." At any rate, we will venture them in the hands of Dr. B's "men of deep reading."

But what has this same Dr. Brownlee done? Why he calls upon "these small withings," (we quote his own words,) "and *yearling* theologians, who issue from shops, and from behind *counters*, after a year's study of divinity," to answer president Edwards's metaphysical book on the human will! Alas for us! How shall "frail men," (we give his own words again,) "with such frail *gear* for armour, enter the lists" with such a champion! Oh no! Though some of us are somewhat more than a year old in the study of divinity, we tremble at the thought of appearing in the field with such hoary headed veterans. But in sober earnest what has this to do with the controversy? Allowing that our men so recently escaped from behind counters, are not competent to meet such "deeply read men," who by their learning are able to make people believe there is no difference between Calvinistic reprobation and Christianity, and that James Arminius and Socinus were brothers who taught the same thing, does it follow that such men as Whitby, Wesley, Fletcher, Sellen, and a host of others which might be named, were all "*yearling* theologians," having studied divinity only one year. The fact is, these men have given such a deadly thrust at the dagon of Calvinism, that it has been groaning and writhing under the smart of the wound ever since; and *this* is the sin for which their theological antagonists will never forgive them; and for which they are now determined to visit their transgressions upon their children even to the third generation. But it is too late. Though some of our fathers have eaten the sour grapes of Calvinism, and their children's teeth were set

on edge, others have stripped the vine of gospel truth of the pernicious fruit, to the no small comfort of the present, and we hope, future generations. We therefore, notwithstanding our youth and inexperience, thank God, and take courage.

But these "yearling theologians, who issue from shops and from behind counters, to enlighten men of deep reading." When we read this, so expressive of the *deep humility* of the men who think Arminianism is supported by pride, our minds were involuntarily led to think of Him who issued from the *carpenter's shop*, to enlighten the deeply read doctors of the Jewish nation; of Saul of Tarsus, afterwards Paul the apostle, "who issued from the tent maker's shop;" of Matthew, who came "from behind the counter," at the receipt of custom; and of Peter, who "issued from the fisher's boat;" who all went forth to enlighten men of deep reading, and who were as much despised by the wise rulers of that day, as the Methodist preachers are by the writer of the above paragraph.

We recollect also, another instance of this arrogant boasting. It is recorded in 1 Sam. xvii, 42, 43, "And when the Philistine looked about and saw David, he disdained him; for he was but a youth," ("a *yearling* warrior,") "and ruddy, and of a fair countenance. And the Philistine said unto David, am I a dog, that thou comest unto me with staves? And the Philistine cursed David by his gods." The event is well known. David, undaunted by this taunting and arrogant speech, came to him in the name of the God of the armies of Israel, and smote off the head of this boasting Philistine. Now Dr. Brownlee does not curse us by his God; but he threatens us with the vengeance of the synod of Dortrecht: for he says, "We stand where they stood, and we are as ready to repel the followers of Arminius, as they were to repel Arminius himself." Not with the same weapons surely. We do not believe there is any disposition in the Dutch Reformed church to rouse the civil authority against us. Against *us!* Oh no. They "honour the Methodists." It is only the *Arminians* they are ready to repel. Go then, thou mighty champion of Dutch orthodoxy, and bathe thyself in the waves of the Atlantic; perhaps this may cool thy flame a little before thou standest on the land of thy ancestors, to commence thy warm attack upon the shadow of Arminius!

Dr. Brownlee says that the writer in the Christian Advocate and Journal, "and his associates have thrown down the gauntlet, and he will take it up." This is denied. *We did not "throw down the gauntlet."* It was thrown down by the editor of the Dutch Reformed Magazine, by admitting into its pages the article which is the cause of the present controversy; an article this which represents the Arminians as "procuring themselves justification before God, by the merit of their own good works," and as being "utterly opposed to the gospel of a free salvation." But we have *taken up* the gauntlet thus thrown down, and shall endeavour to sustain the conflict.

One thing in this last article of the Dutch Reformed Magazine seems a little mysterious, and that is, that so many scraps of Latin should be foisted into a piece written for the purpose of enlightening poor, ignorant "yearling theologians, who have issued from shops, and from behind counters." Alas

for us. Did this sapient editor suppose that *we* could understand such Latin phrases as the following, which he has written "*verbum sapienti*,"—"Quod sit faustum"—"Magna est veritas, atque prævalebit." On reading these sentences, we were ready to exclaim, *Hunc mihi timorem eripe!* Seeing he was writing for such plain, illiterate mechanics, who have so recently changed their coat as hardly to have rubbed off the dust of their former professions, why did he not, if he must needs show his "deep reading," by quoting Latin, condescend to give us an English translation? "A word to the wise,"—"How fortunate it may be,"—"Truth is mighty, and must prevail," might have saved us the trouble of applying to some deeply read man for a translation, or of remaining ignorant of what our antagonist meant to say. We hope hereafter he will address us in plain English.

In the next number we hope to redeem our pledge, by giving a short account of the Synod of Dort, by which our readers will see whether that assembly gave any evidence of their superior humility, and of patience towards the Arminians or Remonstrants.

(To be continued.)

REVIEW.

Substance of the Semi-centennial Sermon, before the New-York Annual Conference, at its Session, May 1826. *By the Rev.* Freeborn Garrettson *preached, and now published, by request of that body.* 46 *pp.* 8*vo. Published by N. Bangs and J. Emory, for the Methodist Episcopal Church. Price* 25 *cents.*

(Continued from page 357.)

Our last number introduced to our notice, among others, Mr. Francis Asbury. It is matter of regret that the Methodist Episcopal church has not yet been favoured with a regular biography of this eminent servant of God. What Mr. Wesley was to the Methodists in Europe, Mr. Asbury, in some measure at least, was to the Methodists in America; if not their father, he was their elder brother; and yet we have no other account of him than what is scattered through the volumes of his journals, the short obituary notice in the minutes of conference, and that appended to his journals, and some sermons preached on the occasion of his death.

The general conference is certainly not blamable for this vacuum in our biographical department, unless it be in making an unfortunate choice of biographers, two having been selected for that purpose; the first of whom never completed his work, and the second went the way of all the earth ere he had time to enter upon the task assigned him.

Such a notice as is due to the distinguished individual of whom we speak, whose character and conduct are so interwoven and identified with the history of Methodism in this country, cannot be expected in a simple review of a short discourse. And if we were to offer any thing like a criticism on the discourse before us, it would be that Mr. Francis Asbury is not made to stand forth more prominently, as being one of the principal actors in the varied transactions to which allusion is made. An apology however, may be made for this seeming defect—and which must be ours in not attempting to

supply the desideratum in this place—and, that is, the want of room, and the thought that nothing like justice could be done to the subject, in so short a space. He is therefore mentioned as it were incidentally, like Melchisedeck, just bursting upon us for a moment, that we may have a glimpse of his character, and then disappearing until some skilful hand shall present his portrait in an elevated place among his cotemporaries. The life of BISHOP ASBURY would certainly not be a barren theme to the theologian, the devout Christian, or the ecclesiastical historian.

Without stopping, therefore, on the present occasion, to inquire after the experience, the labour, the extensive travels, and the numerous privations of the second bishop of the Methodist Episcopal church,—but the *first* in labour and suffering—we must content ourselves with paying him this passing tribute of respect, hoping this chasm in our ministerial biography may be soon filled up by a workman that needeth not to be ashamed.

Our former number was closed with some remarks on the manner in which our church was organized, and of its taking an episcopal form of government. A late writer has seen fit to assail this part of our economy without ceremony; but in reading his work, we were ready to exclaim, *cui bono? What good is to be accomplished by all this?* Who is to be benefitted by all this spleen thus vented against the fathers of our church? What passion is to be subdued and what virtue promoted? Why thus labour, by far fetched probabilities, and bold conjectures, to fix on men of the fairest reputation, so justly renowned for their stern integrity and persevering enterprise in the most sacred of all causes, the foulest blots.

Mr. M'Caine affects to doubt the truth of the assertion in our Discipline, that Mr. Wesley did "prefer an episcopal mode of church government," thereby impeaching the authors of that section with having published an untruth. Now whether the writers of this section in our Discipline, had an express authority to insert such a clause as being his sentiment, with a view to sanction their proceedings or not, we have Mr. Wesley's own words that *this was his sentiment.* In his Journal, under date of July 3, 1756, 16th vol. p. 26, of his works, he says, "As to my own judgment, I still believe 'the episcopal mode of church government to be scriptural and apostolical.' I mean, well agreeing with the practice and writings of the apostles." To be sure he says in the same paragraph, as well as in other places, that he does not believe it is *prescribed,* in Scripture, because he did not believe *any particular form* therein *prescribed,* as *essential* to the existence of a church. The same sentiment is expressed in his sermon on a "Catholic Spirit:"—"I believe," says Mr. Wesley, "the episcopal form of church government to be scriptural and apostolical." Now we ask, if this was the settled conviction of his mind, how he could consistently recommend *any other* than the episcopal form to the societies in America? Taking therefore all the circumstances together, we defy Mr. M'Caine, or any one else, to prove that the first publishers of our Discipline have wronged the truth in the smallest degree, in saying that Mr. Wesley preferred the episcopal form of church government. So far from

this, until Mr. M'Caine can show that Mr. Wesley afterwards altered his opinion, the writers of the section in the Discipline, are fully borne out by the authority of Mr. Wesley's own words in the above extracts.

Another piece of dishonesty Mr. M'Caine thinks he has detected, is in the date of the address presented to Gen. Washington by Dr. Coke and bishop Asbury. This address appears to be dated May 19, 1789, but was, he says, presented in 1785. Now allowing that we were not able to account satisfactorily for this discrepancy, is it necessary to suppose that any one willfully and deliberately committed a trespass upon the document, by altering its date, to answer some selfish purpose? For ourselves, we should sooner believe that a typographical error had been committed, than to charge such a disgraceful act upon such men as bishops Coke and Asbury. But happily for the character of these eminent men, we believe an easy solution of this difficulty may be found, without supposing, as Mr. M'Caine has done, that Dr. Coke, bishop Asbury, or any one else, was guilty of an act of forgery, by wilfully altering the date of this document.

In conversation with Dr. William Phœbus, who was a member of the conference at the time of these transactions, and whose voucher we have according to the best of his recollection, he observed that an address was prepared, and addressed to GENERAL Washington in 1785, before he was elected President of the United States; and that it was presented to him by Dr. Coke and bishop Asbury personally, with a copy of the Prayer Book before mentionde. It is this address that Mr. Drew alludes to in his life of Dr. Coke, and which found its way into the public papers. At this time George Washington was not president of the United States; and he never was "president of the American congress," as Mr. Drew intimates,* and which circumstance Mr. M'Caine lays hold of to criminate the authors of the address; and therefore the original address could never have been presented to him in that character; unless we absurdly suppose that Dr. Coke and bishop Asbury were so ignorant, though on the spot, as not to know his true station and by what title to designate him!

The address in question is dated New-York, May 19, 1789, and is addressed to the "*President of the United States.*" Now it seems utterly incredible that this should have been presented to the president of the United States 4 years *before* there was any such personage in existence! Mr. M'Caine says the date of this document *was altered. We deny the fact.* Let him prove it if he can. If he can detect the rogue he shall be rewarded.

As to what Mr. M'Caine has said respecting Mr. Wesley's having merely *appointed* Dr. Coke, it is a mere critical finesse, utterly unworthy of a grave writer. How did Mr Wesley *appoint* Dr. Coke as the superintendent of the Methodist societies in America? Was it simply by giving him verbal or written instructions to proceed on this business? No. But by the *solemn imposition of his hands and*

* We apprehend this phraseology of Mr. Drew originated from his not attending to the official character which Washington sustained at different times; an oversight not uncommon among foreigners, when speaking of neighbouring nations. At the time Dr. Coke and bishop Asbury first addressed him, Washington was a private citizen, but generally designated by his revolutionary title, GENERAL WASHINGTON.

prayer, being assisted by other presbyters of the church of England; a ceremony constantly used in the consecration of ministers, when set apart for a particular work. Besides, in the instrument given to Dr. Coke by Mr. Wesley, the word *appoint* is not used at all, but he says, "Under the protection of Almighty God, and with a single eye to his glory, I have this day *set apart* as a superintendent, by the imposition of my hands and prayer, (being assisted by other ordained ministers,) Thomas Coke," &c. Certainly here is a consecration of the most formal and solemn kind, such, we believe, as is used in the consecration of the bishops of the Protestant Episcopal church. And that Mr. Wesley considered this act as investing Dr. Coke with fuller powers than what he possessed as a presbyter of the church of England, is manifest, not only from the act itself, but also from his saying in his letter which he sent to the societies here by Dr. Coke, and which is published in Moore's Life of Messrs. John and Charles Wesley, that he had also appointed "Richard Whatcoat and Thomas Vasey, to act as *elders* among them." If Mr. Wesley meant no more by a *superintendent* than he did by an *elder*, why did he make this distinction? To the former he gave authority as far as *he* could give it, "to preside over the people of God," or to be "joint superintendents over our brethren in North America:" to the latter he gave authority to "baptise and administer the Lord's supper" only; as to preaching and the other ordinary duties of a preacher, they were authorized to attend to them before they were thus ordained. Now if their powers were *equal*, why did not Richard Whatcoat and Thomas Vasey, assume the office of superintendents, as well as Dr. Coke and Mr. Asbury, after the consecration of the latter to that office by Dr. Coke?

On the whole, we think nothing can be plainer, than that Mr. Wesley did intend to invest a superintendent with a power, limited indeed to the duties assigned him, over an *elder*, and that he *ordained*, or consecrated and *appointed* Dr. Coke to that office; and that the latter, by virtue of his official authority, with the concurrence of Mr. Wesley's appointment, and the unanimous suffrages of the conference of preachers here, gave the same authority to Mr. Asbury. Thus, according to Mr. Wesley's direction, Thomas Coke and Francis Asbury were constituted "joint superintendents over their brethren in North America."

Now we would sooner believe in the carelessness of a printer in setting his type, or even an author in reading his proof sheet, than believe that such men as Dr. Thomas Coke and bishop Asbury, wilfully and deliberately falsified a public document, and to support their pretensions, inserted a falsehood in the Discipline of the church. Oh thou charity! First born of heaven, —where didst thou preside when the paper was blotted with such foul slander against the men whose characters will only come forth the brighter from the ordeal of this gratuitous criticism? Didst thou for a moment, offended at the affront about to be offered to thy favourites, leave the author to the predominance of infatuated zeal! How changed is the author of the "History and Mystery of Methodist Episcopacy," from what he was when he heard read, approved, and recommended for publication at the Methodist Book Room, the "Vindication of Methodist Epis-

copacy." He need not attempt to deny this fact, because it stands attested by his own signature, as secretary of the Book Committee. This is not mentioned with a view to criminate him. Any man may honestly change his opinion. It is only mentioned to show that *he* may *change* without any impeachment of his moral and religious character; and therefore may frankly acknowledge his error, for he who honestly changes his opinion, as Mr. M'Caine has done in the present instance, must have been under the influence of error, either before or after this change.

But allowing that he is now convinced, after time for farther study and reflection, that Methodist Episcopacy is an unscriptural assumption, might he not have stated his convictions, and urged his objections against the system, without impugning the motives of its founders, and impeaching their honesty and veracity? These accusations we consider altogether uncalled for from the nature of the question, and might therefore have been dispensed with, even allowing the grounds taken by these eminent men of God to have been untenable. Why then did the author of the pamphlet before us commence such an unprovoked attack upon characters? Did he imagine that he was ferreting out a set of secret assassins, who, actuated by motives of intrigue and imposture, lurked in the dark, and to avoid detection skulked about from one den to another, and when overtaken by this keen scented pursuer, resorted to equivocation and hypocrisy, and finally convicted of laying their hands upon documentary testimony, effacing and altering it to make it speak a language different from what was intended. Surely this is strange work! We trust this attempt to tarnish the glories of these apostolic men, "whose praise is in all the churches," will meet with its merited chastisement from some of our fathers in the church, who remember "the former days," and who feel for the honour of that church which they were instrumental in building up and strengthening. At present we have neither time nor room to enter into a critical investigation of this subject; but we intend, unless some one shall do it satisfactorily before our time will permit, at some future hour, to examine the pretensions of that anomalous production.*

We however do insist, that the circumstance of Mr. Wesley's providing in the Prayer book which he prepared for the Methodists in America, for the consecration of three orders in the ministry—still understanding the word *order* as before defined—proves most incontrovertibly that he did intend, because "he preferred it, to establish the episcopal mode of church government." The service for the consecration of a superintendent and his duties, are both different from that of an elder or a deacon; and according to the usages in our church, which usages have grown out of its organization, an *elder* dare not assume the duties which belong exclusively to a *superintendent* or *bishop*; for we care not a single straw by what name this church officer is distinguished.

Let it be noted also in this place, that the question is not as it *now* presents itself, whether Mr. Wesley did right or wrong in establishing an episcopal officer over a presbyter in this country; nor whether his powers made him competent to

* Since writing the above, we understand a friend has undertaken this task; and we wish him a successful issue.

such a peculiar work; though we think the whole proceeding may be vindicated on gospel principles; but it is simply whether Dr. Coke and Mr. Asbury exceeded the powers with which Mr. Wesley intended to invest them. That he did not design that they should be called *bishops*, we admit; but this admission by no means alters the position we have taken in relation to this subject, as the mere *name* does not alter the *nature* of the office a man holds. What man in his sober senses would affirm that the president of the United States would be either less or more the supreme executive officer of the union, by being called "chief ruler," "head man," "liberator," "supreme director," or "first governor," provided his powers were defined, limited, and his duties prescribed the same as they now are? Surely it is worse than trifling to contend about the mere assumption of a name. Had Mr. M'Caine called his book "An exposure of the hypocrisy and chicanery of Thomas Coke, LL. D., and Francis Asbury, bishop of the Methodist Episcopal church," instead of "The history and mystery of Methodist Episcopacy," while it contained the same statements, the same insinuations, &c, would any man, having the least grain of common sense, contend that such a title must necessarily alter the nature or contents of the book.

Neither is the present inquiry whether such an officer as we denominate bishop, is *essential* to the existence of a gospel church, and to the validity of its ordinances. For ourselves, we declare frankly that it is our opinion—and we have not formed that opinion upon slight grounds—that it is not. We believe, as we before stated, that it may or may not be, as the church shall dictate. We know of no Scripture nor of any usage of the primitive church which says it *shall be;* neither do we know of any such authority which says it *shall not be.* Neither are we singular in this opinion. It was the opinion of Mr. Wesley, is that of Dr. Clarke, and we believe also of our own preachers generally; at any rate, it is certain that our discipline provides, that in case the office of a bishop be vacated by death, the general conference may elect an elder to supply his place, who may be consecrated to the episcopal office by a body of elders. At the same time, however, that our church does not subscribe to the *essentiality* of this order of ministers, it certainly recognises it as superior to, and different from the office of elder, when created and consecrated. Thus much we have thought it right to say on this subject, lest our silence might be construed into an acknowledgment of the strength of our adversary's cause.

The sentiments we have now expressed are in perfect conformity to the principle assumed at the commencement of our last number, namely, that the *circumstantial* or *unessential* parts of Methodism may vary, without affecting in the smallest degree, its *vital principles.* But even this most evident truth must have its limitation. No system, no church, called Christian, has a right to incorporate among its circumstantials or non-essentials, any thing plainly prohibited by the word of God. Where, however, a thing *is not prohibited,* nor *clearly prescribed as a duty,* it may be or may not be, as circumstances shall dictate. But even in all these things the "wisdom coming from above" "is profitable to direct." A sound discretion, sanctified and

directed by Christian experience and principle, should preside in every council that would dictate any thing relating to church order and discipline.

Though our episcopacy may not be essential to the existence and spread of Methodism or pure Christianity, yet we believe, while prudently managed, kept within the limits of Christian prudence, not overcharged with high prerogative, nor crippled by paring it down to a mere nominal distinction, it may be of great use in giving an energetic diffusion to gospel truth and light. We shall, however, dismiss this part of our subject, on which we have already dwelt much longer than we intended, by simply remarking that what may be lawful and expedient under one circumstance, may not be so under another and different circumstance. A father may do what a brother must not. A general may command by virtue of his office, while an unquestionable authority has said, "the servant of God must not strive, but be gentle towards all men." Even Timothy was exhorted "not to rebuke an elder, but before two or three witnesses," not before the whole church, nor the whole body of ministers, his brethren, much less before the world. An elder, however, that is degraded, perhaps merely because some *narrow minded bigot* has a personal pique at him, it is possible because he possesses enviable qualities, is rebuked in a way the the most effectually to destroy his usefulness for ever. And we do hope, for the honour of our church, that the hand of persecution will never be lifted against a brother for expressing his opinion, unless that opinion be flatly contradicted by the word of God; and even in that case much forbearance should precede an act of severity.

Under the second head of the discourse before us, the author glances at the state of Methodism in Europe, and of the fears which were entertained for its prosperity on the death of its founder, Mr. John Wesley, and of the use his sons in the gospel made of the sacred deposit committed to their trust. In the present regulations existing among our brethren in Europe, we may perceive an exemplification of the proposition we are endeavouring to sustain. The same great doctrines of the gospel are maintained by the Methodist conferences on both sides of the Atlantic, while they differ much in respect to some of their interior regulations, and the exterior features of church polity. In England, the Methodists have no bishops, no presiding elders, no ordination by the imposition of hands; while in this country we have all these. In England they have their district conferences, under the superintendance of the chairman of the district, and their general conference assemble every year; while in this country we have our annual conferences (each of which includes more or less of presiding elders' districts,) under the superintendance of a bishop or bishops. Yet these and other shades of difference which might be mentioned, destroy not the essential principles of Methodism, nor for a moment interrupt the harmony of church fellowship.

To these particulars Mr. Garrettson refers in the following remarks:—

"It was predicted in England, that after the death of Mr. Wesley his people would divide and crumble away. This might have been the case without piety to support the Christian and ministerial character, wisdom in laying just and equal plans for the present and future generations of the church, and fidelity in the exercise or

execution of those just and wholesome regulations.

"The inquiry both in England and America was, who will be Mr. Wesley's successor? and on this subject various conjectures were formed.—Under God Wesley was the father of the people called Methodists, and if any man on earth could claim the power he exercised, he certainly was the only one. He had a deeply rooted piety, and an unshaken faith; which in the midst of his great prosperity, kept him at the feet of Jesus: and he had the wisdom to devise a plan of settlement on one hundred of the veteran ministers who were to stand in his place, after it should please the Lord to call his servant home; and that number were to be perpetuated as the Methodist conference; and he had the firmness to prosecute the excellent plan. It is a blessed thing to build with good materials on a sure foundation.

"We will now inquire into the use his European sons made of the treasure he bequeathed them in his last will and testament. Did they divide and crumble away, as was predicted? No: What did they do? They met as brethren on the floor of conference, with equal rights and power, except the deference which age and merit called for. A president or chairman, and a secratary were elected, and they began their business like a band of brothers.

"In looking over the minutes of their conference, I was pleased to see that there have been very few re-elected to the chair; and not more than one instance of the same person being re-elected more than thrice, in the course of more than 30 years. I saw, or at least I thought I saw, that they were brethren not aspiring after the upper seat, and that they were not at a loss for suitable men to fill that high office.

"It may not be necessary for me, in this discourse, to give a particular account of the government formed by our transatlantic brethren, since the death of our venerable founder, as ample information on that subject can be had from Crowther's Portraiture of Methodism, and the Minutes of the English conferences. However, suffice it for me to say, that it appears evident that they have laid their plans in wisdom and piety, and have been going on ever since his death with increasing prosperity, in spreading the conquests of the gospel, and gathering many precious sheaves to the garner of God.

"I bless God for an impartial and strong attachment to the cause of religion on both shores of the Atlantic; for we are one in sentiment and design; and it has been my sincere desire, that we should be so closely united, as to have a change of ministers, as I supposed the advantage would be reciprocal. We are not only one in religion, but we are also one in language; and I doubt not but that our heavenly Father designs still to carry on a great work through our instrumentality. Europe, Asia, Africa, America, and the isles of the sea, are before the harbingers of grace. Oh that there may be a blessed union in gathering in the great harvest of our Lord.

"Our charge in America is very great: we have seventeen annual conferences, and a delegated general conference once in four years: we have in connection six or seven thousand ministers and preachers, local and itinerant, and nearly four hundred thousand in membership. To preserve such a body in union and spiritual prosperity will require all the graces and gifts which we can possibly attain, and we need more than human wisdom. If we want to have the pleasure of gathering millions of sheaves to the garner of God, in the present, and in future generations, our plans must be laid in wisdom and piety, which will centre in union and prosperity. We have been gathered into church fellowship from associations of various descriptions of people, who all possessed their own modes, sentiments and prejudices; but these should be tested by the sacred truths of God's word, to which they should implicitly yield.

"With regard to the usages of the church, St. Paul has given us most excellent directions. 'Whereunto ye have already attained, let us walk by the same rule, let us mind the same thing.' It is necessary that a church should have standards or way marks, and that we should in this way transmit our doctrines and usages to the generations following. It appears to me, that if an attempt were made to remove or alter any of them, there would be an immediate whisper

'Stop! put off your shoes, you are on holy ground.'"

Since the death of Mr. Wesley, and the organization of the Methodist Episcopal church, how many things have been appended to the system, and that too, without either impairing its beauty or diminishing its strength. The missionary society, tract society, and Sunday school union, are branches now flourishing and fruitful, of the original stock. Will any one say that we have departed from our original doctrines, or contravened any of our constitutional principles, by the addition of these auxiliary aids to the spread of the gospel? These, so far from deteriorating any of the vital principles of Methodism, are continually imparting new life and vigour to them, and daily contributing to expand them by giving them a wider circulation, and opening new channels in which they may continue to flow.

Many who talk so loudly of Wesleyan Methodism, do it, we much fear, with as little veneration for its original principles, as heretics and infidels do, who appeal to the Scriptures for support while their principal object is to undermine them at a stroke. It is well known to those who are at all acquainted with our history, that Mr. Wesley was led on step by step, in his successful career of doing good, adopting such means for the accomplishment of his leading object, as Providence seemed to present to him; and by so doing he was continually enlarging the sphere of his usefulness. Acting on this same principle, his sons in the gospel have followed on in the same track, taking hold of every help which God in his adorable providence puts within their reach, not disdaining its aid because it was new, nor yet confiding in it as if it were the principal thing, but viewing it as an auxiliary to help forward the great work in which they were engaged.

Now we challenge our opponents to show, that any one cardinal doctrine has been altered by any of these means; that any one of the primary principles of Methodism, as taught by John Wesley, has been sacrificed; that the grand object of all these labours has been lost sight of, by the introduction of any one of these plans, means, regulations, or whatever else you may please to call them. So far from this, they have been held by a tenacity which some have construed into bigotry, and defended and propagated with a zeal which others, and not a few, have branded with enthusiasm. And were we not fearful of being charged with too great a partiality for our own peculiar views, modes of thinking, and plans of operation, we would say, that such is the strength, the beauty, and the compactness of this spiritual building, that we may bid defiance to its enemies to undermine its foundation, or in any effectual way to mar its beauty, because we think "its builder and maker is God," and that it is "built upon the sure foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone."

Let then, the friends of the cause move onward in the strength of Jehovah. Let them fearlessly adopt every means sanctioned by the precepts of Christ, for the advancement of his kingdom. Let them not be frowned down by the haughty contemners of church order, nor laughed out of countenance by those who have placed themselves in the "seat of the scornful," nor yet frightened from their post by the threats of those

who have exchanged the weapons with which they formerly so successfully fought "the world, the flesh, and the devil," for those with which they now fight "for the mastery" in a cause less defensible.

(To be continued.)

EXTRACT FROM AN OBSERVER OF MANKIND.

When you hear a man vilifying his neighbours, beware of contracting an *intimacy* with him. Trust not yourself in the hands of a *secret* teller.

He that complains the most loudly of his *rulers* is generally the *greatest tyrant* himself.

He that abuses his *friends*, surmises *evil* of *good* men, and *slanders* the *innocent*, if he be a husband, will *secretly abuse* his wife and children; and were his character known *abroad*, as well as it is at *home*, his influence would harm no one.

He that often threatens you with law, has little to gain, and were he to gain that little, it would be of no use to him.

An *angry* countenance, a *haughty* demeanour, and a *boisterous* tongue, are substitutes for real goodness, and are greater curses to the possessor than to any one else.

An assumed *meekness* of deportment, and *softness* of communication, are generally a covering for *cunning* and *hypocrisy*. When therefore you find a man affecting much softness of manners, and changing the natural tone of his voice, to win upon your sympathy, take for granted that he designs to take an advantage of your weak side, and beware of him.

An honest heart needs none of these artifices.

ANCIENT RIGHTS OF PRIMOGENITURE.

Among the ancient Hebrews, the first born was an object of special affection. In case a man married a widow, who by a previous marriage had become the mother of children, the first born as respected the second husband was the child that was eldest by the second marriage. Before the time of Moses, the father might, if he chose, transfer the right of primogeniture to a younger child; but the practice occasioned much contention, Gen. xxv, 31, 32, and a law was enacted overruling it, Deut. xxi, 15–17.

The first born inherited peculiar rights and privileges.

1. He received a double portion of the estate. Jacob, in the case of Reuben, his first born, bestowed his additional portion upon Joseph, by adopting his two sons, Gen. xlviii, 5–8; Deut. xxi, 17. This was done as a reprimand, and a punishment of his incestuous conduct; Gen. xxxv, 22; but Reuben, notwithstanding, was enrolled as the first born in the genealogical register, 1 Chron. v, 1.

2. The first born was the priest of the whole family. The honour of exercising the priesthood was transferred by the command of God, communicated through Moses, from the tribe of Reuben to whom it belonged by right of primogeniture, to that of Levi, Num. iii, 12–18, viii, 18. In consequence of this fact, that God had taken the Levites from among the children of Israel, instead of all the

first born, to serve him as priests, the first born of the other tribes were to be redeemed, at a valuation made by the priest, not exceeding five shekels, from serving God in that capacity, Num. xviii, 15, 16; Luke ii, 22, &c.

3. The first born enjoyed an authority over those who were younger, similar to that which was possessed by a father; Gen. xxv, 23, &c; 2 Chron. xxi, 3; Gen. xxvii, 29; Exod. xii, 29; which was transferred, in the case of Reuben, to Judah, by Jacob their father, Gen. xlix, 8–10. The tribe of Judah, accordingly, even before it gave kings to the Hebrews, was every where distinguished from the other tribes. In consequence of the authority which was thus attached to the first born, he was also made the successor in the kingdom.—There was an exception to this in the case of Solomon, who though a younger brother, was made his successor by David, at the special appointment of God. It is very easy to see, in view of these facts, how the word first born came to express sometimes a great, and sometimes the highest dignity,—Isa. xiv, 30; Psa. lxxxix, 27; Rom. viii, 29; Col. i, 15; Heb. xii, 23; Rev. i, 5; Job xviii, 13. *Jahn's Biblical Archæology, by Upton.*

From the Wesleyan Methodist Magazine.

NATIVES OF NEW HOLLAND.

[In the year 1818, Captain Philip P. King, R. N., entered upon the survey of the intertropical and western coasts of Australia, under the direction of the lords of the Admiralty. He completed that service in 1822, when he returned to England. From the "Narrative" of his discoveries, in two volumes 8vo, just published, we copy the following curious account of an interview with the natives, on the south west coast of New Holland.]

Having at a former visit refitted at Oyster Harbour, I wished, Dec. 24th, 1821, to try Princess Royal Harbour; but as I was both unacquainted with its entrance, as well as its convenience for our purposes, excepting from Captain Flinders's account, I hoisted the boat out early in the morning, to make the necessary examination before the sea breeze commenced. While the boat was preparing, a distant shouting was heard; and upon our looking attentively towards the entrance, several Indians were seen sitting on the rocks, on the north head, hallooing and waving to us; but no farther notice than a return to their call was taken until after breakfast, when we pulled towards them in the whale boat. As we drew near the shore, they came down to receive us, and appeared from their gestures, to invite our landing; but in this they were disappointed; for after a little vociferation and gesture on both sides, we pulled into the harbour, while they walked along the beach abreast the boat. As the motions of every one of them were attentively watched, it was evident they were not armed: each wore a kangaroo skin cloak over his left shoulder, that covered the back and breast, but left the right arm exposed. Upon reaching the spot which captain Flinders occupied in the Investigator, I found that the brig could not anchor near enough to the shore to carry on our operations without being impeded by the natives, even though they should be amicably disposed. Our plan was therefore altered; and as the

anchorage formerly occupied in the entrance to Oyster Harbour would be, on all accounts, more convenient for our purposes, I determined upon going thither.

By this time, the natives had reached that part of the beach where the boat was lying, and were wading through the water towards us; but, as we had no wish at present to communicate with them, for fear that, by refusing any thing we had in the boat, for which their importunity would be very great, a quarrel might be occasioned, we pulled off into deeper water, where we remained for five minutes parleying with them, during which, they plainly expressed their disappointment and mortification, at our want of confidence. Upon making signs for fresh water, which they instantly understood, they called out to us, "*Ba-doo-ba-doo;*" and pointed to a part of the bay where captain Flinders has marked a rivulet. *Ba-doo*, in the Port Jackson language, means water; it was therefore thought probable that they must have obtained it from some late visiters; and in this opinion we were confirmed.

Upon our return towards the entrance, the natives walked upon the beach, abreast the boat, and kept with her, until we pulled out of the entrance, when they resumed their former station upon the rocks, and we returned on board.

Upon reaching the brig, the anchor was weighed, and with a fresh sea breeze from the south east we soon reached Oyster Harbour; but in crossing the bar, the vessel took the ground, in eleven and a half feet water, and it was some time before we succeeded in heaving her over, and reaching the anchorage we had occupied at our last visit. While warping in, the natives, who had followed the vessel along the sandy beach that separates the two harbours, were amusing themselves near us, in striking fish with a single barbed spear, in which sport they appeared to be tolerably successful. As soon as we passed the bar, three other natives made their appearance on the east side, who, upon the boat going to that shore to lay out the kedges, took their seats in it as unceremoniously as a passenger would in a ferry boat; and upon its returning to the brig, came on board, and remained with us all the afternoon, much amused with every thing they saw, and totally free from timidity or distrust. Each of our visiters was covered with a mantle of kangaroo skin; but these were laid aside upon their being clothed with other garments, with the novelty of which they appeared greatly diverted. The natives on the opposite shore, seeing that their companions were admitted, were loudly vociferous in their request to be sent for also; but, unfortunately for them, it was the lee shore, so that no boat went near them; and as we did not wish to be impeded by having so many on the deck at one time, their request was not acceded to, and by degrees they separated, and retired in different directions.

As soon as the brig was secured, two of our visiters went ashore, evidently charged with some message from the other native; but as he voluntarily remained on board, nothing hostile was suspected: we therefore landed, and dug a hole about three feet deep, among the grass, about two yards above the highest tide mark, for water.

After an absence of an hour, our two friends returned; when it appeared that they had been at their toilet; for their noses and faces had

evidently been smeared over with red ochre, which they pointed out to us as a great ornament; affording another proof that vanity is inherent in human nature, and not merely the consequence of civilization. They had, however, put off the garments with which we had clothed them, and resumed their mantles.

Each brought a lighted fire stick in his hand, intending, as we supposed, to make a fire, and pass the night near the vessel, in order to watch our intentions and movements.

On returning on board, we desired the native who had remained behind to go ashore to his companions; but it was with great reluctance that he was persuaded to leave us. While on board, our people had fed him plentifully with biscuit, yams, pudding, tea, and grog, of which he ate and drank as if he was half famished; and after being crammed with this strange mixture, and very patiently submitting his beard to the operation of shaving, he was clothed in a shirt and a pair of trowsers, and named Jack, by which title he was afterwards always called, and to which he readily answered. As soon as he reached the shore, his companions came to meet him, to hear an account of what had transpired during their absence, as well as to examine his new habiliments, which, as may be conceived, had effected a very considerable alteration in his appearance; and at the same time that the change created much admiration on the part of his companions, it raised him very considerably in his own estimation. It was, however, a substitution that did not improve his appearance; he cut but a very sorry figure in his checkered shirt and tarry trowsers, when standing among his companions, with their long beards, and kangaroo skin mantles thrown carelessly over their shoulders.

Upon being accosted by his companions, Jack was either sullen with them, or angry with us for sending him on shore: for without deigning to reply to their questions, he separated himself from them; and after watching us in silence for some time, walked quietly and slowly away, followed at a distance by his friends, who were lost in wonder at what could have happened to their sulky companion.

At daylight on the following morning, the natives had again collected on both sides, and upon the jolly boat's landing the people to examine the wells, Jack, having quite recovered his good humour, got into the boat and came on board. The natives on the opposite side, were vociferous to visit us, and were holding long conversations with Jack, who explained every thing to them in a song; to which they would frequently exclaim in full chorus, the words, "*Cai, cai, cai, cai, caigh;*" which they always repeated when any thing was shown that excited their surprise. Finding that we had no intention of sending a boat for them, they amused themselves in fishing. Two of them were watching a small seal that, having been left by the tide on the bank, was endeavouring to waddle towards the deep water: at last, one of the natives, fixing his spear in his throwing stick, advanced very cautiously, and, when within ten or twelve yards, lanced it, and pierced the animal through the neck; when the other instantly ran up, and stuck his spear into it also; and then beating it about the head with a small hammer, very soon despatched it.

This event collected the whole

tribe to the spot; who assisted in landing their prize, and washing the sand off the body: they then carried the animal to their fire at the edge of the grass, and began to devour it even before it was dead. Curiosity induced Mr. Cunningham and myself to view this barbarous feast, and we landed about ten minutes after it had commenced. The moment the boat touched the sand, the natives, springing up, and throwing their spears away into the bushes, ran down towards us; and, before we could land, had all seated themselves in the boat, ready to go on board; but they were obliged to wait while we landed to witness their savage repast. On going to the place, we found an old man seated over the remains of the carcass, two thirds of which had already disappeared; he was holding a long strip of the raw flesh in his left hand, and tearing it off the body with a sort of knife; a boy was also feasting with him; and both were too intent upon their breakfast to notice us, or to be in the least disconcerted at our looking on. We, however, were very soon satisfied, and walked away perfectly disgusted with the sight of so horrible a repast, and the intolerable stench occasioned by the effluvia that arose from the dying animal, combined with that of the bodies of the natives, who had daubed themselves from head to foot, with a pigment made of a red ochreous earth, mixed up with seal oil.

We then conveyed the natives, who had been waiting with great patience in the boat for our return, to the vessel, and permitted them to go on board. While they remained with us, Mr. Baskerville took a man from each mess to the oyster bank: here he was joined by an Indian carrying some spears and a throwing stick; but on Mr. Baskerville's calling for a musket that was in the boat, (to the use of which they were not strangers,) he laid aside his spears, which probably were only carried for the purpose of striking fish, and assisted our people in collecting the oysters. As soon as they had procured a sufficient quantity, they returned on board, when, as it was breakfast time, our visiters were sent on shore, highly pleased with their reception, and with the biscuit and pudding which the people had given them to eat. They were very attentive to the mixture of a pudding, and a few small dumplings were made and given to them; which they put on the bars of the fire place; but, being too impatient to wait till they were baked, ate them in a doughy state with much relish.

Three new faces appeared on the east side, who were brought on board after breakfast, and permitted to remain until dinner time: one of them, an old man, was very attentive to the sail maker's cutting out a boat's sail, and at his request, was presented with all the strips that were of no use. When it was completed, a small piece of canvass was missing; upon which the old man, being suspected of having secreted it, was slightly examined; but nothing was found upon him: after this, while the people were looking about the deck, the old rogue assisted in the search, and appeared quite anxious to find it; he, however, very soon walked away towards another part of the deck, and interested himself in other things. This conduct appeared so suspicious, that I sent the sail maker to examine the old man more closely, when the lost piece was found concealed under his left arm, which was covered by the cloak

he wore of kangaroo skin. This circumstance afforded me a good opportunity of showing them our displeasure at so flagrant a breach of the confidence we had reposed in them; I therefore went up to him, and, assuming as ferocious a look as I could, shook him violently by the shoulders. At first he laughed; but afterwards, when he found I was in earnest, became much alarmed: upon which, his two companions, who were both boys, wanted to go on shore; this, however, was not permitted until I had made peace with the old man, and put them all in good humour by feeding them heartily upon biscuit. The two boys were soon satisfied; but the old man appeared ashamed, and conscious of his guilt; and although he was frequently afterwards with us, yet he always hung down his head, and sneaked into the back ground.

During the day, the people were employed about the rigging; and in the evening before sun set, the natives were again admitted on board for half an hour. In the afternoon Mr. Montgomery went to Green Island, and shot a few parakeets and water birds, some of which he gave to the natives, after explaining how they had been killed, which of course produced great applause.

The next day was employed in wooding and watering, in which the natives, particularly our friend Jack, assisted. We had this day twenty-one natives about us, and among them were five strangers. They were not permitted to come on board until four o'clock in the afternoon, excepting Jack, who was privileged to come and go as he liked; which, since it did not appear to create any jealousy among his companions, enabled us to detain him as a hostage for Mr. Cunningham's safety, who was busily engaged in adding to his botanical collections from the country in the vicinity of the vessel. In the evening, Jack climbed the rigging as high as the top mast head, much to the amusement of his companions.

Our watering continued to proceed without molestation from the natives, the number of whom had increased to twenty-nine; besides some whom we had before seen, that were now absent. During the afternoon of the 28th, the wind freshened from the south west, and blew so strong as to cause a considerable swell where we were lying; but towards sun set the breeze moderated, and the natives were again admitted on board: there were, however, only eleven; for the rest, having worn out their patience, had walked away.

They were now quite tractable, and never persisted in doing any thing against our wishes. The words "by and by" were so often used by us in answer to their *cauwah*, or "come here," that their meaning was perfectly understood, and always satisfied the natives, since we made it a strict rule never to disappoint them of any thing that was promised,—an attention to which is of the utmost importance in communicating with savages. Every evening that they visited us, they received something; but as a biscuit was the most valuable present that could be made, each native was always presented with one upon his leaving the vessel. During the day, they were busily occupied in manufacturing spears, knives, and hammers, for the evening's barter; and when they came in the morning, they generally brought a large collection, which their wives had probably made in their absence.

On the 29th, we had completed our holds with wood and water, and prepared to leave the harbour. In the evening we were visited by twenty-four natives, among whom was our friend Jack. When they found us preparing to go away, they expressed great sorrow at our departure, particularly Jack, who was more than usually entertaining; but kept, as he always did, at a distance from his companions, and treated them with the greatest disdain. When the time came to send them on shore, he endeavoured to avoid accompanying them, and, as usual, was the last to go into the boat; instead, however, of following them, he went into a boat at the opposite side of the brig, that was preparing to go for a load of water, evidently expecting to be allowed to return in her.

This friendly Indian had become a great favourite with us all, and was allowed to visit us whenever he chose, and to do as he pleased; he always wore the shirt that had been given to him on the first day, and endeavoured to imitate every thing that our people were employed upon; particularly the carpenter and the sail maker at their work: he was the only native who did not manufacture spears for barter; for he was evidently convinced of the superiority of our weapons, and laughed heartily whenever a bad and carelessly made spear was offered to us for sale: for the natives, finding that we took every thing, were not very particular in the form or manufacture of the articles they brought to us. He was certainly the most intelligent native of the whole tribe, and if we had remained longer, would have afforded us much information of this part of the country; for we were becoming more and more intelligible to each other every day: he frequently accompanied Mr. Cunningham in his walks, and not only assisted him in carrying his plants, but occasionally added to the specimens he was collecting.

The next morning, the 30th, the anchors were weighed, and the warps laid out; but from various delays, we did not reach a birth sufficiently near the bar to make sail from, until the water had fallen too much to allow our passing it: the brig was therefore moored in the stream of the tide.

At eight o'clock, the natives came down as usual, and were much disappointed at finding the brig moved from her former place. After the vessel was secured, the launch and jolly boat were sent to the watering place in the outer bay, where the eastern party were assembled with a bundle of spears, throwing sticks, and knives, for barter. Upon the return of the boats, our friend Jack came on board, and appeared altogether so attached to us, that some thoughts were entertained of taking him on our voyage up the west coast, if he were inclined to go. As he did not want for intelligence, there was not much difficulty in making him understand by signs, that he might go with us; to which he appeared to assent without hesitation; but that it might be satisfactorily ascertained whether he really wished to go, it was intimated to him, that he might tell his companions of this new arrangement. Mr. Bedwell accordingly took him on shore, and purchased all the spears the natives had brought down, that, in case they should feel angry at his leaving them, they might have no weapons to do any mischief with.

When Jack landed, he instantly informed his companions of his in-

tended departure; and pointed to the sea, to show whither he was going; but his friends received the intelligence with the most careless indifference, their attention being entirely engrossed with the barter that was going on. After the spears were purchased, Mr. Bedwell got into the boat, followed by Jack, who seated himself in his place, with apparent satisfaction.

While Mr. Bedwell was purchasing the spears and other weapons, Jack brought him a throw stick that he had previously concealed behind a bush, and sold it to him for a biscuit; but after he had embarked, and the boat was leaving the shore, he threw it among his companions; thereby affording us the most satisfactory proof of the sincerity of his intentions.

About an hour after he had returned, and I had determined upon taking him, the breeze freshened and raised a short swell, which causing a slight motion, affected our friend's head so much, that he came to me, and, touching his tongue, and pointing to the shore, intimated his wish to speak to the natives. He was, therefore, immediately landed, and Mr. Baskerville, after purchasing some spears, and waiting a few minutes, prepared to return on board: upon getting into the boat, he looked at our volunteer; but Jack, having had a taste of sea sickness, shook his head, and hung back; he was therefore left on shore. Upon the boat's leaving the beach, the natives dispersed for the night; but Jack, as usual, was perceived to separate himself from his companions, and to walk away without exchanging a word with them.

(To be concluded in our next.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from page 312.)

No. 16.

'Tis revelation satisfies all doubts,
Explains all mysteries except her own,
And so illuminates the path of life.
Cowper.

We will pass on to another epoch with Doctor Hinde and his family. In 1803, bishop Asbury called to see his old coutryman the doctor, and has frequently made mention of him in his Journal, and very humorously refers to his very singular case in the attempt to *blister* his wife, observing that he *blistered* his own heart. The doctor's youngest daughter was then gay, thoughtless, and fashionable; (all his children now alive, six in number, belong to society, except his elder son;*) this daughter was also the youngest child, then about entering her fifteenth year. From some cause or other, the venerable old bishop appeared to be much exercised in mind on her account. He tarried with his old salt water friend and countryman, as he called him, several days, and left no opportunity unimproved in conversing with Martha, on the subject of religion. Having been so long accustomed to religious conversation, it did not appear at first to make a very deep impression upon her mind; at length the old bishop related to her a singular case of a young lady whom he conversed with in the upper part of the state of Maryland. He stated, that he had repeatedly exhorted her to get

* Poor John long stouted it out, though friendly to religion: a letter, since this was written, came to hand, expressing strong desires *now* to seek for God, and to tread in the footsteps of his pious old parents!

religion, and the last time that he was at the house, but one, and that was when on his last round, he took his final leave of the young lady, stating to her, that it was very highly probable, that the next time he came there, she would be in a world of spirits; and therefore it was highly necessary for her to prepare to meet her God! And so it turned out, the next time he came she was no more! and probably, continued the bishop, this may be the case with you! and added, that if she would not be admonished in any other way, raising his withered hand to his hoary locks, remarked, my dear child, let these gray locks admonish you of the truth of what I have told you! He said no more; I can only appeal to those who knew the bishop, to realize the force of those laconic remarks; at the time of making them, to look upon that venerable old man, whose head was silvered over with hoary hairs, a countenance beaming with divine light, and his cheeks furrowed by sufferings of forty or fifty winters and summers, in "going about," like his gracious Master, "doing good:" and see him with his withered hand, appealing to his own age and experience for the truth of these remarks! truly this was an affecting spectacle. This remark pierceed Martha to the heart. For several days after the bishop had left the house, she thought that she could see him; and the impression was so strong upon her mind, that the old bishop, in the attitude of shaking his hoary locks, was constantly presented to her view. She sought the Lord with her whole heart, and became one of the most distinguished examples of vital piety of all the young converts of her day. Among saints and sinners her name is yet mentioned by those that knew her, with veneration and respect. She died at her younger brother's, while with her two old parents, in Chillicothe, Ohio, April 2, 1811. Such a pattern of piety, and such a triumphant death, are seldom seen or witnessed by the most favoured sons and daughters of men.

THEOPHILUS ARMINIUS.

Newport, Ky. Feb. 10, 1827.

I hope it will be acceptable, if I give a brief account of the triumphant death, and a copy of the last letter, written by this pious young lady.

Martha Harrison Hinde was born May 21, 1787. She embraced religion, through the instrumentality of bishop Asbury's admonitions, in 1803. She was of a slender and delicate constitution, possessed a clear and sound understanding, and had received a good education; was an example of piety to all around her; being the youngest, was devoted to, and the constant companion, of her aged parents. All the other children having entered the married state, she alone remained single. Martha, with her young companion, Miss Anne Martin,* (daughter of the celebrated major Thomas Martin, brother of major John Martin, whose conversion we have related,) obtained the witness of the Spirit about the same time, the difference could not be told, at Metheney's meeting house, in Bourbon county. Martha became a zealous and active member of society; much engaged in prayer and praise, delighted in bringing sinners to God, and continued thus zealous and useful until taken by a pulmonary affection, in 1810. With her aged parents in November, 1810, she visited her younger brother, at Chillicothe. She suffered severely till the 2d of April, 1811. Her sister Mary, and brother in law, major Edmund Taylor, came to see her a little before her death. The delusive operations of the consumption are well known; at one time flattering, and again sinking the spirits. On the 1st day of April, at night,

* This young lady married an officer in the army, but is now a widow: she and her friend Martha H., had been constant companions; many years after Martha's death, captain Bryson died. Anne at one time, as she informed the writer, was thrown into great distress, and became delirious. She continued so some time. When in this situation, she was often calling on her deceased friend Martha. When she recovered, she came to herself, as though she was conversing with Martha, and felt as though she had found relief by her soothing conversation.—It was a singular case. Martha had told her young friend, that if she ever backslid, if kind heaven after her departure would permit such an act, that, as her guardian angel, thus she would faithfully inform her of it! The father of this young lady was a distinguished officer of the revolutionary war, and celebrated for feats of activity he did in the public service, in Newport. His brother, Major John Martin, was the distinguished convert, whose case I have mentioned.

Martha, with her brother, and those present, sung and repeated Mr. Cowper's beautiful hymn, suitable to her case,

"God moves in a mysterious way,
His wonders to perform."

In the morning of the second of April, the first symptoms of her approaching dissolution began to appear. Although she appeared to be perfectly in her senses, she raised up herself in the bed, and inquired what two beautiful infants were those attending on her.* Her brother, having left the house for a short time, under a singular impression that she would soon die, quickly returned, and found the neighbours running up into her bed chamber. Her father had prayed with her; the room soon became crowded, (Presbyterians, Seceders, and Methodists attended.) Her brother was now called on to pray. Martha was also sensibly impressed with a belief that her "departure was at hand." She agonized with the Lord for a short time; the power of darkness gave way, and she shouted "victory;" the company around looked very solemn; but her countenance beamed with joy, her eyes sparkled, and she began to speak; "I knew," said she, "that the Lord would bless me; yet, oh what a struggle I have had; but the Lord was sufficient, and he has indeed delivered me! The doctor then spoke to Martha, and said, "My dear child, if you now have any thing to say to these people, say on." Martha, struck with death, yet with sparkling eyes, looked around upon the people who had crowded into the room, and thus addressed them:

"My dear young friends,—Try to give up your hearts to the service of God; I want you all to get religion; you must embrace religion before you die, for without it you will be lost for ever. Oh let me exhort you, let me persuade you, to endeavour to seek the Lord! You can form no idea of the happiness,—oh! what happiness hath God in store for those that love and serve him." Though her voice was unusually strong, it here failed; she was only answered by sobs and showers of tears, by those around her bed; an old Seceder lady ran for her son, (a great opposer of vital piety, and of the Methodists,) to "run up quickly," and hear "a dying saint talk."†

Martha again in some degree recovered her strength. She again exhorted the young people to get religion. Many now cried aloud! She turned to her sister Taylor, and called upon all those present to pray for her; this she did three times; and her deep afflictions of mind for her sister appeared to be foreboding of some future event; that day six months, her amiable husband, (major E. Taylor, took his departure to another world! Another reason appeared to be, that her sister might take care of her aged parents;) "I wished to have seen my friends once more," said she, "but now I cannot do so; tell sister Nancy to get religion, and Mr. S. (her husband) that religion is not a fabled vision, nor "a cunningly devised fable!" Martha called a young lady to her bed side. This amiable young lady had been a constant attendant on her during her late illness, (Miss Martha Finley) and exhorted her to get religion, and happily a lasting impression was made. Being asked by brother Sanford, for the satisfaction of those present, "Sister, do you feel an *assurance* of your acceptance with God?" Her eyes again sparkled with joy; "Oh yes," said she, "how can I doubt it! Oh, bless the Lord, I have had a hard struggle, but I knew that the Lord would bless me."

To her brother she said, on taking a final leave, "Be faithful to the grace given;" she spoke to each individually, and remarked, that it is "too late now to see my dear relatives in this world! I must go! Can you give me up?" (no one was able to answer.) She repeated it again. "Can you give me

* This indeed was a singular circumstance; but no less singular than what had before occurred some time previously to this in the family. Martha's elder brother had lost six children, in quick succession: with these prattling infants, Martha had been much delighted; and with the eldest of them the principal patron and instructress; their deaths were remarkable; two of them, that grappled with death, stretched out their little hands as if they saw those who had gone before, and called them by name. One of them invited its parents to come along with it, as if enraptured with spiritual visions! This circumstance heightened the scene at Martha's death. It was known to her friends then present with her.

† Among other great blessings that attended Martha's death, was the conversion and triumphal death of this old lady of the Seceder order.

up?" Her father answered, "Yes, my dear, we can give you up to the Lord." Her breath growing shorter, she uttered, "Farewell, my father! farewell, my mother!" and fell asleep in the arms of the blessed Jesus! On the day following, April 3d, Dr. Tiffin preached her funeral sermon from Rev. xiv, 13; and being interred in governor Worthington's burying ground, by the side of the doctor's first wife, her grave was strowed with *evergreens* and *flowers* by young ladies. Thus departed this young saint of God in the 22d year of her age.

The following is a copy of the last letter she wrote to a young friend:

Chillicothe, Dec. 3, 1810.

My dear Melinda,—I received your affectionate letter by cousin James Taylor, which gave me great satisfaction to find that you have not forgotten your promise, viz. that of reading the holy Scriptures. And I hope, my dear girl, that you will not only read, but pray continually that the Lord may enlighten your mind, and cause you to understand the word, apply it to your conscience, that you may see your real situation, and be constrained to cry out, what shall I do to be saved. When this is the case, you will then find a promise altogether suitable to your situation, which is to believe on the Lord Jesus Christ, and you shall be saved. Oh, my dear friend, there are so many precious promises in the word of God, that I hope, by reading them with attention, you will see so great a propriety in leading a religious life, that you will never suffer the fleeting pleasures of the world to allure and draw off your mind from your present, as well as your future and eternal happiness. You say, that you are convinced, that without repentance you will never enter into the kingdom of heaven. And what do you think it is, that has convinced you so far? why I will tell you what I think it is: I think it is the Spirit of God, sent into the world to convince all rational beings of sin, of righteousness, and of a judgment to come. And if you will follow the dictates of the Spirit, you will be led into all truth; but if you continue to resist the drawing of this Spirit, and continue to live in the practice of sin, alas! my dear girl, what will be the consequence! Remember our Lord says, "My Spirit shall not always strive with man;" we ought, therefore, to be very careful lest we should cause the blessed Spirit to leave us to ourselves, and no longer strive with us. What an awful situation would ours then be! But let me hope better things of my friend. Perhaps you may say, that I am very plain. *I am very plain*, but my situation as well as yours,* requires that I should be so. It is probable this is the last letter that I shall be able to write * * * * * My chills and fevers still continue to follow me up, and my cough is much worse than it was when I left Newport. I have thought that writing injured me, but when I read your few lines, I felt as if I would be willing to write so long as I was able to hold a pen in my fingers, provided what I could say would be of any service to you. Oh my dear Melinda, suffer me to persuade you to a determined resolution to seek religion in your youthful days, and I assure you, that you will never repent it, and if you seek aright, surely will obtain that blessing which you say you so much desire. Our heavenly Father desireth not the death of one, but that all should turn to him and live; and did not our blessed Saviour die the dreadful death of the cross that we might live? Ah! how many have, and are, enjoying the benefit of the same.

> And is not that Jesus the same?†
> Confined not to time nor to place;
> To save man from ruin he came,
> And you may be saved by grace.
> Yes, all, if they seek it, may find
> The mercy he bought on the tree;
> To all he is loving and kind,
> And purchased a mansion for thee.

I have much to say, although my scrawl is pretty long, but I am not able. Give my love to my dear sisters and Mr. Taylor; they must excuse my not writing. Remember me affectionately to Mr. and Mrs. Mayo, and likewise to major Martin, Mr. Bryson and sister Anne, and Mr. and Mrs. Oldham.

And now, my dear friend, I must bid you adieu; *when* or *where* we

* This young lady was also soon after taken with the consumption, and died with it.

† Whether this is original or not, I am unable to say. I am inclined to believe it to be her own composition.

shall meet again, Heaven above knows; but should we never meet in time, let me entreat you, as if this were the last time I ever should address you, to endeavour to make the Scriptures the rule of your life, and of course you will forsake sin and the vain pleasures of the world, and live a life devoted to God; and if I should be so happy as to get to heaven, oh! with what joy would I look out for your arrival, and be ready to hail you on the banks of eternal deliverance, where sickness, pain, and sorrow, never can come—but this theme is too deep for me; I must drop my pen, and once more bid you adieu, and remain

Your affectionate friend,
MARTHA H. HINDE.

This was Martha's last letter; her correspondence was extensive. I found this copy handed about among her female friends. The account of her death was taken from my journal.
THEOPHILUS.

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

SALEM MISSION.

Extract of a letter from the Rev. Peter Cartwright, dated Fox River, June 15, 1827.

THERE are many and great difficulties to be encountered in introducing the gospel among the poor children of the forest. These difficulties present themselves very formidably in the Pottawattamy nation. They are extremely suspicious of the whites. They are remarkably superstitious, very proud, and given to all kinds of dissipation. But notwithstanding these and a thousand other embarrassing considerations, we hope the gospel will ultimately prevail. Our school still remains small, but the children learn very fast. There are also some recent signs of a work of grace in the hearts of one or two of the adult natives. If we had a religious interpreter, or if some of the old Indians were changed in heart, we think the work of God would rapidly spread among this wretched people. The mission is still in debt, and such is our remote situation, that we have no ordinary means of relieving it. The mission family are all in health and pretty good spirits.

I would farther observe to the secretary of the missionary society, that I have had an interview with a Chipeway chief, a venerable looking old man, who now resides at the Pottawattamy mission, and who expresses an anxious desire that his nation should have a missionary sent them. They reside on the northwest of lake Michigan. He says that the Ottaways and Chipeways are all anxious for a missionary, and will send all their children to school.

WYANDOT MISSION—UPPER SANDUSKY.

Extract from Judge Leib's Report to the Department of War.

ON Tuesday the 10th of November last, I left Detroit for Upper Sandusky, where I arrived on the 12th, and found this establishment in the most flourishing state. All was harmony, order, and regularity, under the superintending care of the Rev. Mr. Finley. Too much praise cannot be bestowed on this gentleman. His great good sense, his unaffected zeal in the reformation of the Indians, his gracious manners, and conciliating disposition, fit him in a peculiar manner, for the accomplishment of his purpose; and the fruits of his labours are every where visible: they are to be found in every Indian and Indian habitation. By Indian habitation here is meant a good comfortable dwelling, built in the modern country style, with neat and well finished apartments, and furnished with chairs, tables, bedsteads, and beds, equal, at least, in all respects to the generality of whites around them. The Wyandots are a fine race, and I consider their civilization accomplished, and little short in their general improvement to an equal number of whites in our frontier settlements. They are charmingly situated in a most fruitful country. They hunt more for sport than sub-

sistence, for cattle seem to abound among them, and their good condition gives assurance of the fertility of their soil and the rich herbage which it produces, for the land is every where covered with the richest blue grass. They mostly dress like their white neighbours, and seem as contented and happy as any other portion of people I ever saw. A stranger would believe he was passing through a white population, if the inhabitants were not seen; for, besides the neatness of their houses with chimneys and glazed windows, you see horses, cows, sheep, and hogs grazing every where, and wagons, harness, ploughs, and other implements of husbandry, in their proper places. In short, they are the only Indians within the circle of my visits, whom I consider as entirely reclaimed, and whom I should consider it *a cruelty to attempt to remove.* They ought to be cherished and preserved as the model of a colony, should any be planted, and nurtured in remote places from our frontier settlements. They are so far advanced, in my opinion, as to be beyond the reach of deterioration. The whole settlement may be now looked upon as a school. Two acres of the missionary farm have been cleared and enclosed since last year, and sown with timothy seed, and about eighteen acres cleared which were before enclosed and sown with wheat. There is but one male teacher, who instructs the children in spelling, reading, writing, arithmetic, and grammar. There are seventy children from four to twenty years of age—thirty-four boys and thirty-six girls. The wife of the schoolmaster assists her husband and instructs the girls in knitting, spinning, &c. The children are contented and happy. There are two men regularly hired who work on the farm under the direction of the Rev. Mr. James Gilruth, who appears to be an able and experienced husbandman. The boys assist in the farming operations. A good and handsome stone meeting house forty feet in length by thirty in breadth, has been erected since last year. It is handsomely and neatly finished inside. There are of the Wyandots two hundred and sixty who have become members of the church. They are divided into ten classes, in which there are thirteen leaders, five exhorters, and five stewards. Some of the largest boys belonging to the school are about learning trades.—Forty-three acres of ground have been sown in corn, ten laid down in grass, and three appropriated for a garden, since my last visit. The farm is well supplied with horses, oxen, cows, and swine, and all the necessary farming utensils. I cannot forbear mentioning a plan adopted by this tribe under the auspicies of the superintendent, which promises the most salutary effects. A considerable store has been fitted up on their reserve, and furnished with every species of goods suited to their wants and purchased with their annuities. An account is opened with each individual who deals thereat and a very small profit required. Mr. Wm. Walker, a quadroon, one of their tribe, a trust worthy man, and well qualified by his habits and education to conduct the business, is their agent. The benefits resulting from this establishment are obvious. The Indian can at home procure every necessary article at a cheap rate, and avoid not only every temptation which assails him when he goes abroad, but also great imposition. What he has to sell is here purchased at a fair price. The profits of the store are appropriated to the general benefit. This plan it seems to me promises many advantages. The merchandise with which this store is furnished, was bought in New-York on good terms.

Thus, sir, with as much brevity as possible, I have given you the results of my examinations of the several institutions which it has been my duty to visit. It now only remains to me to assure you of my highest respect, and to subscribe myself,

Your obedient servant.

JOHN L. LEIB.

The Hon. James Barbour.

HAMPSHIRE MISSION.

Communicated by the Rev. JOHN LUCKY, as the quarterly account of the Hampshire mission, required by the constitution of the Missionary Society.

BROTHER J. PARKER, a young man from the neighbourhood of New-Haven, who has lately received license to preach, came on with me. The

Saturday after we arrived, we went to the village of Northampton, and published through the streets that there would be preaching the next day at 5 o'clock, P. M. by a stranger, on the wall which inclosed the burying ground. The time arrived; and we had a large, attentive, and, to appearance, respectable congregation. The expedient had too much the aspect of a daring effort to please me, but it appeared necessary for the purpose of getting into the village. It received shortly after a respectful public notice, and I was soon invited to preach in the hall, where I now have appointments on the sabbath, at 5 o'clock, P. M. once in four weeks.

I have succeeded in striking out a plan for a small circuit. Our esteemed P. E. brother Scholfield, is much pleased with it, and gives encouragement that he will come shortly and organize it. The friends anticipate the event with increasing interest and pleasure.

We have twelve regular preaching places, and eighteen appointments now given out for the two weeks next to come; besides our engagements for prayer meetings, visiting, &c. We have constantly new openings; and are almost every day adding to the list of our appointments. I endure the labour much better than I expected to be able to do.

I am not prepared to say all that I think might be said in relation to the prospects of a work of revival on the mission ground. Uncertainty attends even what our ardour construes into favourable indications. Some few, however, have professed to experience the comforts of religion, since we came on; others appear to be awakened, and a general solemnity is witnessed in all our congregations.

The people of this section conduct themselves with the utmost respectability and decorum in times of public worship. They are extremely affable and *kind*. I sincerely hope and devoutly pray, that God may bless them with a speedy, powerful, and general revival of his work.

REVIVAL OF RELIGION IN HULL, ENGLAND.

Revival of the work of God in Hull, England.—Extract of a letter from the Rev. R. Treffry, dated Hull, May 8, 1827, addressed to the editor of the Wesleyan Methodist Magazine:

"At our quarterly meeting, Michaelmas, 1826, besides the settlement of the usual financial business of the circuit, the spiritual state of our people was taken into serious and deliberate consideration. We found, upon examination, that for more than a year past, we had sustained a numerical reduction in our members; and though our congregations were large, and occasionally overflowing, and we had few glaring instances of apostasy among us, yet in consequence of the death of some, and the removal of others from the town, the conclusion of every succeeding quarter found us with a smaller number of members than we reckoned at its commencement. This filled us with serious concern, and induced an inquiry, "By whom shall Jacob arise? for he is small." Several things were suggested as probable means of improvement; but all concurred in the sentiment, that without the special blessing of God, and the agency of the Holy Ghost, all attention to external ordinances and forms of discipline, would be totally unsuccessful. To Him therefore with one accord, we resolved to turn; and for the sole purpose of craving a blessing on the ministry of the word, and the other ordinances of religion, we agreed to hold a weekly prayer meeting in George-Yard chapel, at a time when the preachers and leaders could conveniently and generally attend. To this meeting we gave publicity from our pulpits, and urged our societies and congregations to join with us in praying for an outpouring of the Holy Spirit upon our assemblies: nor were our entreaties unsuccessful; a more than usual interest was excited; our class and prayer leaders came forward, willingly; and a spirit of ardent and importunate supplication was transferred through our congregations. The establishment of this meeting was soon followed by another, in Waltham-street chapel vestry, which will contain more than three hundred persons, and which was frequently crowded with deeply devo-

tional worshippers. The first time the work assumed features of a peculiar character, and more than ordinary interest, was on Monday, Nov. 20; when, after the public preaching in the above mentioned chapel, it was published that a prayer meeting would be held in the vestry, and which was continued for two hours; many were in deep distress, and six persons professed to have obtained the knowledge of salvation by the remission of their sins; and went home to their friends, to tell them how great things the Lord had done for them: and from that time, until the end of the year, every night in one or other of our chapels, a prayer meeting was held; and never, in any instances, were the meetings concluded before nine, and seldom before ten o'clock: in many cases they were continued until near the midnight hour; and even then, compulsion has been obliged to be resorted to, before the chapels could be cleared; and generally from ten to twenty persons, in a meeting, have made an open profession of having found peace with God, through faith in our Lord Jesus Christ. In the earlier periods of the work, it was chiefly confined to the members of our societies; some of whom had been professing to seek salvation for years, but who had never until now obtained redemption through the blood of Christ, the forgiveness of their sins; and others, who had been following holiness, and panting after purity, who were now enabled invidually and experimentally to say,

'Tis done at last, the great deciding part,
The world's subdued, and Christ has all my heart.'

The work then took a wider range, and won more extensive conquests; many who had long sat under the sound of the gospel, and whose understandings had been partially illuminated by the entrance of that word which giveth light, but who had never yielded themselves wholly to the Lord, nor agonized to enter in at the strait gate, now felt the melting tenderness of penitential sorrow, and wept bitterly, "as one that is in sorrow for his first born." And not a few of those who had once tasted that the Lord is gracious, but who had wandered from him in a cloudy and a dark day, now remembered from whence they had fallen, and repented and did their first works.

About a month after the commencement of this gracious visitation, we published from our pulpits, one sabbath day morning, our intention of meeting in the vestry of George-Yard chapel, that afternoon, all those who had recently begun to meet in class; with any others who had made up their minds to cast in their lot among us. At the appointed hour, upwards of one hundred and fifty persons were gathered together; they were suitably and affectionately addressed on the duties that devolved upon them; the privileges they were called to realize, and the dangers to which they would be exposed; and fervent prayers were offered up to God on their behalf, that they might be kept in the hour of temptation, and be preserved blameless unto the coming of our Lord Jesus Christ: those among them, who had not found their way to any of our classes, were directed where to meet; and many of the leaders being present, they had an opportunity of taking by the hand, the subjects of their future charge. This was a highly interesting meeting; to behold so many, chiefly young persons, neatly attired, whose hearts were glowing with the purest feelings of devotion, and whose faces beamed with pleasure, recently rescued from the galling yoke of sin, and the power of Satan, and now candidates for admission into a Christian society, was a sight that gladdened all our hearts; and more especially, as we regarded those new converts but as the first fruits of the anticipated and swiftly coming harvest: indeed, every succeeding week tended to increase the excitement, and give an additional impulse to the work; our hearers multiplied exceedingly; and sometimes at a public service on a week day evening, we have not had fewer than from fifteen hundred to two thousand people: and after being in the chapel from three to four hours, the benediction pronounced, and the congregation requested and urged to retire, as there were domestic engagements and family duties that imperatively demanded their attention at home, it was often with extreme difficulty, and lingering reluctance, that the people were prevailed upon to depart.

"At first, some little irregularity was introduced, by such as had more zeal than prudence, who began to

pray severally with the penitents, in different parts of the chapel; but this practice was effectually checked; and as a substitute for it, those who were heavy laden with the burden of their sins, were affectionately invited to come together near the communion table, or in some convenient part of the chapel: here they were questioned concerning the state of their minds,—the nature of the distress under which they appeared to labour; they were instructed in the way of the Lord, and exhorted to look for a present salvation: and frequently the leaders took their names and places of abode, that they might be sought after in future. These interesting little groups presented every variety of moral turpitude, and every degree of penitential sorrow. Here was occasionally seen an old gray headed sinner, laden with iniquity, struggling hard to pass into the vineyard at the eleventh hour, surrounded by juvenile offenders, as depraved by nature as himself, though less hardened by practice: and here was seen, the silent mournful penitent, whose suppressed sorrow was displayed only by the rising impassioned sigh, or the gushing tear, kneeling beside those who gave vent to their agonizing feelings, by pouring out strong cries and tears to Him who was able to save them from death. Some, though in deep distress, could not be prevailed upon to quit their stations, but continued in their pews, pouring out their hearts before God, until they obtained deliverance; such as sought mercy most earnestly, and whose inward anguish appeared deep and poignant, soon found relief: while others continued on their knees for hours together, wrestling with God, until their spirits fainted within them, before their mourning was turned into joy.

"In the early periods of the work, when it was judged expedient, in consequence of the lateness of the hour, to conclude the public meeting in the chapels, the penitents were generally requested to retire into the vestries; and in many instances these select meetings, composed entirely of the earnest seekers of salvation, with those who were interceeding with God on their behalf, were seasons of peculiar blessing; times of refreshing from the presence of the Lord. Here the power of God was present to heal; but often, the press was so great about the doors that those who were excluded, either for want of room within, or through their being deemed improper persons for admission, grew so dissatisfied, and evinced so much bad feeling, that we deemed it most prudent to abandon the practice altogether.

"But while our public ordinances in the chapels were so eminently owned of God, it was not there alone that the work went on: houses were opened for worship in various parts of the town; and meetings were held for prayer, at different hours of the day, where mourners were comforted, and penitents pardoned; and in our class meetings especially, much good was done. When any appeared athirst for salvation, the leaders, with others who could conveniently remain, often spent some time in prayer for them; when they had the felicity of being watered themselves, while they were seeking to be the humble but honoured instruments of watering others: and what is most remarkable, in several of those streets where the grossest ignorance of religion prevailed, and the uttermost contempt for its ordinances was manifested, there the excitement was the most intense and permanent; and the triumphs of redeeming grace, in the conversion of notorious sinners, the most eminent and conspicuous. To identify individuals in this account, to tell their local habitations or their names, is unnecessary; and would, for obvious reasons, be improper. Their record is on high; their names are written in heaven; the church has received them into her bosom; on their account there is joy in the presence of the angels of God; their entire change of character is perceptible to the most stupidly inattentive of their neighbours; and their friends rejoice over them, as the father over the long lost prodigal.

"About Christmas, the excitement among our people and congregations attained its utmost height, and a deep, hallowed, and indescribable feeling pervaded our assemblies. Here 'the glorious Lord became a place of broad rivers and streams;' and with the special blessing of heaven, all the ordinances of religion were crowned. The eagerness evinced by the congregations in coming together, could only be equalled by their intense expectation of renewing their strength by

waiting upon the Lord. Our quarterly love feast had been invariably held in George-Yard chapel, which, as it will contain nearly two thousand people, was seldom very much crowded; but now we felt the utter impracticability of conforming to our hitherto established custom, and were necessarily, though reluctantly, obliged to hold it in Waltham-street chapel; for, in addition to our regular members, most of whom had been recently quickened to a more diligent attendance on the means of grace; we had at least five hundred candidates for admission into our society, all eager to participate in the benefits of an ordinance to which they had been hitherto complete strangers; and so widely had the rumours of the revival spread, that hundreds of individuals, from six or seven of the circuits nearest to us, though some at the distance of fifty miles, came to the love feast; and as the weather was favourable, the chapel was completely thronged with professed worshippers, and great was our glorying in the Lord. The artless and unsophisticated testimonies of many, whose hearts had been recently warmed with the fire of the altar, and who rejoiced with joy unspeakable, and full of glory, kindled up a flame of the purest devotion in the assembly; while the less vivid, but more sedate and long tried experience of the fathers in our Israel, who "had borne the burden and heat of the day," tempered the fire of the ardent, gave confidence to the fearful, and courage to the faint. Some of these had been planted in the house of the Lord for more than half a century, and were bringing forth fruit in old age: they had seen the work in the morning of its day, and in the infancy of its existence; they had marked the footsteps of its advancement, beheld the face of its tent enlarged, and the curtains of its habitation stretched forth; and when one chapel has succeeded another, and another of larger dimensions and more elegant structure—from that in Manor Alley, first occupied in 1771, to that in Waltham-street, erected in 1813, which is reported to contain 3000 persons,—their fears had been successively roused, lest they should never see them all filled; but now, as much as ever, they exclaimed, "The place is yet too strait for us." The effects of this meeting were permanently and extensively felt; the members of other societies, who had seen the grace of God, were glad; they participated in our joy, and they returned to their several places of residence with their spirits refreshed, and with renewed purposes of devotion to God and his cause; and in some of the neighbouring places and circuits a spirit of holy zeal was enkindled, and prayers were made without ceasing to God, for an outpouring of his Spirit, and a revival of his work: soon the blessed effects of these fervent supplications and zealous exertions were witnessed, in the conversion of sinners from the error of their ways, and in the establishment of saints in their most holy faith; and in several of the circuits in this district, where the work had been rather in a state of retrogression than advancement, the interests of religion are now extensively improving.

"While the work of God was thus winning its widening way among the grown part of the population, many of the children of our friends, and especially the children in our Sunday schools, manifested an unusual degree of seriousness; and some of them were brought under powerful awakenings. It had been matter of regret, that, notwithstanding our Sunday school children were favoured with the religious examples, and the salutary instructions of their teachers, yet few of them, comparatively, knew the Lord; few were decidedly and consistently pious. Many, indeed, had acquired an external decency of character and demeanour, and a form of godliness; but others, who had been trained up in our Sunday schools, were no less frivolous and dissipated than their untutored and uncultivated contemporaries: but now the seed that had been previously sown, being watered from on high, sprang up and brought forth fruit; one and another of these little ones began to inquire, "What must I do to be saved?" Instructions now gave place to intercessions; school rooms were converted into oratories, and pupils became penitents. Cries for mercy resounded on every side, and soon many had the oil of joy for mourning, and the garment of praise for the spirit of heaviness; and again, out of the mouth of babes and sucklings, God perfected praise. Nor did the work end here; several

of the junior teachers, who had been previously instructed in the schools, were graciously visited, and drawn to remember their Creator in the days of their youth. Nor can I omit to mention, that in our Sunday school for adults, the Lord has also begun a good work, and some, who had spent the morning of their days, and the vigour of their youth, in the grossest ignorance, and the most brutal inattention to the things that belong unto their peace were now roused from their death like torpor, and soon brought to magnify the Lord, and their spirits to rejoice in God their Saviour.

"During the months of January and February the excitement sustained little abatement; but since Lady day our meetings have not generally been continued so late, nor has our increase been so rapid, though there is not a week that does not bring with it some accessions to our numbers, and some proofs that the Son of man hath power upon earth to forgive sins.

"On the results of our revival, I dare not speculate. What the aggregate amount of moral good and permanent advantage will be, can be known only to Him, from whom descendeth every good and perfect gift. How many of these precious souls, who have recently joined us, are really and vitally joined unto the Lord, and among those who have begun in the Spirit, how many will endure temptation, and receive the crown of life which fadeth not away, the day of revelation will disclose."

From the Wesleyan Methodist Magazine.

SHETLAND ISLANDS.

By accounts just now received from Shetland, I find that the good work still goes on well in various places.—Mr. Lewis has lately visited the islands of Yell and Unst, the most northern of the Zetland group; where Mr. Hindson and Mr. Macintosh are now travelling. I shall take the liberty to give you a few extracts from his letter dated the 10th of April, 1827.

ADAM CLARKE.

In the beginning of March, I visited Yell, and found a happy change there from what I had witnessed when I first visited that island: the spirit of hearing seems to have fallen on both young and old. In the south end of the island, the congregations are always good. The young people come three or four miles, over dreary hills, to attend prayer meetings. Mr. Hindson, at his evening family worship, throws open his doors, and has seldom less than thirty of his neighbours to join with him. To these he reads and expounds a chapter, sings a hymn, and then prays with them. These meetings have been greatly blessed to the people, who truly have sat in deep darkness. I was particularly struck with three old women and three old men who have felt the power of God's word at these meetings: these persons are from sixty to seventy years of age, and have, in the course of the last year, been truly converted to God. The evidence of most of these is very clear, the lives of all consistent with the precepts of the gospel. They spoke of their former life and former darkness with streaming eyes. I administered the Lord's supper to thirty-seven; but several were prevented from attending by a fever that now prevails in some places, and others by deep snow.

In three districts of Unst, viz. Mouness, Norwick, and Houland, the people heard with great attention and interest: but there should be a preacher stationed here. This, I believe, would be productive of great good: the population of Unst is not less than 2700 souls. This island is the farthest northern possession of the British crown; and is, in many points of view, of great importance. The neighbouring islands of Yell and Fettar want more help. Had we more labourers in Shetland, much greater good would be done.

The last sabbath (April 1,) I spent in the parish of Whiteness. I was brought by a boat to preach at Sandstring in the evening. I found here a very large congregation. The door is opening and prejudice is dying away. Monday (2d,) was a stormy day, but though I had three sounds to cross, I got to the Burra isle: here our congregations are good, and the society prosperous. Could we furnish this deserving people with sabbath day

preaching, I believe we should soon have a much more extensive work.

With all my good news I have some tales of wo to tell. The late winter has been very severe: three weeks ago three young men from Yell, were drowned when coming into the north entrance of this harbour. Their cries were heard from the shore, but before help could be afforded, they were swallowed up in the great deep! This day fortnight a young man, going from Lerwick to Delting, perished on the hills! And about the same time, two women perished on the hill between Tingwall and Whiteness. They were found before the vital spark had fled, and were carried to a cottage; but one died on the way, and the other expired in a few minutes after she was brought to the house. But I have other deaths to record. On March 11, died Miss Jane Robinson of Walls, in the full triumph of faith. She had been afflicted for some years: for eight days before she died, her sufferings were extreme; but she bore all with fortitude and patience, and died as she lived, a saint indeed.

[When in the Shetland Islands, I visited this young lady several times, and was delighted with her strong, excellent sense and deep piety. Her conversation showed a well cultivated mind; her spirit and manner were singularly amiable, and her acquaintance with the deep things of God of no ordinary cast. In these respects she had few superiors even in England itself. A. C.]

A few days after Miss Robinson's death, died Robert Robertson of Stove, in Walls. His was a truly happy death. For several days before he died his soul was so filled with the love of God, that he could do little but praise. His death was occasioned by the bad usage he received last summer in Davis's Straits; and this on account of his religion! About the same time, a young woman of the name of Duncan from Sandwick parish, died here in Lerwick. Her sufferings were great, but her happiness greater. She died in the full assurance of faith, gloriously anticipating that heaven into which she has entered. Also in Sandness, a few weeks ago, an aged widow died, bearing a noble testimony to the power of the grace of God. Thus we have lost four members of our Society since I wrote last; and all died happy, exceedingly happy in God. These deaths have done much good: they are new things in these parts.—I shall mention but one case more: we have in this town (Lerwick,) a widow, whose husband was drowned this winter: she is left with four children; the eldest but eight years of age. Her husband was one of the greatest persecutors we have had in Shetland. She has suffered much from him both by hard words and hard blows; but she continued steadfast and faithful through all his cruel usage: now she is left in a state of great want and destitution: and though the good people here have made a collection for her, yet when that shall be expended, I cannot perceive any means of support for her and her orphan children. My time in Shetland is nearly terminated. I feel sorrowful when I think I shall so soon leave these islands, and that my departure will close my correspondence with Dr. Clarke. I shall ever feel deep interest in the prosperity of Shetland. Were I to be near you this ensuing year, I might help you to help this interesting people, and this glorious work. That God may direct the conference to send a man here who will labour for them and help you, is the sincere prayer of

Rev. and very dear doctor,
Yours most affectionately,
JOHN LEWIS.

REVIVALS.

SINCE our last number went to press, we have received accounts of revivals of the work of God in many places.

In *Bellville circuit, N. J.* the Lord has begun a gracious work of religion.

In *Ithica*, the work continues to progress. "Within a circuit of three miles of our church we now have seven flourishing sabbath schools, and expect to establish two more. We are determined not to rest till we have a sabbath school in every neighbourhood within the bounds of our station. We have a general library for the use of all our schools, and we wish you to send us fifty copies of the Child's Magazine."

In *Prince George circuit*, a writer observes:—"The work is reviving gloriously. Our congregations are generally large. They hear with deep and solemn attention, the words of eternal life, which are calculated to make them wise unto salvation, while the mighty power of God overshadows us, and we are able to worship him under a sense of his reconciled countenance which produces the most pleasing and delightful sensations of mind, while the powers of darkness are falling, and the mighty arm of our all conquering King is made bare, in the conviction, conversion, and salvation of immortal souls.

"We have received between fifty and sixty on trial since our last conference, which set in April. We are praying, labouring, and looking up daily for the mighty outpouring of the Spirit of God in this section of the work."

Athens district, Geo.—Letter from the Rev. Thomas Samford, dated July 18, 1827:—"The Lord is in this place, and many are coming to the knowledge of the truth. There is an extensive revival of religion through the district generally. Persecution has well nigh ceased, and men of all ranks are taking upon them the Christian name. Our numbers are increasing almost daily. But whether our piety is increasing in proportion to our numbers admits of a serious doubt. However, in the bounds of the Gwinnett circuit, there is a glorious work going on. Sinners are coming by scores to the knowledge of the truth, and into covenant union with God. Also old professors appear to be striving for holiness. Since the beginning of the present conference year, the preachers of Gwinnett circuit have received on trial about two hundred.

"In the Walton circuit there is a good work going on—a work that may be called more than ordinary. I am not prepared to give a particular account of Athens at this moment; but I am of the opinion that there is not so great a work of God going on in that place at present as there was some six or eight months ago; but in one thing we rejoice, and that is, for the most part those persons who became the happy subjects of converting grace, in the late revival in Athens, appear to be following Jesus in the way. So on the whole the Redeemer's kingdom is gloriously prevailing in this section of his moral vineyard. Oh Lord sweep the earth, and shake the nations, until all proclaim thee God."

Jefferson circuit, New-York conference.—Letter from the Rev. Alexander Calder, dated August 1, 1827: "Having occasion to write to you for some books, I thought it would not be amiss to give a short account of the state of religion on our circuit; as nothing can be more delightful to the readers of your publication than to hear of the prosperity of our Zion. We cannot boast of our scores of converts, but thanks be to God for individuals. The Lord has been pleased to answer prayer in the conversion of near a score since the first of June on this circuit. But what enables us to rejoice more particularly is the happy prospects of a general outpouring of the Spirit. The people of God are thirsting after holiness; and some are rejoicing in the fulness of God, and shouting from the tops of the mountains; while others feel resolved to give a throne of grace no peace day nor night, till they have learned the perfect art of loving God with all their hearts. Oh that God would increase the desires of all his people for holiness. It is truly delightsome to climb these mountains and carry the glad news of a present and full salvation to a people ready to hear and look to God in the use of the means. Although our prospects for worldly gain is but small, we are not discouraged; for we thank God that we feel rich, having the promise that all our privations shall be made up to us a hundred fold in the world that is to come. We hope we shall have an interest in the prayers of the lovers of Jesus, that the word preached may have its desired effect; that we may return to our conference at its next sitting, bringing our sheaves with us, and saying, 'the best of all is, God is with us.'"

Paris, N. Y.—Letter from the Rev. J. S. Mitchell, dated July 26, 1827:—"We continue to have encouraging prospects on this station. Some have been recently converted and united with the church. Our congregations continue very large. Our house is filled every sabbath. Our prayer meetings are becoming peculiarly interesting. At the last towards the close eight or ten young persons

manifested a desire to receive the benefit of the prayers of Christians—fell upon their knees, and such was their agony of soul that they could not think of leaving the hallowed spot till a very late hour. It was truly affecting to hear their heavy sighs and the successive bursts of grief, which seemed to express in very emphatic language the depth of that work which God in mercy had begun in their hearts as they moved slowly through the dark from the house of prayer. I hope we shall be able to say more of this important matter soon. The cloud of divine mercy seems just ready to burst on this for a long time barren soil. Every one seems to be anxious for a reformation. It is worthy of remark, that even some of those who do not profess religion nor appear to feel any desire for it, have lately betrayed their secret emotions on this subject, by expressing a strong desire for a reformation. Surely such prayers are not an abomination in the sight of God. I expect to send you better tidings soon. Pray for us that our expectations be not blasted."

Jefferson circuit, N. Y.—Extract of a letter from the Rev. Cyrus Silliman, dated July 16, 1827:—"We have recently had a camp meeting on this circuit. The sky was clear; God listened to the voice of prayer; his word was clothed with power; and a fresh spring seems to have been given to the work. What rendered this camp meeting peculiarly interesting was, one of our fellow labourers, who had long prayed for his wicked sons, had the satisfaction of seeing two of them and a daughter in law converted to God. To God be all the glory."

Grand River circuit, Ohio district, Pittsburgh conference.—The state of religion in this circuit has been very low for about four years past, partly owing to the ill state of health with the preachers who were appointed to travel here, and partly owing to the dissensions sown among several of the societies.

At present, however, there seems to be a general excitement and anxiety among the members of society for a revival and spread of the holy work among us. Some have been converted, I think, in every month this year, and a goodly number have been added to several of the classes. So that we are in pretty good spirits and looking for better days. May the time speedily come to favour Zion in these parts.

OBITUARY.

DEATH OF MRS. HANNAH M'KENNEY.

DEPARTED this life in August last, Mrs. Hannah M'Kenney, relic of Wm. M'Kenney, late of Chester Town, Md. in the 61st year of her age.

We regret that we have not been able to obtain a more thorough knowledge of the early life of this servant of God. The following events have been communicated by a friend who knew her well and highly appreciates her example. She was converted A. D. 1788, under the ministry of the Rev. Messrs Gill and Thomas. The former of these servants of Christ, particularly, she has been heard to speak of, in terms of the highest respect, and with more than ordinary pleasure. From the time of her obtaining the religion of Jesus to her death, she was an acceptable member of the Methodist Episcopal church; and adorned its doctrines by aiming constantly at a greater conformity to the divine image, and deriving her chief happiness from the performance of her heavenly Father's will. To her fellow creatures she was benevolent and kind. She was to be seen by the bed of those who were about bidding a final adieu to time, and all its concerns, not only attending with assiduous care to their bodily comforts, but endeavouring by her conversation and prayers to render the soul calm and tranquil in the prospect of death. Having been at different periods of her life severely tried by the visitations of Providence, she knew well how to administer comfort to those similarly situated. And there are those now living who can testify to her diligence and success in calming the tumults of the troubled spirit. She was indeed (allowing for infirmity which cleaves to all,) diligent in the discharge of every social duty. As a friend she

was sincere and obliging; as a wife, dutiful and affectionate; as a parent, in an eminent degree devoted and tender. Regardless of her own health and comfort she would at any time voluntarily sacrifice them at the call of maternal affection. Neither was she inattentive to her children's eternal interest. But endeavoured to "bring them up in the nurture and admonition of the Lord." (The writer is pleased to add that she lived to see the greater part choose Christ for their portion.) She possessed "a meek and quiet spirit," and acted in a greater degree than most persons in obedience to the apostolic injunction, "live in peace with all men."

She had not been able to attend the public worship of God for more than two years before her death. The last time she enjoyed this privilege was in the summer of 1824, and then being almost deprived of the use of one side by a paralysis, could not walk even a short distance without assistance. After this, her infirmities increasing, she was confined almost entirely to the house, and was severely afflicted. Yet she did not arraign the wisdom of God or murmur at his dispensations. As in health the religion of Jesus had been her choice and delight, so when affliction came upon her she experienced its comforts. She had always highly valued the society of the pious, especially the ministers of the gospel; and it was doubly dear during her long confinement and absence from the sanctuary of the Lord, although the above mentioned disease had in the last twelve months so affected her speech that she could not converse with ease; but would listen with pleasure, and was evidently gratified when religion was the theme. Through the last summer her strength gradually declined, though her health appeared as usual. Her children and friends who were constantly with her were not sensible of the change. But to those who saw her occasionally, it was evident her race was almost run, and that she would soon obtain the prize for which she had so long and earnestly contended. She too appeared conscious that the time of her departure was near: would frequently speak of it with calmness and composure, and gave satisfactory evidence that her soul was matured for heaven. On the 15th of August she was attacked with the bilious fever, which did not assume an alarming appearance till the eight day, when it was discovered that the power of speech was fast failing. At that awful crisis a beloved daughter who had watched by her with affectionate anxiety, asked her if she still loved God and felt willing to depart, if it should be his will to remove her? she exclaimed earnestly and audibly, though with difficulty, "Oh, yes!" These were nearly the last words she uttered. Soon after a stupor came on, which lasted two days; and on the evening of the second she expired without a groan, surrounded by affectionate relatives and friends.

"The chamber where, the" Christian meets her
"fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

POETRY.

DEATH A SOLEMN HOUR.

BY MRS. HEMANS.

"In the pride
Of youth and health, by sufferings yet untried,
We talk of death, as something which 't were sweet
In glory's arms exultingly to meet;
A closing triumph, a majestic scene,
Where gazing nations watch the hero's mein,
As undismay'd amidst the tears of all,
He folds his mantle regally to fall!
"Hush, fond enthusiast! still obscure and lone,
Yet not less terrible, because unknown,
Is the last hour of thousands; they retire
From life's throng'd path, unnotic'd to expire,
As the light leaf, whose fall to ruin bears
Some trembling insect's little world of cares,
Descends in silence; while around waves on
The mighty forest, reckless what is gone!
Such is man's doom; and, ere an hour be flown,
Start not, thou trifler! such may be thine own."

ERRATA.

In p. 333 instead of WEIM, in the memoir, read WINN.
In p. 390 line 17 from the bottom, read LAUD instead of USSHER.

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DIVINITY.

A SERMON,

DELIVERED AT THE OPENING OF THE METHODIST CHURCH IN PENYAN, N. Y. DEC. 21ST, 1826.

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And I will glorify the house of my glory.—*Isaiah* lx, 7.

God's ancient house was glorious. After the queen of the south had seen it, the wisdom of its contrivance, the strength of the columns and arches on which it rested, and the beauty with which it was adorned; there was no more spirit in her. In short, considered merely as a piece of architecture, it has long been reckoned among the wonders of the world.

Beside, it had been solemnly dedicated to the only true God, and God had signified his acceptance of it in the most convincing manner, by filling it with the cloud of his glory; by fixing the permanent symbol of his presence on the mercy-seat; and by gifting it with the oracle of "Urim and Thummim." Its ministers were dignified, its ceremonies august beyond description—and that nothing might be wanting to render those ceremonies imposing and awful, Sinai had given them birth—they had issued from her blazing summit, enveloped in blackness and darkness and tempest; invested with all the authority which God himself could give them.

And yet, my brethren, *this Christian temple*, though incapable of a comparison with *that*, in respect to those things we have noticed in it, on several better, infinitely better accounts, deserves to be considered the house of God's glory. In order to the establishment of this position, you will please to consider that the Jewish sanctuary derived all its real grandeur from its connexion with a religious system, whose chief importance consisted in preparing the way for, and ushering in another and a better dispensation: a dispensation to which this house is nearly and importantly related.

By how much therefore the Jewish is excelled by the Christian system of religion, by so much will this sacred edifice be found surpassing the glory of the other. Let us then, without going into a minute comparison of the two religious systems, attend to two or three instances, in which the glory that beams on this humble edifice, outvies that which made the Hebrew temple illustrious.

1. The succession of the gospel was distinguished by a *great addition to religious knowledge*—the knowledge essential to human happiness and salvation.

God was undoubtedly known to his ancient people, the prophets especially, who speak of him in language which justly excites our admiration; but yet as a people, so dark were their general ideas of the nature and perfections of the Deity, that even the wisest and most illustrious of them frequently led the way into the rankest idolatry. Their perpetual proneness to that stupid practice, can be accounted for only, on the supposition that religious knowledge among them was extremely low.

But here, my brethren, all the perfections of Jehovah are unveiled; especially those which belong to him as the great Lord and arbiter of men and angels. Infinite holiness, justice, truth, and goodness, are the awful, but mild and inviting characters, in which the gospel represents the great object of our fear, and hope, and love.

The fallen state of man, and the *way of recovery* from that fallen state, are here presented as they never were under the ancient dispensation. It is true, that by the law was the knowledge of sin, when rightly understood; but it is also true, that the generality did not understand it in that way. They were familiar with the letter of it; but its spiritual design they did not perceive. The veil was on their hearts. Not convicted of their guilt and impotence, it is no wonder that they stumbled at the very threshold of the kingdom of God. "For being ignorant of God's righteousness, and going about to establish their own righteousness," they would not submit themselves to the righteousness of God.

But even when a Jew beheld and felt his depravity and helplessness, the way to deliverance was but faintly illuminated. St. Paul in setting forth the inefficiency of the law, represents such a case in a very striking and affecting manner. The commandment comes, sin revives, and he dies. Like every true penitent, he consents to the law that it is good; he even delights in it after the inward man; but is still carnal, sold under sin. To will, is present with him; but how to perform that which is good, he finds not; till at length, pressed out of measure, with the distresses and difficulties of his situation, he piteously exclaims, "Oh wretched man that I am; who shall deliver me from the body of this death!"

But by the publication of the gospel, the face of the covering spread over all nations is destroyed. Whoever reads the New Testament with attention, can be at no loss to determine, that "every man born into the world is there considered as very far gone from original righteousness; and of himself, inclined only to evil continually." That herein there is no difference between the Jew and the Greek, all having sinned and come short of the glory of God. But if the gospel shows us how far sin has abounded, it

also shows us, how much more grace abounds in the provision of a Saviour, through whom God declares his righteousness for the remission of sins; that he may be just, and the justifier of him who believeth in Jesus.

This method of a sinner's justification, while it illustrates the perfections of the eternal Mind, is perfectly adapted to the weak and fallen state of those for whose sake it was devised. For while, like the mystic ladder, it reaches to heaven, it rests on the earth; and so actually places in the reach of every man, the means of ascending from earth to heaven. "How happy are our eyes, for they see, and our ears, for they hear" those things which many prophets and wise men desired to see, and they have not seen them; and to hear, and they have not heard them.

That man will exist for ever after death, that there will be a resurrection of the dead, that the quick and dead shall be judged according to the deeds done in the body, and admitted to everlasting rewards, or consigned to interminable punishments, accordingly as they shall have done good or evil; are truths which were seen but dimly under the legal dispensation.

"Clouds and darkness rested on" them. Truths these, I need not tell you how essential to the glory and efficiency of religion—religion itself cannot exist without them.

> "The virtues grow on immortality.
> That root destroyed, they wither and expire.
> A Deity believed, will nought avail:
> Rewards and punishments, make God adored;
> And hopes and fears give conscience all her power."

But what was so much a desideratum in the Jewish temple, is amply supplied in ours. Life and immortality are brought to light in it. Eternity is written on every stone—death is conquered—the grave has lost its victory—we shall burst from its powerless embrace,

> "Clap our glad wings and soar away,
> And mingle in the blaze of day."

Oh glory to God! for though,

> "An angel's arm can't snatch us from the grave—
> Legions of angels can't confine us there!"

To what scenes are we reserved! Oh the joy and dread! the glory and the terror of that day, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire! when they that are in their graves, shall hear the voice of the archangel and the trump of God—shall come forth, and stand before Him, who shall judge every man according to his works; sending the wicked away into everlasting punishment, and receiving the righteous into life eternal.

What religion ever boasted such sanctions as these! Whose altars were ever hallowed by so pure a light, or surrounded with so bright a glory!

2. Not only are the nature of the Deity, the actual state of mankind, the way of salvation, immortality, the resurrection, everlasting rewards and punishments, together with all the other doctrines of God our Saviour, more legibly traced on the Christian, than on the Jewish institutions; but the former obviously possess a higher degree of glory than the latter, in that they are much more *simple*, and at the same time unspeakably more *efficacious*.

The Hebrew worship was splendid; but it was burdensome. Its pecuniary exactions were high, its sacrifices costly, pilgrimages to the temple were frequent, and to many extremely difficult. Beside, the circumcision, on which the covenant itself depended, was sanguinary and painful. So that as a system of observances, St. Peter does not hesitate to declare, that it was a yoke which neither they nor their fathers were able to bear.

On the other hand, the Christian worship, though not disdaining all ceremonies, employs those only, which give it the port of a dignified simplicity. Such as are obviously suited to the spirituality and purity of its design. Nor should we omit the facility with which it is performed; as it is on this account, that it is so emphatically, "a reasonable service." On the same account our blessed Saviour says to the burdened Jews, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

But above all, my brethren, it is unspeakably more *available*. This is one of its highest honours. In opposition to the letter that killeth, it is the Spirit—the dispensation of the Spirit, that giveth life to those that are dead in trespasses and in sins. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered, year by year, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices, there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."

But in the sacrificial death of our great High Priest, who offered himself without spot to God for us; and in his perpetual intercession, ample ground is laid for the eternal remission of all our sins, and for the removal of all defilement from our consciences. For, by that "one offering, he hath perfected for ever them that are sanctified"—has given us "power to become the sons of God"—taking away the spirit of bondage unto fear—giving us the spirit of our adoption—and cleansing us from all unrighteousness.

Thus sprinkled with the blood of atonement, we are suffered to come near to God, and enabled to lift up holy hands to him without wrath and doubting. And as under the reign of the Messiah, God's people were to be named "The priests of the Lord," and "Ministers of our God;" they are accordingly designated "A royal priesthood;" and as such possessing the exalted privilege of offering up "spiritual sacrifices, acceptable to God through Jesus Christ."

3. To instance nothing more on this part of the subject, the gospel dispensation incalculably surpasses the former, in respect to its *universality* and its *perpetuity*.

The advantages and blessings of the Jewish system, were confined exclusively to the holy nation. "In Jewry God was known; and his name was great in Israel;" but all beyond was the shadow of death: "Darkness covered the earth, and gross darkness the people." "He showed his word unto Jacob, his statutes and his judgments unto Israel;" but he had not dealt so with any other nations: "and as for his judgments, they had not known them." In the estimation of the bigoted disciples of Moses, to be a Gentile, was to be a dog, and a reprobate, and all the horrors of reprobation, present and eternal, were considered as his inevitable portion, unless he submitted to the heavy yoke of the law. Thus partial and exclusive in its spirit and design, we do not regret that it was temporary; especially as it is superseded by a dispensation of mercy to all mankind; which shall continue as long as the moon endureth.

Ours is the true *catholic*, or *universal* religion. Christ was the desire of all nations. All stood in need of such a Saviour; and so the Lord "Laid on him the iniquities of us all." "He became a ransom for all, to be testified in due time." "The very name by which he is called, is proof sufficient of the object and design of his mission: he is Jesus the Saviour, and is to be proclaimed as such to the ends of the earth—to every nation, and people, and tongue. And wherever the gospel is preached, there is a free, full, and sincere offer of salvation to every soul that hears it. And the offer is proof sufficient in itself, that there is a power to receive its blessings, given to those to whom the offer is made; as it would be of no use to offer them a salvation, which it was designed they either should not, or could not receive. A son of Satan might be capable of such dissimulation and bad faith, but the holy God cannot."*

And yet as the Jews, those invete rate believers in Gentile reprobation, were filled with wrath, at the intimation that there was mercy for any but their own dear selves, so there are some in these gospel days, who seem not to rejoice that "the Lord is loving to every man, and hateth nothing that he hath made—that he hath no pleasure in the death of the wicked—and that he willeth all

* Clarke.

men to be saved and come to the knowledge of the truth. Instead of rejoicing at these assurances, so positively, repeatedly, and solemnly given, they endeavour to prop the tottering throne of their own gloomy Præterition; who consigns whole nations, and countless individuals from every nation, to the blackness of darkness for ever; not after they had become sinful, but eternal ages before they were born. At the agonies of the hopeless, made so by his own dire decree, he "grins horribly a ghastly smile." And the shrieks of infants, of a span long, the victims of his reprobating wrath, are music in his ears.

What a pity, that a monster so superlatively execrable, should have found a temple, an altar, or a worshipper under heaven! that our holy and merciful Mediator should have been confounded with him. Oh thou, who didst taste death for every man, and weeping over the city of thy murderers, saidest, "Oh thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not;" though thus wounded in the house of thy professed friends, let thy dying prayer be heard for them; "for they know not what they do."

We have said that ours is the universal religion; and so it is; not yet in fact, we admit; but it is made so in certain prospect, by a grant and covenant from its infinitely blessed Author. "In thy seed shall all the nations of the earth be blessed." "The promise," said St. Peter to the first fruits of the Gentiles, "the promise is to you, and to your children, and to all that are afar off; even to as many as the Lord our God shall call." And that call he has taken care shall not be wanting; for, "Go ye into all the world, and preach the gospel to every creature," is the standing charge of Christ to his ministers. And though they have not yet *fulfilled* it in all its extent, they are *fulfilling* it. They have not yet *gone*—but they are *going* into all the world, to preach a Saviour crucified and risen again for every creature. "At the name of Jesus, every knee shall bow." The heathen are given to him for his inheritance; and the uttermost parts of the earth for his possession. "The Lord will hasten it in his time."

One omen among many others, that these great designs are on the eve of their accomplishment, is that Christians instead of employing their arms against their brethren, are turning them against the common foe. Already the enemies of the cross are on the defensive. Rome, the Babylon of the Apocalypse, who not long since, "could call a million of swords from their scabbards," to avenge a fancied insult, and whose sceptre awed the world, is shrinking back into the humble insignificance from whence she rose. Mohammedanism is nodding to its fall; and one after another, the pagodas and the priests of Paganism are vanquished by those weapons of our warfare, which are mighty through God to

the pulling down of strong holds. And though strong they are, yet the strongest and the last of them must fall. For yet a little while, and a universal shout shall announce "It is finished! The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign *for ever* and *ever*."

Such is the dispensation, my brethren, which covers and fills our temples with its surpassing glory. This, therefore, as one of them, is by a plain consequence, God's house, the house of his glory; and as he engages in the text to glorify it, let us consider,

Secondly, the import of that engagement.

The first, and most obvious remark under this head, is that he will furnish it with able and faithful ministers, pastors after his own heart, men who have had the happiness to experience the great blessings of pardon, adoption and sanctification themselves, without which they can never consistently offer them to others.

This essential requisite to their high office, will be obvious to others, as well as themselves; not by a great stretch of charity, or by a difficult and doubtful deduction—but by testimony which none can gainsay or resist. It is not sufficient that ministers stand fair with a mere party. It is a matter of course that they should do that, in all cases; and too frequent observation proves, that a minister with little, or nothing to recommend him, but the shibboleth of his sect, may make himself very acceptable to those, who like him, consider all religion to consist in a fiery zeal for their own peculiar tenets.

By paying his court to such, by stoutly belabouring all who do not subscribe to his opinions, insinuating, or roundly asserting the impossibility of their salvation—and thus,

> "Dealing damnation round the land
> On each he deems his foe."

Such a man, whether a Churchman, or a Quaker, an Arminian, or a Calvinist, may obtain, by such means, a cheap reputation among those who are as pitiable bigots as himself. Having men's persons in admiration because of advantage, is a common artifice with interested, time serving teachers of religion.

But the genuine minister of Christ brings with him, as the consequence of his upright life, and of his mild and amiable temper, "a good report also from them that are without." Such a man, possessed of sound native sense, and a well balanced judgment, cultivated and enlarged by science, especially the great science of salvation, as taught in the unsophisticated book of God, and above all, an ardent love of souls—such a man, I say, duly authorized by the church, magnifies his office.

That the great Shepherd and Bishop of souls confers an honour on the place where such a ministry is exercised, will more fully appear, when we consider the import of those terms employed in Scripture, to describe the dignities and the duties of it.

Those invested with the sacred functions, are called *ministers of Christ*, as they act by his commission, are his officers and immediate attendants, his domestics, and in a peculiar manner, his servants. They are employed in his peculiar business, empowered and authorized to negotiate, and transact for God, not some particular things only, but at large, in all the outward administration of the covenant of grace between God and man. They are *stewards of the mysteries of God*—for as a steward is the highest officer of a family, who is to "give them their portion of meat in due season," so ministers under the economy of the gospel, are instituted to dispense spiritual food for the nourishment of the family of Christ; to feed them with the pure word of God, and with his holy sacraments; that they may grow thereby. They are public agents or *ambassadors for Christ*. They are God's visible representatives upon earth, delegated to solicit and maintain a good correspondence between God and men; and to sign and seal covenants in his name; on which account their persons are sacred; and any contempt to them, is an affront to their Master, whose character they bear. Moreover, they are *the glory of Christ, and workers together with him*, as they are instrumental in carrying on that great work, by which he is glorified. They are charged with the accomplishment of that infinitely glorious design, for which all the abasement of the incarnation, all the ignominy, and all the torments of the cross were suffered. In short the preservation and enlargement of his spiritual kingdom are intrusted to their diligence and fidelity.*

Such, my brethren, are the glorious things which are spoken of the true Christian priesthood—such are the ministers, with which we trust this house will be glorified by its great Proprietor.

2. Another obvious conclusion from the text in favour of this place of worship, is, that he will cause it, and the institutions of religion generally, to be had in reverence.

For if God glorify his house with the ministry of faithful men—men of benevolent, amiable, and holy tempers; acknowledged as such, even by those that are without—workmen who need not to be ashamed;

> "Whose hearts are warm, whose hands are pure;
> Whose doctrine and whose lives coincident,
> Exhibit lucid proof that they are honest in the sacred cause:"

it must follow, that the holy *place*, and the holy things in which they minister, will be respected and reverenced.

Exceptions there may be in the feelings and conduct of straggling individuals, who have no taste for the usages of civilized life; but passing over such, as are rather outcasts from society, than members of it, all who duly respect themselves, the feelings of others, the order of society, the dictates of conscience, and the

* Vide Nelson's Festivals and Fasts, pp. 555, 556.

commands of God, will treat his sabbaths, his ministers, his house, and all his ordinances, with that veneration which their relation to him demands. The house and ordinances of God, thus esteemed and venerated, will not be forsaken, as soon as their novelty ceases. The present influx is hardly expected to continue; but when the occasion of it is over, may we not hope that God will honour his house, by making it the habitual resort of a goodly number of serious and attentive hearers; and of devout and humble worshippers.

3. The engagement of God to his house, authorizes the conclusion, that he will not only honour it with the able and faithful ministration of his word and sacraments, and through that means, with the veneration and attendance of the public, for whose convenience it is designed; but that he will manifest himself in it to the true conviction and conversion of sinners.

Without this, "they labour in vain, that build the house; the watchman waketh but in vain." If your sanctuary, my brethren, were ever crowded, as it is now, could your ministers speak with the tongues of men and of angels,

"And heavenly truths in heaven's own language teach,"

without the conversion of sinners to God, they would want an essential testimony to their sacred calling; and this house would mourn the absence of its promised glory. But every thing being as it should be with Christians, and with ministers, their labour shall not be in vain. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Blessed assurance! As certainly, therefore, as the salvation of men is the great purpose for which the word of God is given, so certainly will God effect that purpose by its means.

Here, then, will Jehovah unveil his awful holiness. Here will he appear in all the devouring splendours of his justice—a sight at which the spotless seraphim veil their faces, awfully responding to each other, "Holy, holy, holy is the Lord of hosts!" At a similar sight, holy Job abhors himself and repents in dust and ashes; the divine Isaiah exclaims, "Wo is me! for I am undone; for I am a man of unclean lips;" and even the beloved disciple falls at his feet as dead. Oh shall we wonder then, "That the sinners in Zion are afraid!" "That fearfulness surprises the hypocrite!" That the pains of hell get hold of the guilty? who not only see the consuming fire of divine justice, but who hear its dreadful thunders.

But though God is of purer eyes than to behold iniquity, there is mercy with him. And while the humbled self condemned sinner, asks, "What shall I do to be saved?" the messenger of mercy will be ready here to say, as he points to the bleeding victim of the cross, "Behold the Lamb of God who taketh away the sin of the world!" And here, beholding him by faith, the broken heart is healed; the burdened conscience here lays down its load; and here, the prodigal long lost, but now found, is welcomed to his Father's house, where there is bread enough and to spare. One such instance of God's unspeakable grace, would, I dare say, be considered as a great honour from him to this house, which you have built for his name; but if such instances shall be numerous, and we confidently anticipate them, then will it not be confessed that he eminently fulfils his promise,—that he glorifies the house of his glory?

4. This leads us to notice another kind of instrumentality, which God will employ in executing his engagement to this house. I mean the deep affection for it, which will be inspired in the hearts of his people. For if spiritual good of the highest kind, and of every kind be bestowed in it, the subjects of that good will exercise towards it a cordial and intense affection.

Those, who through their own unfaithfulness, receive little or no benefit in attending God's house, will probably exclaim, "What a weariness is it! It is a vain thing to serve God; and what profit is it that we have kept his ordinances?" For such the worship of God has but faint, if any attractions, and thus feeling no delight in it, they are negligent in attending it, and heartless in its support. If at any time, they contribute any thing for that purpose, it is done so niggardly, and with such a grudge, as plainly show, that they are supporting a cause which they do not love.

And are there such? Oh lost to honour and to gratitude! thus to requite the source of all their enjoyments. Without religion, they had not even been civilized. Their education, their wealth, all the comforts of domestic and social life, and in short, whatever distinguishes them from mere savages, are her maternal gifts. Well may religion, like a neglected and insulted mother, exclaim upon such ingrates: "I have nourished and brought up children, and they have rebelled against me." For after all she has done for them, they imitate in their treatment of her, those unnatural sons in some of the Indian tribes, who to prevent their aged parents from becoming chargeable to them, knock them on the head, or leave them to starve.

But he who has been savingly benefited in the house of God, will be very far from such indifference to it. It is the place of his second birth; of his new creation. It is his Father's house; and like his great exemplar, he can sincerely say, "The zeal of thine house hath eaten me up." He loves the sabbath, not only because

it is a divine institution, but it is "a delight, holy of the Lord, honourable," because it invites him to "enter into his gates with thanksgiving, and into his courts with praise." He is glad when they say unto him, "Let us go up into the house of the Lord."

To him, "How beautiful are the feet of him that bringeth good tidings! that publisheth peace! that saith unto Zion, thy God reigneth!" With him the words of the Lord are right words; they are fastened by the Master of assemblies in a sure place; and he feels that they are the continual power of God to his salvation. Does the feast of the blessed Eucharist invite him? His full heart exclaims, "I will go to the altar of my God; to God my exceeding joy." "I will take the cup of salvation and call on the name of the Lord."

Is he a stranger and a captive in a strange land? He weeps when he remembers Zion. Hear him when indispensable occasion calls him for a season from the house of God: "As the hart panteth after the water brook, so panteth my soul for thee, oh God! My soul thirsteth for God; for the living God,—when shall I come and appear before God?" "How amiable are thy tabernacles, oh Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness."

Such a worshipper, and every real Christian is such a one, such a worshipper, I say, remembering that they who served the Jewish altar lived of the things of the altar; and that God has ordained that they who preach the gospel, shall live of the gospel; offers cheerfully and bountifully to their support. He does this not only as a matter of common justice, to those who minister in holy things, and as an indispensable duty to his God, but as a feeble expression of that *gratitude*, which after all he can do, exclaims, "What shall I render unto the Lord for all his benefits!"

Thus will God's house be glorified, by the deep and active regard of those who walk in its sacred light.

5. And finally, as the glory of every good design depends in a great measure, on its ultimate success; so this Christian temple, if honoured and glorified by the means we have described, cannot but accomplish the great purposes of its construction.

Error will be confounded. Indifferent things will be treated with indifference; but "all erroneous and strange doctrines, which are not according to godliness," but hurtful and dangerous to the souls of our people, and dishonourable to God, will be driven away: so that the pure word of God will run and be glorified.

Careless sinners will return to God, "with weeping and with mourning, and with supplication." The truly penitent will receive "the oil of joy for mourning, and the garment of praise for

the spirit of heaviness." The weak will be strengthened and confirmed, and the body of Christ will be edified; "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

And at the end of all sublunary things, when

> "The solemn temples,
> The great globe itself, and all which it inherit,
> Shall dissolve; and like the baseless fabric
> Of a vision, leave not a wreck behind;"

this hallowed edifice will inherit a kind of immortality, in that eternal bliss, which it will have been instrumental in imparting. Even God himself, when he counteth the candidates for everlasting life, will leave it on *indelible record*, that *this* and *that* man were *born* in it. "And they shall serve him day and night, in his temple; and God shall wipe away all tears from their eyes." Amen.

MISCELLANEOUS.

AN ACCOUNT OF THE SYNOD OF DORT:

Extracted from Gerard Brandt's History of the Reformation in the Low Countries.

[In our last we promised our readers a short sketch of this famous synod, about which so much has been said. As it is probable that it is new to most of our readers, we presume they will not regret that it takes so large a space in the present number, as it is itself of a miscellaneous character. It is taken from the Arminian Magazine, for the year 1778. The first volume was published by the late Rev. John Wesley.]

The disputes concerning predestination broke out in the Low Countries, about the year 1580. They increased till the year 1603, wherein Arminius was made professor of divinity at Leyden. After his death, in 1609, they ran higher and higher. The next year the favourers of Arminius, who were afraid of being oppressed by the Calvinists, presented a remonstrance to the states of Holland. From hence they were called Remonstrants.

The doctrine which they opposed was this: "I. God has ordained by an eternal and irrevocable decree, that certain men (without considering their works) should be saved, and that the others, whose number is much greater, should be damned without any regard to their faith or works. II. Or thus: God has considered mankind, as being fallen in Adam, he has decreed to save certain men by an effect of his mercy, and to leave the others under the curse, as so many examples of his justice, without any regard to their faith or unbelief. To this end God uses means, by virtue whereof the elect are necessarily saved, and the reprobate necessarily damned. III. Consequently Christ, the Saviour of the world, did not die for all men, but only for the elect. IV. From whence it follows, that the Spirit of God and Christ works upon the elect with an irresistible force, to

make them believe, and to save them; and that a necessary and sufficient grace is not given to the reprobate. V. That those, who have once received true faith, can never lose it wholly, how great soever their sins may be."

Their own doctrine was, "I. God from all eternity has elected to eternal life those, who believe in Christ, and continue in faith and obedience; and on the contrary, he resolved to reject unbelievers and impenitent sinners. II. Consequently, Jesus Christ, the Saviour of the world, died for all men, so that he has obtained by his death their reconciliation and the forgiveness of their sins; but in such a manner, that none but the faithful actually enjoy those benefits. III. Man cannot acquire saving faith of himself, or by the strength of his free will; but he wants for that purpose the grace of God, through Jesus Christ. IV. Grace is the cause of the beginning, progress, and completion of man's salvation; so that no body can believe or persevere in the faith, without that co-operating grace, and consequently all good works are to be ascribed to the grace of God in Jesus Christ; but that grace is not irresistible. V. The faithful have a sufficient strength, through the divine grace, to oppose Satan, the world, and the flesh, and to overcome them. But those who have a true faith, may nevertheless fall by their own fault, and lose faith wholly and for ever."

In the year 1611, there were several conferences at the Hague on these heads, between six Calvinist ministers and six ministers of the other party: but they proved unsuccessful. The States of Holland having heard both parties, exhorted them to tolerate one another.

In the beginning of those conferences, the six Calvinist ministers presented to the states a remonstrance, contrary to that which their adversaries had presented the foregoing year. From that time, the Calvinists were called contra-remonstrants; but more frequently, the Reformed.

In 1613, Daniel Tilenus, a celebrated professor of divinity in the academy of Sedan, who had writ against the doctrine of Arminius, altered his mind, and embraced the opinions of the Remonstrants.

In 1617, the king of Great Britain exhorted the States General of the United Provinces to call a national synod, in order to determine the disputes between the Reformed and the Remonstrants. This advice was seconded by the states of Zeland, Gelderland, Friseland, Groningen, Ommelandes, and Over-Yssel. And it was approved in the assembly of the States General, by the deputies of Zeland, Friseland, Groningen, and the Ommelandes, and by the greatest part of those of Gelderland, notwithstanding the opposition of Holland, Utrecht, and Over-Yssel. Not long after, viz. the 20th of November, it was agreed that the synod should meet at Dort. And it was agreed, that it should consist of twenty-six divines of the United Provinces, twenty-eight foreign divines, five professors of divinity, and sixteen laymen.

Dr. George Carleton, bishop of Landaff, and the other English divines, being arrived at the Hague, were introduced the 5th of Nov. into the assembly of the states by the English ambassador: and were received with great marks of distinction. The other English divines were, Joseph Hall, dean of Worcester; John Davenant, pro-

fessor of divinity, and master of Queen's College at Cambridge; and Samuel Ward, archdeacon of Taunton, head of Sydney College at Cambridge. Some time after, Walter Balcanqual, a Scotch divine, was added to them, to represent the churches of his ountry. King James acted only by reasons of state, and was rather an enemy to the persons of the Remonstrants, than to their doctrine. The same may be said of the prince of Orange.

The 10th of November, the divines of Geneva appeared in the assembly.

The synod began to meet on the 13th of November, 1618. Balthazar Lydius, minister of Dort, preached in the morning, and Jeremy de Pours, minister of the Walloon church of Middleburg, in the afternoon: they implored God's blessing upon the synod. Afterwards, the commissioners of the states, the professors of divinity, and the ministers and elders deputed to the synod, went to the place appointed for their assembly. All the foreign divines were received by two commissioners of the states, in the name of all the others.—The commissioners took place on the right hand. The English divines sat on the left. The third place was appointed for the deputies of the Palatinate; the fourth, for those of Hesse; the fifth, for the Swiss; the sixth, for those of Geneva; the seventh, for the divines of Bremen; and the eighth, for those of Embden. The deputies of Nassau and Wetteravia were not arrived. The professors of divinity took place next to the commissioners, and then the ministers and elders of the country, according to the rank of each province. Those of the Walloon churches sat in the last place. I have already named the English divines. Those of the Palatinate were Abraham Scultet, Paul Tossanus, and Henry Altingius. Those of Hesse, George Cruciger, Paul Steinius, Daniel Angelocrator, and Rodolphus Goclenius. Those of Switzerland, John Jacob Breylingerus, Marc Rutincijerus, Sebastian Bechius, Wolfgang Mayer, and John Conrad Cocchius. Those of Geneva, John Diodati, and Theodore Tronchin. Those of Bremen, Matthias Martinius, Henry Isselburgius, and Lewis Crocius. Those of Embden, Daniel Bernard Eilshemius, and Ritsius Lucas Grimerhemius. The divines of Wetteravia, who took place afterwards between those of Switzerland and Geneva, were John Henry Alstedius, and John Bisterfeld. The divinity professors of Leyden, Groningen, Harderwick, and Middleburg, were, John Polyander, Francis Gomarus, Antony Thysius, and Antony Walæus. Sibrand Lubbert, professor at Franneker, arrived afterwards. The divines of the United Provinces appeared in greater number than the States-General had ordered; for, besides the five professors, there were thirty-six ministers, and twenty elders; without reckoning two Remonstrant ministers of the province of Utrecht, and an elder of the same party. The foreign divines were precisely twenty-eight; so that the ministers of the United Provinces, being superior in number, might carry any thing.

When the members of the assembly had placed themselves, Balthazar Lydius made a Latin prayer; for, it was thought necessary to use that language in all the transactions of the synod, on account of the foreigners. That prayer being ended, the same divine complimented the commis-

sioners of the states, and the divines of foreign countries. Afterwards, Martin Gregorius, first counsellor of the council of Gelderland, saluted the synod. He was on that day president of the commissioners the first time. The latter appointed Daniel Heinsius to be their secretary: but this much displeased the Remonstrants: they said Daniel Heinsius was prepossessed against them; and had little skill in theological matters. They complained also of the choice of the commissioners, affirming, that most of them were their enemies; that they hardly had any knowledge of theology; and that some of them did not understand Latin.

November 14. The president of the synod, two assistants, and two secretaries were nominated. The president was John Bogerman, minister of Leuwarden. His assistants were Jacob Roland, minister of Amsterdam, and Herman Faukelius, minister of Middleburg. The secretaries were Sebastian Damman, minister of Zutphen, and Festus Hommius, minister of Leyden. That election was made by the divines of the United Provinces. The Remonstrants were much displeased with it; for they looked upon those five divines as their professed enemies, especially Bogerman, who affirmed, that heretics ought to be put to death.

The same day several credential letters were read in this session. The deputies of Geneva produced their commission, written in the name of the ministers of their church, and the professors of their academy.

November 15, it was debated in what manner the Remonstrants should be called to the synod: and declared, it would be sufficient to summon some Remonstrants to appear within a few days.

November 16, the letters of summons were read and approved. The Remonstrant deputies of Utrecht, who sat in the synod, having observed that Episcopius was in the list of the cited persons, said he should appear in the assembly, as a member of the Synod, since he had been called to it by the States of Holland; and consequently, that he should not be summoned as a party. The moderator answered, that the commissioners of the states thought fit to summon him; and advised those deputies to make no opposition against it.

The same day, three deputies of the body of Remonstrants, attended by Episcopius, arrived at Dort. They requested the commissioners of the states, that the Remonstrants might be allowed to send to the synod a certain number of persons, whom they themselves should choose, to defend their cause. The commissioners answered them, that the synod had resolved to cite Episcopius and some other Remonstrants. The three deputies replied, that it was unreasonable to summon divines, who were willing to come of their own motion. At last they requested, that the summons should be directed to the whole body of the Remonstrants; that they might send such persons as they should think best qualified for the defence of their cause. This second request was not granted any more than the first. The Remonstrants complained, that they were cited like criminals, before a synod consisting of their enemies; and that the synod pretended to judge of their doctrine, without entering upon a dispute with divines of their own choosing. The synod maintained that the Remonstrants had formerly *knocked at a wrong door*, by applying

themselves to the States of Holland; and that it was time they should appear before the supreme ecclesiastical tribunal of the United Provinces. They then named those three deputies, Episcopius, and some other Remonstrant ministers, and summoned them to appear before the synod, within a fortnight.

November 19, in the sixth session, the synod proposed to get the Bible translated into Dutch.

November 20, the deputies of Great Britain told the assembly, what rules king James had prescribed for publishing a new edition of the Bible in English.

The same day, in this session, it was resolved by most of the members, that a new translation of the Bible should be made, but that in order to avoid the scandal, which might arise from too great an alteration, the old translation should be preserved as much as possible.

November 21, 22, in these sessions it was debated, whether the apocryphal books should be translated, and added to the canonical books: it was agreed, they should be inserted at the end of the Bible.

November 23, the assembly considered, whether the translators should be confined to a certain time. It was carried in the negative.

The same day, John Hales, chaplain to the English ambassador, came to Dort, in order to know what passed in the synod, and give notice of it to that ambassador.

There was a great debate whether the word *thou*, or *you*, should be used in praying to God? The word *thou* was like to carry it; but at last the majority of votes was for the word *you*.

November 26, the translators were appointed by the synod.

November 27, the assembly took into consideration the manner of catechising. The last national synod had ordered the ministers to explain the Heidelberg Catechism in their afternoon sermons. That decree was not executed in several places. Most of the members of the present synod declared, that the custom of explaining the catechism every Sunday should be introduced into all churches.

November 28, the synod went on with their debate, about the manner of catechising children.

November 29, the dean of Worcester preached upon these words of Eccl. vii, 16: "Be not righteous overmuch, neither make thyself over wise." He said, "that there were two sorts of theology, one scholastic, and the other adapted to mean capacities; that the first made a disputer, and the second a Christian; and, consequently, that the latter was preferable to the former; that it has been rightly observed by some body, that the doctrine of *predestination* is much the same thing in theology as *algebra* in arithmetic; that if St. Paul should come into the world again, he would not understand the subtle disputes between the Jesuits and the Dominicans; that the modern theology was like the *quantity* of mathematicians, which is divisible *in infinitum*." The preacher concluded with an exhortation to peace.—"Promote peace," said he. "We are all brethren. Why then should we use the injurious words *Calvinists* and *Arminians?* We are all Christians: let us be of one mind."

November 30, it was ordered, that there should be three different catechisms; one for families, another for schools, and a third for churches.

December 1, and 3, in these two sessions, the assembly spoke of the baptism of the children of heathens, and examined how students of divinity should be exercised, to qualify them for the holy ministry.

December 4, the synod made the following decree, That it was not lawful for students of divinity to administer baptism.

December 5, the assembly ordered, that adult heathens would be instructed and baptized, if they desired it; and that the children of heathens should not be admitted to baptism.

December 6. The thirteen Remonstrants, who had been summoned came to Dort the 5th of December, and the next day were introduced into the synod by their brethren of Utrecht, and sat near a long table in the middle of the hall. The moderator called them, "Reverend, famous, and excellent brethren in Jesus Christ." Episcopius, who was their spokesman, saluted the commissioners and divines. He said, that the Remonstrants were come to defend their cause, in the presence of that venerable assembly, by reasons grounded upon the Word of God; or to be better instructed by the same Word. He added, that the cited ministers, being arrived late the day before, requested a little more time to make themselves ready to enter into a conference about the articles in question. After that discourse, the Remonstrants went out. The synod resolved to make them appear the next day. Polyander said, the Remonstrants should be told, they had not been cited to enter into a conference, but to propose their opinions, and submit them to the judgment of the synod. The Remonstrants were sent for, and told by the president, that the Synod met to *judge* them, and not to *confer* with them.

The same day, the Remonstrants visited the foreign divines, to desire their good offices. Most of those divines received them civilly. Some deplored their condition: others appeared prepossessed against them, particularly Diodati of Geneva.

December 7, the Remonstrants being come into the assembly, Episcopius desired leave to speak. He made a discourse for an hour and a half, and pronounced it with great steadiness. That discourse was heard attentively: several persons were extremely moved with it, and shed tears. Mr. Hales writ to the English ambassador, that it was a strong and lively discourse, and that Episcopius had spoke with all the gracefulness of an able orator.

Then the moderator, and the ministers and elders of the United Provinces took the following oath:

"I promise, before God, in whom I believe, and whom I worship, as being present in this place, and as being the searcher of hearts, that, during the course of the affairs of this synod, which will examine and decide not only the five points, and all the difficulties resulting from them, but also any other doctrine, I shall use no human writing, but only the Word of God, which is an infallible rule of faith. And during all those discussions, I shall only aim at the glory of God, the peace of the church, and, especially, the preservation of the purity of doctrine. Thus help me, my Saviour Jesus Christ! I beseech him to assist me with his Holy Spirit."

That oath was not tendered to the Remonstrant deputies of

Utrecht. All the foreign divines took it, except the Swiss, who alledged upon that head some instructions of their sovereigns. Several persons were surprised, that this oath was not administered at the opening of the synod, but put off till the XXIIId session, after having made several decrees, and decided many matters. They suspected, it was a design to exclude the Remonstrants of Utrecht; for, if they had taken the oath at the opening of the assembly, it would have been difficult to dismiss them, when the other Remonstrants appeared, without showing great partiality. It was farther said, that, if the synod had turned them out from the beginning, such a step would have discovered their prejudices. But when the affair of the Remonstrants was to be examined, it was agreed, the presence of those of Utrecht would be dangerous, because they would defend the cause of the other Remonstrants, and impart to them every thing that should be transacted. In order to oblige the Remonstrants of Utrecht to leave the synod, their credential letters were examined anew; which gave occasion to believe, that the synod did always design to exclude them from the assembly.

December 8, there were great debates upon this head. The next day, which was Sunday, the ministers preached violently against the Remonstrants.

December 10. This day the president ordered the Remonstrants to give in writing their sentiments about the five points. Episcopius desired, that the Remonstrants might have leave to deliver to the assembly a writing, which was to be examined in the first place. That writing consisted of two parts. In the first, the Remonstrants said, that they did not acknowledge the members of the synod to be their lawful judges, because most of them, except the foreign divines, were their professed enemies. The second part of that writing mentioned twelve conditions necessary to constitute a true synod. The reading that piece lasted above two hours, and tired many members of the assembly. The assembly was much displeased with that memorial. The moderator exhorted them to submit to the judgment of the synod. They asked him, whether the Reformed would submit to the judgment of a synod, consisting of Lutherans? The president did not answer that question; but using his authority, commanded silence. Indeed, whenever he found himself perplexed, he used to cry, sometimes, *Satis est sufficit, That's enough;* and sometimes, *Excite, Go out.*

The same day, the moderator told the Remonstrants, that they were too audacious, and too insolent, to reject the authority of such an assembly; that their present condition was very different from the former; that the state of affairs was altered; that they should comply with the time, and behave themselves with humility. The Remonstrants continued to declare, that they would not be judged by their adversaries.

December 11. They made their apology, and protested against the jurisdiction of the synod.

During this whole session, the Remonstrants were shut up in a room, so that none could tell them what passed in the synod. The doors were generally locked up; and they were observed by two or three door keepers, to prevent their conversing with any body.

December 12. The Remon-

strants received a new reprimand, about their protestation.

The same day they were ordered to obey the synod. The assembly made a great noise. Daniel Heinsius struck the table several times as hard as he could, saying, "Will you obey, or not?" Notwithstanding this, they persisted in their refusal. Afterwards, they were allowed to withdraw; and after they had conferred together, they came again into the assembly, and said, "We have considered the resolution of the commissioners of their high mightinesses the States-General, and have agreed to answer, that without prejudice to the liberty of conscience, and the right of judging whether this synod be a lawful assembly, we are ready to propose our sentiments about the five points, and to explain and defend them; and in case we have any thing else to object, we shall set it down in writing, with the reasons of our doubts." They were then required to present in writing, the next day, their remarks upon the first point.*

December 13, Episcopius read a writing, which contained the opinion of the Remonstrants about the first point, viz. predestination.

December 14. The assembly ordered them to prepare for the next session what they had to propose upon the four other points.

December 15, Abraham Scultet, professor of divinity at Heidelberg, made a discourse upon the cxxiid Psalm; and spoke a great deal about the "peace of brethren," among those who breathed nothing but war.

December 17. The Remonstrants presented their doctrine about the four other points.

December 18. Lydius preached violently against the innovators, who calumniated the church, to make her doctrine odious. He said, they were of the race of Ham, who laid open the nakedness of his father.

December 19. The church of Campen brought complaints to the synod against the Remonstrant ministers of that town.

December 20. The synod acquainted the Remonstrants, that they should declare their opinions, not as far as they should think it necessary, but as far as the assembly should think it fit. Polyander said, If the Remonstrants were allowed to follow the method proposed by them, they would make the doctrine of the Reformed odious, and the good cause would be exposed to great danger.

December 21. The Remonstrants presented their remarks upon the confession of faith.

December 27. The moderator declared to the Remonstrants that the synod allowed them only to defend their doctrine, and not to explain it as they should think fit. Episcopius answered, that the Remonstrants could not accept of those terms, without acting against their conscience. The moderator replied, the synod would not permit, that the doctrine of the Reformed should be confuted. Episcopius said, the Remonstrants could not acknowledge, That God has condemned the greatest part of mankind by an eternal and irrevocable decree, only with a design to show his severity and power.—Mr. Hales says, that Gomarus, perceiving he was particularly concerned, told the synod, "Nobody maintains, that God has *absolutely* condemned men without regard to sin; but, as he has decreed the end, he has also decreed the means; that is, as God has pre-

* Predestination.

destinated man to death, he has also predestinated him to sin." Mr. Hales adds, that upon this occasion, Gomarus imitated the country tinkers, who make two holes, when they stop one.

The same day, the Remonstrants were ordered to obey, upon pain of being punished at the discretion of the magistrate. But they persisted in their resolution.

December 28. They sent a letter to the synod, in which they alleged the reasons why they could not obey that assembly. Episcopius declared, that it was reasonable the Remonstrants should explain and defend their doctrine, not as far as the synod should think fit, but as far as they themselves should think it necessary. Whereupon most of the members of the synod broke out into laughter. After a long dispute, the fifteen Remonstrants declared, that they could not obey the synod with a good conscience. They were then ordered not to depart the town without leave.

The same day, it was resolved to soften the decree of the synod.

December 29. The Remonstrants desired still that they might explain their sentiments as far as they saw necessary. The Dutch divines expressed upon this occasion the contempt they had for them. And they were asked again, whether they would follow the method prescribed by the assembly? They answered that they could not submit to it. It was then agreed to send three commissioners, and two * ministers, to the States General, to inform them of the disobedience of the Remonstrants: and they were ordered again not to go out of town without leave.

* The assessor Faukelius, and secretary Damman.

December 31. Polyander preached upon these words of the prophet Isaiah, lii, 7, "How beautiful upon the mountains are the feet of him, that bringeth good tidings, that publisheth peace!" The president, after he had given thanks to that professor, said, he did not doubt that the synod was directed by the Spirit of God, especially by reason of many learned and pious sermons lately preached in it.

The session of January 2, 1619, contains nothing that deserves our notice.

January 3. The resolution of the States General about the synod was read in this session. It imported, "that the states having heard the report of the lay and ecclesiastical deputies, approved all the decrees, which had been made concerning the affair of the Remonstrants. That the states declared, the Remonstrants were obliged to submit to those decrees, and that it should be required from them to submit to the like decrees for the time to come. That if they persisted in their disobedience, they should incur not only the censures of the church, but also those of the state. That if they continued in the same disobedience, their opinions should be examined according to the Word of God; and that the said Remonstrants should stay in town, and not go out of it, without express leave from the commissioners in writing."

After the reading of that resolution, the moderator undertook to examine the Remonstrants. They declared, that they could not with a good conscience, treat with the synod, but upon the terms mentioned in their last answer.

The Remonstrants being withdrawn, the moderator made a

prayer, in which he inveighed against their obstinacy. He said, the Remonstrants did not act by a principle of conscience, but with worldly views; and he prayed God to discover and confound their designs.

January 4. A Remonstrant minister observing, that the preachers had compared those of his party to Ham, who laid open the nakedness of his father; added, "that those preachers were like Shem and Japheth, who endeavoured to cover that nakedness, but did it backward, and very awkwardly."

The synod began to extract several propositions out of the books of the Remonstrants. The six following sessions afford nothing material.

January 11. The Remonstrants were asked again several questions, and exhorted to submit to the synod.

January 12. There was on this day a private conference between the commissioners and the Remonstrant ministers.

January 14. The commissioners made a large report to the synod of what passed in that conference, and said, that the Remonstrants persisted in their disobedience. The moderator asked them, whether they would obey the orders of the synod without any stipulation? Episcopius answered, "We have prepared an answer in writing, and desire it may be read, and then delivered to the synod." The moderator said, "Answer peremptorily, yes, or no." Episcopius replied, "Such an answer is to be found in the memorial, which we have all subscribed." The commissioners and the moderator insisted still, that the Remonstrants should answer, yes, or no. Episcopius said, "It is a strange thing, that we cannot obtain, in a free synod, such a small favour, as that of reading our answer! Such a thing was never denied." At last, the commissioners permitted the Remonstrants to deliver that memorial. The latter desired leave to read it all, or at least the preamble. Which being denied, they presented their memorial; and then they were ordered to withdraw.

Soon after they were called in; and the moderator asked them, whether they adhered still to the answer contained in their memorial, and expressed in these words: "We have been ordered to submit to the resolutions of the synod; but we have frequently declared, that we could not do it with a good conscience. Nay, we have showed at large, that the orders of the synod were inconsistent with justice, and that the assembly required from us things contrary to the will of God. We are still of the same mind." All the Remonstrants declared, they adhered still to that answer. The moderator ordered them to rise, and sign it at his table. Episcopius said, "Let that writing be brought to us, and we shall subscribe it." The moderator required still from the Remonstrants, that they should rise to put their hands to it. Episcopius obeyed. But the moderator perceiving that many members did not approve the Remonstrants should be used with so much haughtiness, ordered the paper to be brought to their table, where they subscribed it sitting. Afterwards, he said,

"You do not deserve that the synod should keep any longer correspondence with you. Wherefore they dismiss you; and when they desire you should appear again, they will give you notice of it. You must also know, that since your obstinacy has appeared by oppos-

ing the resolutions of the synod, care will be taken to acquaint all Christendom with it; and you will see that the church does not want spiritual arms to punish you. A just censure shall be inflicted upon you; and the synod will show the equity of it in all Christian countries. I dismiss you therefore in the name of the lords commissioners of this synod. Be gone."

The Remonstrants rose, and went out of the assembly. Episcopius said, as he went out, "Let God judge between the synod and us concerning the craft, the deceits, and the lies laid to our charge."

Thus the fifteen Remonstrants were expelled the synod. It appears by the discourse of the moderator, that a divine at the head of an ecclesiastical assembly may give up himself to an unchristian warmth. This was not approved by many deputies of the foreign countries, nor even by some of the United Provinces. They were offended at the violent anger of the moderator, who often spoke false Latin in the heat of his zeal.

Mr. Hales wrote to the English ambassador, "The foreign divines believed, the Remonstrants had been used with great partiality. It was proposed," says he, "that the whole synod should judge of the conduct of the Remonstrants; and yet, when any question was proposed, if some foreign divines spoke in favour of the Remonstrants, the Dutch opposed them with all their might, having little regard for the judgment of the foreign divines, unless they sided with them."

Balcanqual, the Scotch deputy, wrote to the same ambassador in the following words: "As for the expulsion of the Remonstrants, I wish I could say, without offending any body, that it was a strange proceeding, and that the synod was very much in the wrong." The same divine says in another place: "After having gathered the votes of a small part of the synod, the Remonstrants were called in, and ordered to go away by a most violent speech. I confess, I am very uneasy, whenever I think of it. For, if the Remonstrants should say, that the moderator had passed a sentence, which is not the sentence of the synod, they would speak nothing but truth. For, the third part of the votes were not gathered, and consequently a just sentence could not be drawn up: besides, it was not written down, and approved by the synod. The injurious words of that sentence were not the result of any vote; and none but one member spoke some of those words. You rightly condemn that speech; and your censure upon it ought to be respected."

Lewis Crocius, professor of divinity at Bremen, spoke the next day in the following manner: "I have observed that the moderator grew too warm upon this occasion, and that some hard words escaped him, which it were to be wished he had avoided. More circumspection should have been used in an affair of such great importance. The synod should have been consulted about it, and a form of dismission prepared, to be pronounced in the name of the assembly, and recorded. By that means, the synod would not have been reproached on account of the severity of the president. It had been more glorious for the synod to act with less passion."

The Remonstrants complained, that they had been expelled for refusing to be judged by their adversaries, and to acknowledge that they had a right to prescribe to

them how and when they should speak, or be silent, in defending their own cause. They said, it was no new thing to avoid the decisions of a partial synod: that many doctors of the church, both among the ancients and the moderns, had refused to appear before such assemblies, or went away, when they perceived that their enemies were to be their judges; that for the same reason, the Protestants would not submit to the judgment of the Council of Trent. They added, that in all civil courts, a suspicion of partiality was one of the main reasons to except against a judge. They complained particularly of the moderator, who always interrupted them, when he thought it convenient, or ordered them to be silent, or to withdraw, that he might say what he pleased, without fearing to be convicted.

In the session of the same day, January 14, 1619, after having expelled the Remonstrants, the assembly resolved to get copies of the explication of the first article, which they had presented in the morning, that all the members of the synod might examine it.

January 15. The tables, benches, and chairs, which had been placed for the Remonstrants, were removed.

The same day they continued to gather the opinions of the members of the synod about the method of examining the five points; and it was resolved to prepare a decree upon this head, that the assembly might examine and approve it.

January 16. The moderator proposed several things to explain the second article. A form was produced, about the manner of examining the doctrine of the Remonstrants; it was approved by a majority of votes.

January 17. Sibrand Lubbert, professor at Franeker, began the examination of the five points. He spoke of God's decrees, and endeavoured to confute the sense which the Remonstrants put upon some passages in Scripture.

January 18. Gomarus explained the words *to elect, election, elect.*

January 21. The resolution of the States General was read, in which they approved the proceedings of the synod from the first day of January.

The same day, the Remonstrants sent to the synod a memorial, which was read by the moderator and some other divines; but was not communicated to the assembly. They showed, how they had been used by the synod, who had incensed against them the supreme powers, the foreign divines, and the commissioners of the states. They maintained, that the synod never designed to grant them the liberty necessary to defend their cause; and that they had been treated with great partiality and injustice, especially when they were dismissed in such a rude manner.

January 22. The synod met privately in the evening, to discourse of some articles, about which the members were not agreed among themselves.

The next day, the foreign divines met at the lodgings of the bishop of Landaff.

It was then that every foreign divine had his task given him to examine the five points. Balcanqual wrote to the English ambassador, that there was in this respect a great confusion in the proceedings of the synod; that the assembly knew nothing of the method of referring matters to a committee, in order to be reported to the synod, who should approve or reject

them, as is practised in all councils; that matters were immediately communicated to the synod; which was the reason why there were as many opinions as members: lastly, that the Dutch divines were so prepossessed against the Remonstrants, that the moderation of the foreigners was not acceptable to them.

The leaders of the synod found themselves very much perplexed, because several foreign divines were not satisfied with their conduct. Those divines complained, that the Remonstrants were confuted in their absence, though they were still in town, and had offered to explain their doctrine, upon condition that they should be allowed a reasonable liberty. The deputies of the United Provinces were sensible they could not easily justify themselves in that respect. But what could they do? It was dangerous to take new measures, lest the authority of the synod should be depreciated: and therefore they did not think proper to recall the Remonstrants. However, to satisfy the foreigners, it was agreed to allow the Remonstrants a little more liberty. The commissioners sent for them on the 23d of January, and the president told them, that though they were excluded from the synod, yet the commissioners granted them the liberty of writing, to explain or defend their doctrine, and that they allowed them a fortnight for that purpose.

The Remonstrants were agreeably surprised at such a proposal, and gladly accepted the offer. It was believed, that the commissioners made that step against the will of the leaders of the synod.

January 24. Polyander and Walæus explained some passages of Scripture, which the Reformed used to allege against the Remonstrants.

January 25. Goclenius, professor of philosophy at Marpurg, endeavoured to confute the Remonstrants. He was asked why he did not explain himself more clearly, since he had always approved Melancthon's opinion, which came very near that of the Remonstrants? And why he sided with those, who condemned that doctrine? He answered, he knew the prince and the states would have it so: and he added, *Et nos habemus hic bonum vinum: Besides we have here excellent wine.* Indeed the fumes of it made him sleep frequently in the synod.

The Remonstrants sent a memorial to the States General, and a letter to prince Maurice, to justify their conduct in the synod. Those two pieces were not answered.

January 28. Abraham Scultet spoke about the *certainty* of election: he maintained, that it was necessary that every body should be sure of his salvation. At the end of his discourse, he exhorted the commissioners to suffer no longer *the abominations of the Remonstrants* in the United Provinces.

January 29. Altingius maintained, "that God has reprobated whom he pleases, according to his mere will, without any regard to sin; that those sins which have followed that reprobation, are the fruits of it; that God is nevertheless holy; and that we ought to cry out, as the cherubim do: *God is holy, though he reprobates men; God is holy, though he blinds them; God is holy, though he hardens them.*"

January 30. A shorter method of proceeding was proposed; but it was rejected by a majority of votes.

January 31. Preparations were made to enter upon the discussion of the second article.

February 1. Balcanqual and Crueiger spoke upon it. Afterwards, the moderator ordered Steinius, professor at Cassel, to speak on the fourth article, the third being agreed upon. The English divines were surprised, that the synod should proceed so fast; for all the deputies had not yet proposed their opinions about the first article. They could not apprehend what was the reason of so much haste; whereupon Mr. Hales compared the synod to a clock, the chief springs of which lie hid.

February 4. It was proposed to write some treatises for the use of the Dutch churches, viz. a formulary of doctrine, in which the five articles should be explained, and another work divided into two parts. The first was to be a confutation of the errors contrary to the orthodox faith; and the second was an historical account of what had been transacted in the synod.

In the next place it was proposed to answer the objections of the Remonstrants against their confession of faith. Lastly, the moderator proposed to send a short account of the proceedings of the synod to the king of Great Britain, and other princes and states, who had sent deputies to the synod.

February 5. The second article of the Remonstrants was examined. The assembly discoursed about the merits of Christ's death. Martinius of Bremen, and Dr. Ward and Davenant, maintained as well as they, that Christ *died for all men.* The bishop of Landaff, Dr. Goad, another English divine, and Balcanqual, a Scotchman, maintained on the contrary, that he died only for the *elect.* This difference of opinions gave the synod a great deal of trouble: they were afraid it would occasion some disorder. But it was contrived so, that the moderator took no notice of the opinions of the English divines on the article.

February 6. Steinius treated the fourth article of the Remonstrants, maintaining, that the grace of God is irresistible.

On the 7th of the same month, the Remonstrants presented to the commissioners a writing, containing, 1. A defence of the first article of their doctrine, and a confutation of that of their adversaries: 2. An explication of the ninth chapter of the Epistle to the Romans: 3. A discourse about reprobation: 4. A larger explication of the second article, and the testimonies of the Reformed concerning the same article.

February 7. The moderator acquainted the synod, that the Remonstrants had presented a large manuscript to the commissioners; and it was agreed to put off that matter till the next Monday.

February 8. Martinius of Bremen sent word to Poppius, a Remonstrant minister, that he desired to see him in the night; and told him, that though he did not approve all the opinions of the Remonstrants, yet he thought they should be treated otherwise; that *there were some diabolical things in the synod, others that were divine, and others human;* that many things might be reformed in religion, but it should be done cautiously: that he was as great an enemy to the doctrine of reprobation as the Remonstrants themselves; that he had not subscribed the opinion of Piscator, though he had been his colleague eleven years. Martinius complained of the ill usage he had himself met with since his ar-

rival at Dort. He said, he never had so much trouble any where else; that he was looked upon as a hypocrite, and a dissembler. He solemnly declared, that he would never speak against his conscience, to please any body. He said, he had frequently expressed his affection for the Remonstrants, and that their cause would not want defenders. It seems, added he, that the states banter the foreign deputies, since they suffer that so many ministers should be deposed, whilst the dispute is undecided in the synod.

February 8. The moderator presented to the synod some propositions concerning the third and fourth articles of the Remonstrants.

February 11. Sebastian Bekkius, a Swiss divine, examined the fourth article, and endeavoured to confute the arguments of the Remonstrants, by which they undertook to prove that grace is not irresistible.

The discourse of Bekkius being over, the moderator dismissed the hearers. The doors were shut; and the synod examined what should be done with the large manuscript the Remonstrants had delivered to the commissioners.

The members were much divided in their judgment. Most of them agreed, that a Committee should be appointed to examine it, and to inform the assembly whether it contained any thing new.

The same day, they began to examine the third and fourth article of the Remonstrants.

February 13. The assembly went on with that examination.

The 15th of the same month, the Remonstrants presented to the commissioners a larger explication of the third, fourth, and fifth articles.

February 15. Alstedius, professor at Herborn, spoke against the third and fourth article of the Remonstrants, discoursing about resistible and irresistible grace.

February 18. They read thirty-seven pages of the manuscript.

The same day, Gomarus, and some other divines of the United Provinces, treated Martinius in an unworthy manner; all the foreigners were offended at it: and Martinius was ready to leave the synod. Balcanqual says, that though a divine did not approve any of the five articles of the Remonstrants, yet the Dutch ministers did not look upon him as orthodox, if he departed ever so little from their expressions.

February 19. Fifty-seven pages of the manuscript were read.

The same day, the synod was full of discord. Balcanqual says, there was a design to disgrace the divines of Bremen. Sibrand Lubbert and Scultet attacked Martinius, without any civility. Scultet said that some men had a mind to introduce the theology of the Jesuits into the reformed churches, and to corrupt the youth. Martinius answered Scultet with great moderation. Crocius his colleague was altogether silent.

Afterwards, Gomarus examined the third and fourth articles of the Remonstrants; but says Balcanqual, he dropped "some expressions against the divines of Bremen, which could only proceed from the mouth of a madman." Martinius had said, he would be glad to have this doubt resolved: "How can God require from man, whose power is limited, a saving faith, which is an effect of an unlimited power?" He added, that neither Calvin, nor any other Reformed divine, had been able to untie that knot. Gomarus answered, that "the person who spoke

so, was not worthy to untie the latchets of Calvin's shoes; and that the difficulty he had proposed, was so inconsiderable that a school boy could resolve it." Those words raised the indignation of the assembly, the more, because Martinius had said nothing against Gomarus. When Gomarus had made an end of his discourse, the bishop of Landaff told the moderator, "that it was not the design of the assembly to give any body an occasion of showing his love for quarrels. Wherefore he desired the bond of unity should be preserved." Then Gomarus cried out: "Most reverend lord bishop, the synod ought not to be governed by authority but by reason. I have a right to speak for myself, and nobody must think he shall hinder me from doing it by his authority." The bishop made no reply, and the moderator told that prelate, that "the celebrated doctor Gomarus had not spoke against persons, but against their opinions; and consequently, that he had said nothing that deserved censure." It seemed, the moderator was in the plot against Martinius. The latter said only that he was sorry to be thus rewarded for his long journey.

Thysius, professor at Harderwick said, he was sorry, that Martinius should have been ill used for a word which was true. Meantime Gomarus and Sibrand Lubbert, pulled him by his cloak, and inveighed against him in a terrible manner. The whole assembly was surprised at the patience of Crocius, Martinius's colleague; he was altogether silent.

February 20. Sixty three pages of the manuscript of the Remonstrants were read.

The same day, Dr. Mayer, a Swiss divine, minister of Basil, said, that the Remonstrants had fetched Pelagius out of hell, to place him in heaven; that they had taken the venerable Austin from heaven, to throw him into hell; that Pelagius would be sent again into his place, and Austin would triumph in heaven. Then he directed his speech to the commissioners, to the synod, the city of Dort, and the Remonstrants. He often said the synod was a *holy assembly;* and every time he said so, he pulled off his velvet cap with profound respect. *Audite*, (said he for instance,) *satidicam vocen O sancta synodus! Quanto magis inveterascis, tanto magis efflorescis.* He said, the city of Dort was very happy, because the synod had met in it. He called it "the holy city, our mother, the heavenly city of Dort."

February 21. Sixty pages of the large manuscript were read.

February 22. Was another reading of seventy-five pages, which concerned the doctrine of reprobation.

The same day the five professors of the United Provinces treated of the doctrine of perseverance; and the reading of the large manuscript was ended. The divines of Bremen were resolved not only to return home, but also to publish an apology, in which they would complain of the injurious words spoken against them. The foreigners acknowledged that those divines had been ill used, and that Gomarus had been wanting in respect to the bishop of Landaff. The English were desired to reconcile the deputies of Bremen and Scultet: which appeared to be no easy thing; for those divines demanded a public satisfaction, because they had been publicly accused of corrupting the youth. Martinius had ever since absented himself from the synod; and he and his colleagues had complained to the commis-

sioners against Gomarus. The English were resolved to desire the commissioners to take cognizance of the affront put upon the bishop of Landaff. Balcanqual desired the ambassador to write to the president, and exhort him to keep peace in the assembly. That letter had a good effect: the moderator intreated the divines to make no more personal reflections; and some professors of the United Provinces showed a great moderation. The divines of Bremen were contented with a private satisfaction. Scultet, Lubbert and Gomarus, protested that they had no ill opinion of those deputies, but looked upon them as learned and pious divines. Martinius appeared again in the synod. But he often wished he had never seen the town of Dort. He said, it was the first synod at which he had assisted, and it would be the last. He added, he had been informed, that if he persisted in his obstinacy, care would be taken, that upon his return to Bremen, nobody should go to his lectures on divinity: that some had already writ against him to the magistrates of that city: that if his best friends had not interceded for him, he would have been brought into trouble, because he could not approve every thing the leaders of the synod required from him. 'Tis thought those threatenings made some impression upon him: he had eleven children. How many honest divines have been reduced to the cruel necessity of acting against their conscience, for fear of starving!

February 25. The Remonstrants presented to the commissioners the defence of their second article.

Isaac Frederic and Niellius, two of the Remonstrant ministers, being informed that the Magistrates of Utrecht had deprived them of their benefices in their absence, desired leave to go home. But the commissioners would not grant their request.

February 26. Fifty-six pages of the defence of the second article were read. And

February 27, fifty-three pages.

The same day, the moderator said, the synod was come, by the grace of God, to the end of the discussion of the five articles. Tronchin of Geneva discoursed about the perseverance of the faithful.

February 28. About fifty-four pages of the defence of the second article were read.

The same day, they discoursed again about perseverance.

March 1. They went on with the examination of the same doctrine in this session, and in the next.

March 4. Dominic Sapma, one of the Remonstrant ministers, being informed that the magistrates of Horn, had ordered his wife, who was big with child, to leave the house belonging to the minister, was so grieved at it, that he resolved to go to Horn, without leave from the commissioners, to assist his wife. But he was quickly recalled to Dort.

March 5. A long memorial was read.

The same day, the moderator said, that the discussion of the five articles was ended, except the task laid upon Diodati by the synod. That divine being indisposed, Martinius had been desired to make a discourse upon the person of Christ, God and man.

March 6. One of the secretaries, by the moderator's order, began to read the opinions of the English divines about the five articles. Those divines opposed it; they said, that the judgment of

the deputies of every state ought not to be read in a clandestine manner; that it was for the honour of the synod, to read their opinions publicly, and that every body should be allowed to hear them. For said they, the Remonstrants themselves being convinced of the strength of our arguments, will perhaps give up some of their opinions; and all the other hearers will be confirmed in the truth, being witnesses of the harmony which appears among so many learned men of different countries.

These objections alarmed the moderator. The foreigners were surprised that he should undertake a thing of such great importance, without consulting the members of the synod. "We have taken great pains," says Balcanqual, "to show that we condemn all the opinions of the Remonstrants, that deserved to be rejected. But on the other hand we have taken care to condemn some harsh expressions of the contra-Remonstrants, especially about the doctrine of reprobation. We know that when they draw up their canons, they will take no notice of our judgment, because the Dutch divines will have a majority. Wherefore we have desired that the opinions should be read in the presence of strangers, that they might be witnesses of our sincerity."

When the assembly broke up, the moderator sent secretary Damman to the English divines, to desire them to follow his advice, of reading their judgment privately. Balcanqual says, that the same thing was also desired of the other foreign deputies. He concludes, that the advice of the moderator was safer, and that of the English more honourable. And

The same day, it was agreed, that the report of the opinions should be made without witnesses. The opinion of the English and Palatine divines about the first article was read. The latter exhorted the clergy to preach seldom and with great caution upon the doctrine of reprobation.

In the following sessions, they went on with the report of the opinions of the foreign divines about the first article. Then a report was made of the opinions of the members of the synod, concerning the four other articles. The English did not limit the extent of the efficacy of Christ's death. The divines of the Palatinate fell out into a violent passion against Dr. Ward, on account of some things he had said about the second article. Balcanqual observes, that next to Gomarus, those divines spoke most magisterially.

In general, the English spoke with moderation. The deputies of Wetteravia said, that the articles of the Remonstrants "were vast waves, which the devil made use of to toss the sea of the church." The divines of Geneva affirmed, that the Remonstrants "undermined the foundations of salvation: that they brought back true popery, and seasoned the old heresy of the Pelagians with a new sauce." The deputies of Bremen distinguished themselves by their moderation. Those of Embden thought fit to say, that the doctrine of the Remonstrants was "a mixture of several heresies, which had been formerly condemned in the person of Pelagius, and had been revived by the Socinians, the Papist, the Anabaptists, and the Free-thinkers." They concluded with these words of St. Paul:— "Would to God that those who trouble you, were cut off." The Dutch divines declared that the

errors of the Remonstrants ought not to be tolerated. Thus, in the same century, the Roman Catholics of France said, that the errors of the Reformed ought not to be tolerated.

March 22. The moderator presented to the assembly the first draught of the canons upon the first and second articles But the English, and some deputies of South Holland, opposed this; saying a committee should be appointed to draw up the canons. That affair was debated with great heat.

March 25. The commissioners thought that some foreign and Dutch divines should be joined to the moderator, and the assessors, to form the decrees of the synod. The members were divided about it. Many of them desired that the moderator should draw up the canons. Lubbert fell into a passion against those who were of a contrary opinion; he said they deserved an ecclesiastical censure; and that the foreign divines should not concern themselves in that affair, since they were not acquainted with the state of the churches of the United Provinces. Probably there would have been fewer quarrels in the synod, if Lubbert and Gomarus had not been members of it; those two had a fit of madness by turns; and in this session, Lubbert inveighed horribly against the deputies of England. Dr. Davenant, who was a moderate man, desired he might be allowed to answer for himself and his colleagues; but he could not obtain his request. At last, it was resolved by a majority of votes, that some divines should be joined to the president, to draw up the canons. The bishop of Landaff, Scultet, and Diodati, were nominated among the foreigners; and among the natives, Polyander, Walæus, and Trigland. All the members of the synod were not pleased with that choice. Balcanqual writ to the English ambassador, that if his excellency did not give advice to those who were to draw up the canons, the synod ran the hazard of being laughed at by every body; that the moderator and the other Dutch divines had no regard for the foreigners; that they were resolved to insert in their canons all the subtleties of their catechism, and all the particular notions of the divines of the United Provinces.

The Remonstrants presented another memorial to the States General, the 26th of March. They desired leave to go home. The same day they writ a letter to the prince of Orange. Their request was denied.

April 16. After having spent three weeks in drawing up the decrees of the synod, they were read in the assembly. Those which concerned the first and second articles were approved. But the English, and some other foreign divines, objected against them.

April 18. The decrees concerning the third, fourth, and fifth articles, were approved. The English produced a long list of harsh expressions, and desired they should be condemned by the synod but they were overruled.

April 19. The committee presented the conclusion of the decrees of the synod: it contained a defence of the doctrine of the churches of the United Provinces. The English desired that some other things, which deserved to be condemned, should be inserted in that conclusion, and particularly these: "That God moves the tongues of men to blaspheme him," and that "men can do no more good than what they actually do."

The deputies of Hesse and Bremen approved the proposal of the English; but it was rejected.

The same day the conclusion of the canons was read again, and approved by all the deputies of the United Provinces.

April 22. The commissioners approved the same conclusion. But the deputies of England demanded that some alteration should be made in these words: "The doctrines contained in the canons, ought to be looked upon as the doctrines of the Reformed churches." They declared, that "they had been deputed to the synod by the king, and not by the church of England; that they were not empowered to explain the confession of faith of that church; that they had been contented to propose their private opinions, believing they were agreeable to truth; that they had approved many things contained in the canons of the synod, though not at all mentioned in the confession of the church of England, because they believed that none of those things were contrary to that confession."

This is a very remarkable passage. It appears from hence, that the church of England has not condemned the doctrine of the Remonstrants, and that it was a very insignificant thing to send English deputies to the synod of Dort, who were not, properly speaking, the representatives of that church, and had not power to explain her doctrine.

April 23. All the members of the synod signed the canons. They subscribed also the conclusion of those decrees.

April 24. The moderator presented the sentence to be passed upon all, who rejected the doctrine of the synod. It imported that the Remonstrants were "introducers of novelties; disturbers of their country, and of the churches of the United Provinces; obstinate and disobedient; favourers of factions, and preachers of erroneous doctrines: guilty and convicted of corrupting religion, forming a schism, destroying the unity of the church, and occasioning a horrid scandal." For these causes, the synod condemned them to be deprived of all ecclesiastical and academical functions.

All the English declared, that, as the Remonstrants were inhabitants of the United Provinces, they would pass no sentence upon the subjects of another state. All the other foreign divines, except those of Geneva and Embden, were of the same mind. The Dutch divines objected against some expressions of the sentence. They said, among other things, that it was not proper to censure the Remonstrants, as *disturbers of the state*. There arose a great dispute among the same divines on this question, Whether those Remonstrants should be tolerated, who, refusing to subscribe the canons, would engage never to speak against them, either in the pulpit, or in conversation? They desired, that the foreigners would impart their thoughts upon that subject; but the moderator would not allow of it. He said, those domestic affairs should be left to the provincial synods; and that he knew not yet what sort of toleration their high mightinesses would grant to the Remonstrants.

The same day, the sentence was read a second time, after having left out these words, *disturbers of their country*. The English and Hessians refused still to be concerned in that sentence. All the other foreigners, except those of Bremen, said they approved the

censure. It was also approved by all the deputies of the United Provinces. The commissioners said, they could not ratify that sentence, but they would make a report of it to their principal.

Here follows what Balcanqual writ the next day to the British ambassador. "We have at last put an end to the affair of the five articles: but no one can apprehend the trouble we have had. The artifices that have been used, (especially the craftiness of the moderator,) are too palpable. He has very much frustrated our expectation. The censure upon the Remonstrants, which is a thing of great importance, was not communicated to us, but just when it was to be read; and the moderator expected, the whole synod would say, *Amen*, for fear of stopping the departure of the commissioners, who were to set out for the Hague. Great pains have been taken to obtain the approbation of the foreigners; but we have refused to meddle with that affair. 'Tis a sad thing, that every person who will not subscribe all those canons, should be deprived of his office. The belief of so many articles, upon pain of excommunication, was never prescribed, either in the primitive church, or in any Reformed church.

After all, the sentence was not signed by the members of the synod, but only by the secretaries Damman and Hommius. 'Tis no difficult thing to guess at the reason of it.

Some foreign divines expressed a great uneasiness at the transactions of the synod against the Remonstrants. They said, "The Remonstrants had been wronged: they should not have been treated in that manner. We have been imposed upon by the moderator and his cabal, who formed a synod among themselves, and concerted in private those things, which they had a mind to bring to a good issue." Martinius told his friends: "I believe now, what St. Gregory Nazianzen says, that he had never seen any council, which had a happy success, but rather increased the evil, instead of removing it. I declare, as well as that father, that I shall never more set my foot in any synod. Oh Dort! Dort! would to God I had never seen thee!" The same divine having met a Remonstrant told him, "The synod is a mere farce, in which the politicians act the main part."

May 6. The synod met in the morning. There was a great concourse of people. The moderator said a prayer, in which he begged God, that the work of that day might have a happy success. Afterwards, the members of the synod went to the great church, two and two, with great pomp and solemnity. The moderator then ascended the pulpit, and read a Latin prayer, which lasted about half an hour. He praised God for the preservation and restoration of the church: he charged the Remonstrants with corrupting her doctrine; he mentioned the good effects which the synod had produced, and gave thanks to God for the unanimity of that assembly. That prayer being ended, he told the people, that the solemn assembly of that day had been called, that they might hear the publication of the canons which the synod had unanimously agreed upon by the grace of God.

Afterwards the secretary Damman ascended the same pulpit, and read the preface to the canons, and the decrees that concerned the first article of the Remonstrants. Then being out of breath, he yield-

ed his place to his colleague Hommius, who read the canons upon the second, third, and fourth articles. And then, being hoarse, he came down, and Damman read the canons upon the fifth article, and the conclusion. He read also the names of all the divines and elders, who had subscribed the canons: and every one of them when he heard his name, took off his hat to shew his approbation. In the next place, Damman read the sentence against the Remonstrants, and the certificate of the commissioners, whereby they testified that whatever had been read, was faithfully reported.

The same day at six o'clock in the evening, the commissioners read to the Remonstrant ministers, the sentence before mentioned, and ordered them not to leave the town. Episcopius answered the commissioners in the following manner. "Is this all? my lords. Well! we bless God and our Saviour Jesus Christ, that he has counted us worthy to suffer this reproach for his sake. We know that we have acted with a good conscience, and are not guilty of the crimes laid to our charge. We are very glad to know by whom and for what we are condemned. We are condemned by our professed enemies, as you know very well. We are condemned for having constantly maintained, by word of mouth, and in writing, the doctrine agreeable to piety, and for opposing some opinions, which we believe to be prejudicial to holiness. We have done our duty. 'Tis enough for us that we have set the candle upon the candlestick, in the presence of your lordships and the synod; if you have not received the light, 'tis not our fault. You must at the last day give an account of the reasons for which you have treated us in that manner; and we wish, that in that day you be not dealt with as we have been. In a word, we appeal to the great Judge who will try the living and the dead, whose judgment will be just, and before whom we, the synod, and your lordships are all to appear. As for what concerns the order not to leave the town, we will consult about it God and our conscience, and we shall act in this respect, as we think our duty requires."

The opinion of divines about that assembly, are widely different. James Cappel, professor at Sedan, commends the equity of the fathers of the council of Dort. Peter du Moulin, pastor of the Reformed church at Paris, says, that for several ages there had been no ecclesiastical assembly more holy, and more useful to the church, and that the Remonstrants were quite disheartened at the sight of that venerable synod.

Others speak quite the contrary. Lewis du Moulin, professor of history at Oxford, expresses himself thus: "The ancient councils met only in order to do what emperors and kings required from them. Thus the second council of Nice established the worship of images, because the empress Irene desired it. On the contrary, her successors, who were called Iconomachi, called some councils to suppress that worship. Had the States General of the United Provinces favoured the Remonstrants, they might have very easily called an Arminian synod. The fathers of that council were both judges and parties; and consequently, the Arminians must needs have been cast before that tribunal. They had therefore good reasons not to submit to the authority of the synod of Dort." The famous Marc Antony de Do-

minis says, in a letter to Joseph Hall, "I call you and your colleagues to witness, as to what you have approved in the synod of Dort. It is not what the church of England prescribes in her confession of faith: 'tis the doctrine of Calvin. Though you left that synod cunningly, you have concurred to the condemnation of the poor Remonstrants, to their excommunication and expulsion; and yet they believed nothing, that was contrary to the confession of your church. They followed the pure doctrine of the primitive church. The English should not have concerned themselves in that controversy, if they were not willing to judge of it, according to the doctrine of the church; for they ought at least to tolerate all the catholic doctrines, which are not inconsistent with their confession of faith. I gave that advice to Dr. Goad, your successor; but he has also approved the errors and the severity of the Calvinists. The synod acted with worldly views: their main design was to prevent Barnevelt's party from being supported by the Remonstrants, and prevailing over the opposite faction.

In June, the Remonstrants of some cities in Holland presented several petitions to the states of that province, requesting the public exercise of their religion. In some other towns, the Remonstrants met in private. The court of Holland put out a placard against such assemblies; and the committee of the states ordered, that every body should conform to the judgment of the synod.

Soon after, a letter of consolation, addressed to the churches of the Remonstrants, was dispersed all over the province. I shall set down some passages of it.

"The doctrine of the gospel is now polluted by the old errors of the Manicheans. We are taught, that God has created one man for salvation, and another for damnation, by an absolute will; or at least, that immediately after their birth, he designs they should be saved, or damned. That whatever happens, good or evil, murders, adulteries, and such other things, is pre-ordained, and happens necessarily. That the fall of Adam was decreed; and even, that he was created, that he might fall: that the elect are chosen without any regard to their faith, and the Reprobate are rejected without any regard to their unbelief. That the elect are converted by an irresistible power, and the reprobate cannot be converted, because God cannot grant them sufficient grace. That God desires the salvation of all men by his revealed will, and the salvation of few people by his secret will: that Christ has shed his precious blood only for a small number of men, and not for the sins of the whole world: that the elect cannot fall from saving grace whatever sins they commit, nor lose faith entirely, though their sins be ever so great and enormous: that a man who is elected will always persevere in the faith, that in case he falls into any great sin, he cannot die whilst he persists in that sin, and God must necessarily work his conversion before his death."—"Some of those errors have been approved by the synod of Dort; others have been passed over in silence because too odious, and yet they suffered that many should teach those abominations, and spread them among the people. Endeavours have also been used to soften some rigid and scandalous articles, but the things themselves have been preserved, the better to deceive the vulgar.

Whoever examines the canons of the synod attentively, will easily observe, that this assembly establishes throughout, the absolute election of one man, and the absolute reprobation of another. Dear brethren, if you believe that God is *merciful*, you cannot maintain without blasphemy, that he has created the greatest part of mankind to destroy them: or, as the synod expresses it, that *he has predestinated to damnation, or rejected, most of those who fell in Adam*, without allowing them to have any share in the salvation Christ has procured for men. If you believe that God is *wise*, you cannot believe that he has created men to make them unhappy for ever. If you believe that God is *just*, can you fancy that he punishes men by refusing to save them, without any regard to their sins and unbelief? Lastly, if you believe that he is *sincere*, will you believe that he offers salvation to some men outwardly and in appearance, without any design to save them by his internal and secret will? It is therefore true that, those who teach such a doctrine, change the goodness of God into cruelty, his wisdom into folly, his justice into injustice, and his sincerity into hypocrisy.—Christians ought not to persecute; but our adversaries have introduced persecution, by depriving our ministers of their livings, banishing them from their country, and forbidding the exercise of our religion. They persecute us, by employing against us all sorts of civil and military officers, bailiffs, serjeants, soldiers and the watch, and raising the mob against us. The unjust banishment of those, who have been expelled from the country, like wretches who did not deserve to breathe in it, exceeds all other severities. Our adversaries violate the law of nations, and the public faith, by virtue of which those who are cited to a synod, ought to expect to be protected by it; for if they were not allowed to go home again, would any body appear before such assemblies? The council of Constance will always be infamous for retaining and burning John Huss, who went thither with a safe conduct. The council of Trent, more just and equitable than the synod of Dort, granted the Protestants a safe conduct, and did not break their promise to those who repaired to that assembly. Except the council of Constance, there is no instance of such a scandalous proceeding as that of the synod of Dort. Fifteen ministers have been detained like prisoners, for the space of seven months, without allowing them to see their wives and relations; and after the conclusion of the synod, have been banished, without suffering them to speak with their wives and friends. What a scandal for the United Provinces to violate a safe conduct!—The Holy Spirit did not preside in that synod, but Bogerman, a man full of gall and bitterness who maintained that heretics ought to be put to death. After a public reading of the sentence against the Remonstrants in the great church, there was a magnificent feast. The trumpet sounded: Rhenish wine was drank plentifully: all the fathers of the council were full of worldly mirth. The apostles held a council;* but it did not conclude with rejoicings. After all, the members of the synod of Dort, were only men liable to error, governed by the commissioners of the states, and they made no decrees but such as were acceptable to them. They have

* Acts xv.

acted in all their proceedings by mere political views, and not by a principle of conscience, and according to the word of God. They had a mind to deserve a fine present. And indeed, gold medals were afterwards given to the foreign divines, and silver ones to the natives. Was there ever any other synod or council in which medals were distributed?—Their canons are partly false and partly fallacious: some are true; and the Remonstrants might subscribe them as well as their adversaries. They have passed over in silence the rigid doctrines of Calvin, Beza, and Gomarus, without condemning them: and they suffer those abominable opinions to remain still in the church of God."

REVIEW.

Substance of the Semi-centennial Sermon, before the New-York Annual Conference, at its Session, May 1826. *By the Rev.* Freeborn Garrettson, *preached, and now published, by request of that body.* 46 *pp.* 8*vo. Published by N. Bangs and J. Emory, for the Methodist Episcopal Church. Price* 25 *cents.*

(Continued from page 403.)

When we commenced our notice of this sermon, we had no idea of extending our remarks to such a length, but merely designed to touch on a few particulars. We have, however, been thus carried forward, not from the length, but from the variety of the subjects which are introduced in the discourse, which we have thought might be conveniently amplified. In this view the discourse has rather served as a text to suggest thoughts which are either of sufficient importance in themselves to demand attention, or are made so from the circumstances in which we are placed.

In our two former numbers, we glanced at another publication, of quite a different character from the one before us,—embracing subjects indeed nearly allied, but yet handled so differently as to come directly in contact with the views entertained by our venerable father in the gospel, Mr. Garrettson. Learning, however, that Mr. M'Caine's pamphlet will shortly be reviewed from another quarter, we shall pay no farther attention to him in this place at present.

On the subject of yielding a competent support for the ministry of the word, we have had occasion before to speak; but as this is a subject totally misapprehended by not a few, and misrepresented by others, we think a few thoughts on it may not be either unwelcome or unprofitable. We regard it as a maxim in ecclesiastical polity, that every faithful minister of Jesus Christ, who devotes himself exclusively to the service of the sanctuary, is entitled to a competent support from the people. This maxim is not only founded in the relation subsisting between a minister and the people of his charge, but it derives strength from analogy, or the general usages among men of different professions, every one of whom feels himself entitled to an equivalent for services rendered; it is also authorized by Him from whom the Christian ministry derives its authority and sanctity. He has said, "The labourer is worthy of his hire;" and on this account the primitive preachers were commanded not to take "scrip or purse, nor to have two coats;" that is, they were not

to provide themselves beforehand with means of support, because it was the duty of the people who might be benefited by their labours to see their temporal wants supplied.

It seems to us to have been one of the capital defects of our temporal economy, to make such a scanty support for the ministry of our church. Hundreds of promising ministers, who might have been a blessing to thousands, and shone as stars of the first magnitude in our spiritual horizon, have been driven from the field of itinerant labour, for the want of a competent support; while others have dragged out a life of toil, with their latter days embittered from the reflection that *ingratitude*, not to say *injustice*, has marked the conduct of the people for whom they have spent their strength. That this is a most melancholy truth, thousands can attest. We hardly know how to denounce in terms sufficiently severe, without seeming to border on uncharitableness, the niggardly policy, which is founded on the mean and dastardly maxim, bandied about by those who love their gold better than their God, *That ministers must be kept poor, in order to be kept virtuous!* Good Lord! has it come to this? Does all the virtue of the Methodist ministry consist in their poverty? Heaven defend us from this bitter reproach! If we have given cause by our conduct for this suspicion—if we have given evidence of such a glaring defect of character—then we say it is time to rid the church of such useless lumber.

We recollect an anecdote in relation to this subject. which may be worth recording. A minister of our church was told by one of the private members, by way of eulogy, that a ——— prayed the Lord always to keep the preachers poor. The reply was, that in that place there was no need of such a prayer, as the people had always evinced a disposition to see to that. We grant there is danger in riches. But have ministers so much less grace than the people, that *they* only are in danger from riches. It is not riches, however, that we ask. We do not want them. All we wish is a competency. To this we fearlessly say, the minister of Jesus Christ is entitled. It is his *right* as God's minister. Those, therefore, who through covetousness, withhold it, sin against God, and will answer for it.

We are under the full conviction, that were suitable measures pursued, the cause of complaint on this subject would be removed. And it is submitted to all considerate people to determine which is most just, that a preacher should pay out of his own pocket, or, which is worse still, suffer for the want of it, from fifty to one hundred and fifty dollars annually, or for the people to add to the amount each one pays quarterly, twenty-five, fifty, or one hundred cents, as the circumstances of the case may be? Certainly there can be no hesitancy on this subject. Neither do we believe that the amazing deficiency which appears in some places, is so much owing to want of ability or disposition, as it is to a regular system of operation; for we are unwilling to believe that it is the wish of the majority of our people to reduce their preachers to a state of pauperism. Whatever may be the disposition of some individuals, who think more of this world than they do of the next, we trust the great majority are desirous of seeing their preachers comfortable; but while it is left at perfectly loose ends, never knowing who gives or

what is given, the weight of supporting the ministry falls on comparatively few. To remedy this evil, for it is an evil to be deprecated—let there be—as is already done in many places—a record kept of all the money collected, calling on all, old and young, to do something. This, we humbly conceive, would tend to equalize the burden—if discharging a sacred duty may be called a burden—and render the yoke light and easy.

On this subject the discourse before us has some judicious observations, with which we shall close our extracts.

"The world is good in its place, and riches are good when made a good use of. Formerly in this country we had but few churches, and our preachers were generally single men, who required but little; and it was not an uncommon occurrence in those days for the preachers to say in their zeal, 'We have come for your souls, and do not want your money.' But the case is greatly altered; for now we have many churches, and we want many more. We have many ministers, and many of them have large families. They cannot take proper care of the Lord's vineyard, and labour with their own hands to support their wives and children. Observe, it is one thing for a minister to preach for money, and make that his object; and it is another thing for him to receive a sufficiency, to enable him to go forth, and preach for souls. The ministers of Christ, those whom he has called and sent, should be decently supported, or their hands will hang down, the work will be retarded, and they will not, as otherwise they would, return with rejoicing, bringing their sheaves with them. Indeed the want of a competent support has been the pretext for many locations. I say again, if the ministers of Jesus Christ are not supported, and if on that account the work of God should be retarded, a very heavy responsibility will lie some where; and as it is a matter of considerable magnitude, it must be inquired into.

"I think our venerable friend, Richard Reece, told me, that he thought the Methodists in this country were, in the aggregate, nearly as wealthy as those in the old connection; and records show that we are the most numerous. Why then cannot we support our ministers as amply as they do? The answer would be, We either have less religion, or our system is not as well digested as theirs. Their yearly collection for conference contingencies, including the book room revenue, is not less than $60,000. Besides this, they support Kingswood, and Wood House Grove schools, in which the preachers' children are educated; and raise annually nearly $200,000 for missionary purposes. They have, it seems, an ample supply for every necessary case.

"Many years ago there was a proposal among us, to get up a chartered fund. One of our oldest ministers was opposed to it, as he thought he could suggest a plan which would be abundantly more productive, viz. a yearly subscription through all the societies, with an offer to every member. However the rejection of his plan did not prevent him from entering his name among the highest subscribers to the fund; for it was always his mind, for peace's sake, calmly to submit to the order and suffrage of the body, and to labour to do good according to the openings of Providence.

"For instance, suppose we have 300,000 members in our society, who would be able to contribute something, say a cent a week, here you have at once $150,000 a year, which will average about 8 or $9000 to each annual conference. This would set us perfectly afloat, and we should have money in hand to assist in extreme cases. Our chartered fund does not produce annually much more than one dollar apiece for the travelling preachers. Now you have the best of it—the worst will follow. I myself, as well as others, have heard conversations about this fund. One gentleman said, 'How are the Methodist clergy supported?' 'Oh,' replied another, standing by, 'they have an immense fund, and when they go to conference they draw their salaries from it.' Even some of our own people do not know much better; and I have supposed such an idea has, in some measure, lessened the quarterly and yearly collections, at least in some places.

"This plan is practicable. Even those who go out to service could do it in this country without injury to themselves; yea, even a slave who has a good master could do it; and if all the members did not comply, others would double and treble it. This recalls to my recollection two things:—Mr. Wesley wanted to raise some money on some emergency in London, and one of his friends proposed that each member should give a penny a week; 'and,' said he, 'put twelve of the poorest members with me, and what they cannot do, I will do for them.'

"Dear Mr. Asbury used to carry a mite subscription paper, and at the house of one of his old friends he presented the paper. The friend handed him a bill. 'I do not,' said Mr. Asbury, 'take more than one dollar from any one person.' Said the brother, 'if that is your rule, I will give you as many names as there are dollars.'—Every person who has a spark of love for the cause of God, whether he be a church member or not, should give something towards supporting that cause; even those who are maintained by charity, should give something out of that charity. I have been astonished to see some of our constant hearers, and people, too, that appear clever and friendly, who seldom, if ever, reach out a helping hand. If I could not labour in the harvest field myself, I would render assistance to those who can, and are labouring hard night and day in gathering in the sheaves; especially if I had the smallest desire to profit by their labour. I should always wish to see the church of God as neat, and as well furnished as my own parlour, and her ministers provided for. Never hold the ministers of Christ in the light of beggars, while it is written, 'The labourer is worthy of his (reward) hire;' and 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' A minister of Christ is as much entitled to a living as any man."

From the Wesleyan Methodist Magazine.

OBSERVATIONS ON THE WORKS OF GOD:

BY WILLIAM ALLEN, ESQ.

[These observations are abridged from "The substance of an address to the students at Guy's Hospital," at the close of a series of lectures on experimental philosophy. We record our grateful acknowledgments to their excellent author for his kind and liberal permission to insert them in this Magazine, where, we have no doubt, they will be read with general interest and advantage.—EDIT. W. M. M.]

WHILST standing on the confines of our little system, and catching the glimmering lights that issue from the remote and unknown, let us lift up our hearts in reverence to that awful and infinitely perfect Being, who operating in the immensity of space, and regulating the concerns of innumerable worlds, has yet condescended to create such an atom as man, and to endue that atom with the power of attaining unto the knowledge of himself the great Author and Supporter of all. Seeing that He who created the universe has condescended to employ his omnipotence in the small as well as in the great, and that we also are the workmanship of his hand, let us rejoice in the belief, that even we shall not escape his notice among the myriads of created beings; let us be thankful that he has endued us with faculties to comprehend a little of his wonderful works; and let us ever remember, that throughout these a provision for the happiness of his creatures is eminently conspicuous. It must, therefore, be consistent with his will that we should employ the powers which He has given us in diffusing as much comfort and happiness, in our respective circles, and throughout his creation, as our abilities and peculiar circumstances will permit.

In the study of nature, which is but "a name for an effect whose

cause is God," every ingenious mind must be delighted with the discovery of general laws which will satisfactorily account for many important phenomena; but we also quickly discover that there are limits to human knowledge; and that it is in vain for finite beings to attempt to comprehend that which is infinite. We see that the wonderful effects taking place every moment, and upon which the whole frame and system of things depend, can only be referred to a great First Cause, infinite in all his attributes. The attribute of omnipotence is no less displayed in the smallest than in the largest works of creation; it is equally manifest in the structure of the most minute animalcula, as in the precision with which the earth revolves upon its axis, carrying with it seas, mountains, kingdoms, conflicting elements, and bodies every where in motion; while the great purpose is completed with a degree of exactness which no time piece can ever equal! The motions of the heavenly bodies are conducted with such admirable precision, that not one of them materially interferes with another; no one deviates from its appointed course; each steadily holds on its way in perfect obedience to Him who spake, and they were created; who willed, and it was done.

Matter has no power to move itself, or when moved by the application of external force, to stop, or even to alter the direction of that motion. Every particle of matter appears to have a certain equal degree of attractive force, which it exerts upon every other particle of matter; and this simple principle accounts, not only for the fall of bodies, for the maintenance of the mechanical equilibrium, but also for the planetary motions, and the multiplied phenomena of the universe. It is the attribute of Omnipotence to accomplish the *greatest* of purposes by the simplest of means. It is owing to a species of attraction that bodies preserve their form, and that the particles of some kinds of matter assume regular geometrical figures, as in the crystals of salts and earths: but here matter is entirely passive; every species has its peculiar and determinate form, which is invariable, and indicates a general law. Again, we see different species of matter variously acted upon by attracting energies, so as to form distinct bodies, which are the objects of chemical research. These are comparatively simple, easily composed and decomposed, as the balance of the various attractions of their different particles preponderates. The effects produced are obvious; but of the nature of attraction we are wholly ignorant, though it seems principally concerned in all the changes which are incessantly taking place; even those powerful agents, caloric and the electric fluid, appear to be in some measure connected with it. Hence bodies arrange themselves in the order of their specific gravity. Hence water and the grosser fluids are confined to the surface of the earth, while air, being lighter, occupies the space above; it cannot however, fly off indefinitely; for its particles, though invisible, being solid gravitating matter, are held by the force of attraction near the surface of the earth for the respiration of animals. It is by the attraction between caloric and water, and probably the electric fluid also, that water is raised by evaporation as an invisible fluid, which, in the upper regions, condenses into clouds: the particles of these clouds either unite and

descend in rain, or are attracted by the summits of hills and mountains, where they deposit their moisture, which, percolating through their strata, breaks out in springs; these by their union form rivers, which, proceeding to the sea, supply the waste from evaporation; this evaporation is a distillation upon a grand scale: nothing but pure water is thus raised, which descends in dew or rain for the nourishment of vegetables. Here we trace the operation of powerful causes, while we remain ignorant of their nature; but every thing goes on with such regularity and harmony as to give the most striking and convincing proofs of a combining, directing Intelligence, of a present Deity.

Any one of these agents uncontrolled would overturn the whole system of things: if attraction were to act without being opposed by caloric, all bodies would shrink up into one inert mass; if, on the other hand, caloric were to prevail, the forms of bodies would be immediately destroyed. Nothing but that creative power from which they emanated, and who, in his comprehensive view, foresees all *possible consequences*, could maintain the equilibrium between them, so that they *can* only act within the limits prescribed to them; they can only exert their power in that direction which is conducive to the ends for which they were created.

If the human powers fail, in attempting to account for the nature of the changes in inert matter, how must its difficulties be increased when we come to consider *organized bodies*. Here in consequence of the addition of the living principle, the attractions of inert matter are surprisingly modified; a seed contains rudiments capable of being expanded into a large tree; every tree has its peculiar form, and is capable of producing the rudiments of others. Here carbon, hydrogen, and oxygen, which, left to themselves, would form compounds chiefly binary, being absorbed by the organs of the plant, form part of its substance, and are converted into living matter under a more complicated order of affinities. The vegetable having flourished, during a limited period of time, is deserted by the living principle, and the elements of which it is formed, the carbon, hydrogen, and oxygen, attract each other according to the laws which regulate inert matter; and thus the body is decomposed, and furnishes elements or materials for a new generation. It is like pulling down a house, and building another with the same materials. No less admirable is the provision by which the tribes of vegetables succeed each other upon the face of the earth. The means for the propagation and preservation of the different species; and the checks which have been established to prevent any of them from exceeding certain bounds, essential to the well being of the whole, abundantly manifest an order and design which can only be attributed to Infinite Wisdom. But let us advance a step farther, and consider, not only the union of the living principle with matter, but the power of sensation, locomotion, and instinct superadded.—What a field opens before us in the various classes of *animals!* Whether we consider the thousands of organized bodies sporting, pursuing, or avoiding each other in a single drop of water, each of which would be more than sufficient to confound all the atheists in the world; or direct our attention to those of larger bulk, what

admirable contrivance, what consummate skill in the adaptation of their various organs to their peculiar mode of existence, and to the place which the animal is destined to fill in the scale of created beings,—every one of them doubtless answering some purpose essential to the well being of the whole, though we may not be able to discover it! How admirable is that instinct which directs the operations of them all, and to which they all invariably adhere! The wood-pigeon was never seen to build its nest like the goldfinch, nor the goldfinch like the swallow: these all uniformly accomplish the will of their Creator, and having passed through the limited period of their existence, give place to their offspring, the increase of which is so regulated as to secure the continuance of the species, and at the same time such checks are provided as to keep them within convenient bounds; and here it is remarkable that those animals which are most prolific are subject to the greatest casualties. Thus in the spawn of fish: though the roe of a single cod would produce more living animals than there are men upon the face of the earth, yet most of them become the prey of other animals, and the equilibrium is constantly preserved. Through all these varying forms of animated beings the original matter is continually passing; the element azote in animals being added to the carbon, hydrogen, and oxygen. Nothing less than the creative power of Omnipotence could add one atom to the mass, or annihilate the smallest particle of it. Hence it will follow, that air, earth, water, together with the present animals and vegetables, are composed of the same materials as those which existed at the first creation, notwithstanding the revolutions and changes through which in the series of ages these original elements must have passed.

So far we see a regular gradation of beings, rising in their various degrees from simple life to sensation under all its modified circumstances. Every thing is, so far, complete; but a being was wanted to supply the next link of the chain, and that being is *man*.

Man, placed at the head of terrestrial beings, differs from other animals by the gift of mind. The mind, or soul, is properly the man; the body is merely a set of instruments by which the mind executes its purposes.

The human frame is the most perfect of organized bodies, and in it we again observe the same infinitely wise adaptation of means to ends. As in the lower orders of animals each was furnished with organs exactly fitted to its local circumstances, and indispensable to its existence, so in the human body the organs and the senses were bestowed with a reference to mind. Man being endued with reason, can avail himself of the powers of nature, and make inferior animals subserve his purpose; to him, therefore, the strength of the horse, the elephant, or the lion, was not necessary, any more than that acuteness of some of the senses for which many animals are so remarkable. It will, however, be instructive to consider the human body with reference to the different senses respectively. It was made erect that it might assume a commanding attitude; and the organs of *sight* are so placed as to be able to contemplate the heavens, and have an extensive range over the surface of the earth. It was not necessary that the human eye should be as penetrating as

that of the hawk or the eagle. Man, when it is necessary for him to see at a distance, can employ a telescope. If his sight had been so microscopic as to see with great distinctness the structure of small insects, and the particles of air, the eye would have been unfit for common purposes, and the mind would have been distracted by the multiplicity of objects. Who can enough admire the wisdom of those laws by which the rays of light are governed! They travel through the regions of unfathomable space with a celerity almost beyond conception, at the rate of nearly two hundred thousand miles in a second of time. They arrive from different suns and from different systems, crossing each other in all directions without the least interference or confusion; and as it concerns us less to be acquainted with objects at a distance than with those near at hand so the intensity of light diminishes as the squares of the distances.—The light from the sun, striking forcibly upon all the bodies about us, is reflected from their surfaces according to a fixed and invariable law: some of these surfaces have the power of decomposing a beam of white light, and separating it into its primitive colours; some bodies reflect rays of one colour, some of another; hence arises an agreeable variety in the aspect of nature, and hence we are enabled to distinguish with greater certainty one body from another. By means of that wonderful organ the eye, we are made sensible of the distances and forms of bodies.

All visible bodies reflect the rays of light from every part of their surface in all directions, and yet in consequence of the simple and beautiful law of refraction it is only those rays which fall in particular angles upon the eye that can produce complete vision. These, crossing each other on the optic axis in the centre of the eye, produce a picture of objects upon the retina, or expansion of the optic nerve at the back of that organ, and hence produce a sensation in the brain. The eye is so formed, then, as to show us those objects which it most concerns us to be apprised of, with perfect distinctness *only* when they are at a certain distance. As they recede from us, the impressions are less distinct, and when they are so far as to be of no consequence to us, they no longer obtrude themselves upon our attention, but vanish away. Again, this organ in man is so perfect, that our two eyes, by means of the three pair of muscles which govern each, answer the purpose of that vast quantity of eyes with which the hemisphere on the head of a common horse fly is studded. The coloured part of the eye, or iris, like a delicate veil, regulates the quantity of light admitted. In obscurity it contracts, and the pupil is enlarged; but in a strong light it expands, and diminishes the aperture. The opening is circular in the human being, because a view was wanted in all directions; but in the cat and tiger it is vertical, their prey being above; in horses and sheep it is transverse, for their food lies horizontally. This organ, as well as other parts of the body, is protected by the sense of *feeling;* and this sense is exquisite in the eye, because it is of such vast importance to us. The minute ramifications of nerves spread over the surface of the body give us notice of mischief by the sensation of pain. Were it not for this, we might lose a finger, a hand, or an arm, without knowing it. It appears by surgical opera-

tions, that this acuteness of feeling is the greatest where it is most wanted for our protection, that is, at the surface of the body; but that some of the internal parts of our frame have comparatively little of it. The provision for the durability of the limbs is no less admirable. If our hands had been made of iron, they would have been worn out long before the termination of an ordinary life; but the parts of the human body are continually reproduced from the blood, which is itself formed from the chyle, a fluid into which the food is converted by the process of digestion, while old parts are taken up by a set of vessels called absorbents, and are carried off in excretions. To a certain limited extent, parts which have been lost may be reproduced in the human body: thus a wound will be filled up with granulations, in which new vessels will be formed; but here, again, we remark how every thing is adapted to the nature of the animal; the more perfect the animal, the more irreparable is the loss of a part; thus, in man, an arm or a leg, a hand, or even a finger, if once lost, can never be reproduced; but if a crab lose a leg, or a lobster a claw, the limb, in process of time, is reproduced. This power of reproduction is so great in some of the less perfect animals, that a polypus being cut in pieces, the pieces will produce new animals of the same kind.

The sense of *smell*, so extremely acute in some of the canine tribe, is precisely adapted in man to his situation, and while it gives him the power of gratification from the odour of flowers and aromatic substances, it tends to his preservation by warning him of the presence of substances whose effluvia would endanger his health if they were not removed; thus, by a wise provision of the Author of nature, what would be hurtful is rendered disagreeable.

The *taste*, also, answers a double purpose: it renders the necessary act of supplying the stomach with food, agreeable, while for our preservation, it is so contrived, that many substances, which would be injurious, excite no such sensations, or very disagreeable ones. Some animals, it is probable, have this sense in a higher degree than man. In the accounts of travellers we find that, in uncultivated places, roots fit to be eaten were discovered by observing the kind which the monkeys had selected for their food. The sense of *hearing* in man, besides tending to his preservation, answers several most important purposes. In him it is not so acute as in some of the lower animals, whose safety depends principally upon it; but, if it had been more so than it is, it would have been extremely inconvenient, and the bustle of the crowded streets of the metropolis perfectly intolerable; it is, however like all the rest of our senses, just adapted to our situation, and amply sufficient to apprize us of the approach of danger. The ear has been so constructed as to receive pleasure from sounds: these are produced by particles of air agitated by the tremulous motion of the parts of a body vibrating in unison; that is, when the vibrations are multiples of each other, the vibrations of a musical string are almost inconceivably rapid. In the gravest harmonic sound they are twelve and a half in a second, whilst the shrillest sounding body makes fifty-one thousand one hundred vibrations in the same portion of time.

The greatest service rendered

to us by the sense of *hearing* is the facility which it gives of communicating our ideas and feelings to each other. The nature of this faculty, and its importance, are well described by Rollin: "Admirable, indeed, are the provisions for the production of sound by the human voice. In the upper part of the trachea, or canal by which the air enters and is expelled from the lungs, is a little oval fissure, capable of opening more or less, called the glottis: as the opening of the glottis is very small, with respect to the capacity of the trachea, when air is forcibly driven through it, the velocity is considerably increased, and the lips of the glottis become violently agitated, occasioning those vibrations which produce sound: the sound thus formed is influenced by the cavities of the head, and even by the breast.

"The glottis not only produces the sound, but even forms the tones; and this is attributed to variations in its opening. It is capable of becoming wider and narrower within certain small limits: the fibres which compose it lengthen for the low tones, and become shorter for the high ones.

"To produce the various tones the diameter of the opening of the glottis, which is but one-twelfth of an inch, must be varied: there are modifications of every single tone, which require that this opening, small as it is, should be divided into nine thousand six hundred and thirty two parts, and even these parts are not all equal; some of them must therefore be less than the nine thousand six hundred and thirty-second part of the twelfth part of an inch; but so delicate is the ear, that this variation is immediately perceived. Speech," as Rollin farther observes, "is one of the great advantages which man possesses over other animals: while it serves as a proof of his rational faculties, it enables him to employ them to the greatest advantage; but how wonderful that adjustment, how exact that mechanism, by which it is produced! At the first command of the soul, how many different parts are brought into action to form the voice!

"I have a thought which I am disposed to communicate to others, or a doubt which I wish to have solved: nothing is more intellectual, or farther removed from the senses, than thought. What vehicle is capable of transferring it to the persons who surround me? If I could not accomplish it,—shut up in myself,—reduced to a solitary individual,—cut off from all commerce, from all conversation,—I should suffer inexpressible disquiet. The most numerous company, the whole world, would be but a frightful solitude. But Providence has relieved me from this by attaching my ideas to sounds, and rendering me master of those sounds. Thus, in the very moment, and at the precise instant that I am disposed to communicate my thoughts to others, the lungs, the throat, the tongue, the palate, the teeth, the lips, and an infinite number of organs concerned in it, are put in motion, and execute my orders with a rapidity which almost more than keeps pace with my desires. The air proceeding from my lungs in tones, modified according to the variety of my sentiments, carries the sound into the ears of my auditors, informs them of all that passes in me, of all that I wish to communicate. Thus ideas are conveyed, and information diffused, by a natural mechanism which we can never sufficiently admire.

(To be concluded in our next.)

A SKETCH OF THE LIFE OF MA-NUNCU,*

An Indian chief of the Wyandot nation, and a convert to Christianity.

FURNISHED BY HIMSELF.

I AM now fifty years old. I was born at Sandwich, Upper Canada, of Wyandot parents, belonging to the Little Turtle tribe. My parents were members of the Roman Catholic church, in consequence of which, I was baptized in my childhood, in that church. When I was about seven years old, my parents removed to Mo-gwa-go, where we lived about ten years: and from thence to Brown's Town, where I lived, until I removed to Sandusky about twenty-two years ago. Although my parents were members of the Roman Catholic church, yet they were destitute of the power of religion. My mother sometimes told me not to do certain things, which she said the priest told her were wrong; but she often did those things herself: I followed her example, more than her advice. At about the age of seventeen, I began to learn to drink, to box, and fight.

At Wayne's battle, I was there, and came near losing my life: many balls went through my clothes. When I was about eighteen, I commenced hunter, and got married. For twenty years I lived a hunter: but such are the customs among the Indians that I made no riches by hunting: although a good hunter, particularly for bear; pursuing them on horseback, through all kinds of woods. Once I came near being caught by a wounded bear, by going into a thicket on foot after him, but I was preserved. At the time the Shawnee prophet, (Tecumseh's brother,) was busy stirring up the Indians to war through his lies, I was appointed to speak to the people: from this I was led on to what I now am.

Although I had been baptized, yet I practised the traditions of the Indians. When Br. John Steward came among us, and preached to us the gospel through an interpreter, who had been raised among us, it caused me to wonder, and struck conviction to my heart: but I did not yield, nor forsake the old traditionary customs of the nation. When Br. Finley came among us, and preached the same doctrine, I was convinced it was true. Old Br. Hinkle had given me a Bible; this I took to Br. Isaac Walker, and got him to read it to me. This book told me what sort of a man I was. I was now completely convinced. I now set out to seek the Lord,—I looked back on my life, and saw all my evils,—I was led to see that God was merciful and good in bearing with me,—so God led me on to find his mercy.

When I now look back on my sinful life, I feel I was a devil in sin. Three years I sought the Lord. Two years ago, God overtook me in the plain; I fell on my knees, to praise the Lord; the Spirit said, Ma-nuncu, you was a hunter of bear and deer; now you must be a soul hunter. Blessed be the name of God, I feel like going on.

March 10th, 1827.

* This article was accidentally omitted in the proper place.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

From the Wesleyan Methodist Magazine.

SOUTH SEA MISSIONS.

NEW ZEALAND.—Journal of Mr. Turner.—January 9th, 1827.—My journal of the present year, to this date, is lost in the general plunder we have just sustained. The following copy of a letter written by me to the brethren of the Church missionary society, in the Bay of Islands, and at Marsden's Vale, will furnish the leading particulars of our circumstances for these few days past:—

Wesley Dale, Jan. 9, 1827.

Dear Friends,—Nothing but an imperious sense of duty compels me on this occasion to write, that you may know our state. We are now left without a single inhabitant in the valley, man, woman, or child, save one boy, David, or Tawena, who has returned to remain with us. On Friday evening last, Tipui, Ngahuduhudu his brother, with several others of the principal chiefs, together with some of their slaves, fled for fear of the Ngapuhi, (Bay of Islanders, or more particularly that part over which Shonghi is the head,) who were reported to have entered the harbour and commenced their work of plunder and bloodshed. Saturday all was consternation and alarm, expecting the Ngapuhi up here, but none came. On Sunday morning, several persons of note came up from Shonghi, requesting our people (or rather a part of them) to go down and join him; for the Ngatepo, (the greatest part of that tribe in the harbour of which Tepere is the head,) it appears, have taken refuge on a Pa, difficult of access, and are resolved to stand on their defence. Nearly all the men immediately complied with Shonghi's request, and went, but returned yesterday morning for their wives and children; and by the tide this morning the last have left the place. The reason for the wives and children being taken away is, a fear lest other parties should come, who are expected, and cut them off during the absence of their husbands.

Our people left us in perfect good will, and appeared concerned at parting. Our school children were all forced by their parents and guardians ogo along with them, though very much against the will of some of them. It was said by many of our people that they should never more return to reside here, except Shonghi proved victorious, and came and took possession. Many are gone with heavy and jealous hearts respecting their own fate. A strong party called the Rarawa, from Waro, Powa's place, are expected to come and join the Ngatepo, and if so they will be very strong. Several of our people on leaving appeared to feel much for us, and said, that as soon as the Rarawa heard that they had left the place, it was very likely that some of them would come and strip, if not kill us. The same they intimated we might expect from stragglers. You now see our state as nearly as I have been able to give it you, and with our situation and prospects you will naturally suppose we cannot but be affected.

Tuesday evening, a little after eight o'clock.—The above hasty observations I wrote about 12 o'clock to day, intending to send them by Mr. Stack immediately; but at that juncture the boy Puru arrived with your letters, and at the same moment a party of about twelve of the Ngapuhi came up to our place. We inquired what they were come for; to which they replied, "To take away your things, and burn down your house; for your place is deserted, and you are broken." We felt a little troubled when they first came, expecting their intentions were of a serious nature. However, after annoying us for a while, and taking away a few articles, they left us, and went to load their canoes with kumeras, &c. On their return to go down with the tide, they annoyed us yet more; broke into one of our houses and carried away various things. Their party was small, and the principal persons were known to us, which, we believe, prevented them from going to greater lengths. On leaving us they said, we should certainly have a general plunder to morrow; but we hope this will not be the case. However, I must observe that we do now think it very likely that we shall be plundered to a con-

siderable extent, if not altogether. From the party that has been with us to day we have learned that the Ngatepo have fled, and that the Ngapuhi are in pursuit of them. They say now that it is the intention of Shonghi to return to the Waimate when the business is settled here, and that all our people will go with him; for none will dare to remain here, unless they can be protected by a stronger force than their own. Should this be the case, we think it not likely we can remain. Dear friends, you now see our situation, and I know you will be ready to feel with us and for us, and will be ready to give us all the counsel and assistance you can. I must say, as an individual, that I have a particular wish if agreeable, and circumstances will allow, that Mr. Henry Williams should come over as soon as possible. The reason for this particular wish I think you will at once see, for many circumstances concur to lead us to think it possible that we may be obliged to leave the place immediately, and we earnestly wish for his matured judgment in the affair. All our females begin to wish themselves in other circumstances; and we think it very desirable that, unless a favourable change speedily takes place, they should be put under your protection at some one of your stations. At present, however, we have no power to remove them, for we have no natives to assist us, and we cannot leave the station ourselves. Mrs. Turner and Miss Davis bear up very well, but poor Mrs. Wade is very low. Mr. Stack is about to carry this to the Kidee-Kidee, and will return as soon as possible, and we hope one of the brethren will return with him.

About 10, P. M., brother Stack left us with the above to the Kidee-Kidee, desiring them to send with all speed to Marsden's Vale. He was accompanied by Tawena, the boy mentioned above, who went very reluctantly. I was very sorry for our brother having to undertake such a journey in the night; but the boy durst not go alone, and our situation appeared so precarious as not to admit of a moment's delay. Just when we had committed ourselves to the care and protection of our heavenly Father, and were preparing to take a little rest, two of our girls came up to the door, and we most gladly let them in. They were greatly affected and wept much. They communicated to us a good deal of information respecting the state of affairs down in the harbour from whence they had come; but nothing of an encouraging nature respecting us and our situation. They had heard them talk about robbing us, but it appeared to them quite uncertain whether they would or not. They confirmed the report that the Ngatepo had left the Pa, and that Shonghi with a part of his people was in pursuit of them. When it was found they had left the Pa, some of our natives and others ascended, and there they found two poor old females, who were sick, left behind in their huts. One of these was the mother of Tepere, the head of the tribe. She was murdered without ceremony by one of the natives of our place (a Ngapuhi.) The other poor creature met with the same fate. A slave girl was also found upon or near the place, who was murdered, roasted and eaten.

About twelve we retired to rest, though not free from anxiety; yet for myself, I bless the Lord, free from all distressing fear.

Wednesday, 10th.—Soon after day break, Luke came to my room door wishing me to get up, for the natives were coming up to the house. I got on my clothes, and in a few minutes went out. Mr. Hobbs and Luke were out before me. A number had already come up, and Mr. Hobbs had asked them what they were come for; to which they replied, "To take away your property, and you must be gone." Just as I went out they were commencing operations: one party broke open Luke's house; but we had brought down his things into ours the night before. Another party at the same time broke open the potatoe or tool house, by dashing the door to pieces. Then followed the outer kitchen, and the store over it, and likewise the carpenter's shop; and never were men more busy than they in carrying out their contents. Being now fully satisfied that nothing short of a perfect clearance of all we possessed was their object, we saw it necessary to make all haste possible to equip ourselves for bidding adieu to the place and fleeing for our lives. Knowing that we had a journey of twenty miles before us, if our lives were spared, before we could meet with an asylum, I urged the two girls who came in last night, to get a little tea ready, as the women

and children could not travel without something. This was accomplished in a few minutes; and by this time we had got the children and all nearly ready to depart, should they break in upon us, for we had locked ourselves in the house. Like the Israelites in eating the passover, on the eve of their departure out of Egypt, we some of us partook of what little we got in a position to be gone. At this moment four of our boys came up to the door, and we let them in. They saw our situation, and offered to go with us, for which we were truly thankful; for without them we should have found much difficulty with the children and the few articles we had judged it indispensably necessary to take with us. As they had not yet attacked the house, we embraced the moment in clothing the lads with some of our better clothes, by which means we saved them. The natives were now breaking in through all the windows, and had also got in at the back door; our boys and girls felt much for us, and urged us to be gone, saying, if we did not hasten, "we should get away with our skins only." We were now fully satisfied that nothing but destruction awaited all we possessed, and were glad to get away with our lives. Before I passed through the door, I saw them taking away the bed, &c, from which I had not been roused more than an hour before. As the greater part of the people were on the back of the house, we passed through the front door and down the garden, making ourselves a road through the fences and over the wheat field.

God only knows what were my feelings at this moment, when obliged to quit the place on which we had bestowed between three and four years' labour, anxiety, and care. Never, never was I called to such a trial before. But praised be the Lord our God, he proportioned our strength to our day. I could not but praise the Lord almost every step I took from the premises, for I viewed myself and companions like Lot of old fleeing from the city of Sodom. I looked back many times with the strongest emotions of soul, and I must confess, not without great fear that we should be pursued by a party of those we had left plundering the property. One man I understand got over the fence after us. Our company consisted of myself, my wife and three children, the youngest an infant five weeks and two days old, Luke Wade and his wife, brother Hobbs and Miss Davis from Paihea, who had come over to spend a few weeks with us. The property we secured was the clothes we had on, one small trunk, containing changes for the children, (which Mrs. Turner had fortunately collected I think over night,) and a few bundles which we carried in our hands. The value of what we have been obliged to abandon is considerable. We made the best of our way over the kumura grounds, for they were now no longer sacred to any parties. The poor women got quite wet in passing through the corn; for there was a heavy dew, and the morning was foggy. Just as we had crossed the river the second time, we met three of our natives who had fled on Friday night last to Shukeanga. They informed us that a powerful party were just at hand from Shukeanga, (or Hiokeanga,) going to defend the place against the Ngapuhi. They strongly advised us to turn out of the way and hide ourselves in the bush until the Taua was past, for they would not only strip us of all we had got with us, but murder us.

This was a trying moment; danger and death again stared us in the face! I felt a strong persuasion that we ought to go forward, but this was not the mind of all our company; and through the strong solicitations of our natives we turned out of the way, ascended a hill, and hid ourselves amongst the shrubs. Such, however, were my feelings, that I could not sit for two minutes, being so strongly impressed that our path of duty was to go forward. Others had similar feelings, but our boys and girls objected, saying that they durst not go with us. We told them, however, that we did not care, and were resolved to go without them; and when they saw us move they got up, and went with us. As we descended the hill to get into the road again, we met Ngahuduhudu, one of our chiefs, and a very friendly old chief from the Bay of Islands, (Ware-Nui.) They at once advised us to stop on account of the party that was just at hand; but we told them we durst not stay, that we had a long way to go, that the day would soon be closing, and that we should have no food for the children. Ngahuduhudu replied, they would give us some potatoes for

the children: but we said, we must go, and asked the old chief Ware-Nui, of whom we had some knowledge, whether he would take care of us; to which he consented, and said, "Come along." This was a great relief to my mind, though I confess I had many fears. Had we continued in the bush, I feel a strong persuasion those natives would have stripped, if not have murdered us. We proceeded, and having crossed the river twice more, just as we were turning a sharp corner or bend in the river, on a sudden we met the fighting party, which was one of the most formidable in its appearance I had ever seen in New Zealand. I judge there were at least two hundred, all prepared in their way for action. They were in a body, and as close together as they could possibly be. All were armed, and I think the greater part with muskets and bayonets. They were headed by several chiefs, one of the principal of whom was Paticone, from Shukeanga, the most friendly chief to Europeans of any we know: our having some acquaintance with him and his character, was a considerable support to our minds in this trying moment. The instant he saw us turn the point, he turned round upon the people and commanded them to stop; and never before in New Zealand did I see so much authority exhibited, and that authority so promptly obeyed. Some few pushed forward a little, but he instantly pressed against them with his spear, or whatever weapon he had in his hand; some others ran into the water to get past him, but he was in the water with them in a moment; and having stopped the people, he told us to come forward towards him, which we did, and he then told us to sit down. Paticone and several other chiefs then came and rubbed noses with us, as tokens of their respect, friendship, or good will. Our poor old chief, Tipui, came up to us with his heart apparently full, to see us quitting his abode; and by way of consoling our minds, or hushing our fears, which he probably saw depicted in our countenances, said in broken English, "No more patu patu whi-te man:" *i. e.* We will no more kill white people; by which he intended to alleviate our fears. Our situation was told them by the chiefs we had met; on which they asked us to remain; but we answered, "No, we must proceed." After they had conversed a little, they told us to stand nearer to the water; and the chiefs placed themselves by the side of us, and ordered the people to pass on the other side; and when they were gone by we proceeded, the old chief Ware-Nui, continuing with us as our guard. Ngahuduhudu also went with us until we had passed all the stragglers. My heart did indeed rejoice when we were so far delivered out of their hands.—We got through the woods far better than I had anticipated; and soon after we had passed the first wood, we met brother Stack, returning with Mr. Clarke and eight or ten of their school boys. I was truly rejoiced to meet them; and they were no less glad to see us all safe, though sorry for what had taken place. One of the boys was sent back to Kidee-Kidee with all speed to inform them of what had occurred; and to return with chairs, on which to carry the females towards the latter end of their journey. We were now able to render the weak a little more assistance, and journey forward much better than before. At the water fall, six miles from the Kidee-Kidee, we were met by a strong party from Paihea, consisting of the Rev. H. Williams, Mr. Richard Davies, W. Puckey, and I suppose at least a dozen natives. Our very kind friends no sooner heard of our situation than they proceeded to our relief with all possible haste; they would have been with us at Wangaroa in less than twenty-four hours from the time the letter left us; a distance, I suppose, not less than five and thirty miles.—Mr. Hamlin also met us here with something to refresh our weary frames; and having partaken thereof, we proceeded onward, and soon arrived at the settlement; for our females were carried on chairs by the natives from this place. At the Kidee-Kidee, we were received by our friends with every possible mark of Christian sympathy and kindness. While at tea together the old chief who had accompanied us, and another chief of this place, Titore, conversed together about our situation, and wished to know where we were going; saying we must not remain here at this settlement, for if we did, different parties would come and strip our friends residing here, and kill us. Having refreshed ourselves, we conversed freely together on our present situation, and

inquired what was best to be done with us; and it was the decided opinion of all, that we should go down to the Paihea settlement immediately, there to remain until we saw our way clear to go elsewhere. It was farther given as the opinion of all the friends present, that I and my family should proceed to the colony by the first conveyance.

Our friends are all apprehensive that the Kidee-Kidee settlement will soon become like ours. Never have affairs in New Zealand worn such an alarming aspect since the missions were commenced as they do now. Weary indeed in body, but thankful to our God for our lives, and his great mercy to us through the day, we retired to rest.

Mr. Stack thus describes his journey to the Kidee-Kidee:—

"At 10 o'clock at night, I took leave of my dear friends, not without anxious fears both for them and for myself. The moon shone beautifully, and the late improvement of the track through the woods enabled me to travel with much ease. I found my companion unwilling to keep pace with me; and but for fear of losing the journals, I should have left him behind, having frequently to stop for him to come up, which, in the hurry I was in to press forward, was a great trial. As the morning star arose I found myself within four miles of Kidee-Kidee, where I arrived, wet and cold between four and five o'clock, and was hospitably received by our kind and affectionate friends there; who hearing my errand, lost no time in despatching a messenger forward to Marsden's Vale, with Mr. Turner's letter, and an accompanying note, acquainting them that Mr. Clarke would go back with me this morning, (Wednesday 10th.) Our dear friends, whose minds were greatly exercised about us, sympathized with us in the peculiar situation we were placed in; yet hoped that all would still be well, and that robbing us was only a threat. Mr. Clarke took leave of his partner and little ones, intending to stop if necessary some days with us, and took nearly a dozen boys and young men to assist, if it should be deemed proper to bring the females round by land. As I returned home I had many forebodings of evil; but finding that the two journeys, so quickly repeated, affected my frame too much, I requested brother Clarke to go forward, as an half hour in his arrival might be of considerable comfort to our dear friends.

"I however found myself uneasy to let Mr. Clarke go forward by himself, and therefore endeavoured to overtake him, which I did at the end of the first wood, about seven miles from Wesley-Dale mission house.—We had just exchanged a few words, and were coming out of the wood, when our boys cried out, 'Tenei ano nga pakeha'—'Here are the white people.' What I felt at that moment was indescribable: when we got a little higher we saw them moving forward in an easy step, and found, to our great joy, that none were wanting. The story of our dear friends affected me considerably; but while I felt sorrow for the once blooming prospects of Wesley-Dale, now all blasted, I could not but adore the signal interposition of a gracious Providence in their behalf this day. The weather being very warm, the females found travelling difficult, but within about seven miles of Kidee-Kidee were cheered by seeing our friends from Marsden's Vale, and Mr. Hamlin from Kidee-Kidee, coming to meet us. Nothing was wanting on the part of our friends to make us comfortable; and this kindness can never be recompensed till the resurrection of the just."

11th.—Early this morning we began to make preparations for going down with our friends in the boat to Marsden's Vale. Great was the kindness of our friends at this station, in not only sympathizing with us, but in supplying us with a variety of things of which we stood in absolute need. A little after noon we arrived here, and were received with every mark possible of all that is really Christian and praiseworthy, and truly grateful was I for such an asylum in such circumstances. Pitiable indeed would have been our situation, had we not had such truly Christian friends in the land. Our kind friends soon divided us amongst them, and as soon began to inquire into the nature of our wants, in order that they might supply them. My two brethren were taken to Mr. Davies's, Luke and his wife to Mr. Fairbourns's and I and my family to the Rev. Mr. Williams's where we have a comfortable native room to ourselves, which

was erected for the accommodation of Mr. Cunningham, the botanist, while he was here.

From the present aspect of affairs, our brethren here have all come to the determination to send away to the colony by this conveyance all the valuable part of their property that they can spare, and remain if they can with as little as they can possibly do with. The two principal chiefs at Rangahou have told the church missionaries there, that they cannot take care of them, and have expressed their wish that they were in Port Jackson; for they are afraid they will be killed. Not that they wish them to go; for they say if they do go that they will go with them.

12th.—This evening messengers have arrived from the Kidee-Kidee, with a letter from the brethren there, requesting that two boats might be sent off in the night to fetch away the principal part of their things, for they expect to be stripped immediately. The two chiefs on whom alone they can place any thing like dependance for protection are gone away to Wangaroa, to meet Shonghi, who is reported to be dangerously wounded. They told the brethren before they departed, that if Shonghi was either killed or dangerously wounded they would certainly be plundered of all they possessed; and that it will not be in their power to afford them any protection: for they shall be obliged to be away to protect themselves and property.—Some of our friends are gone up according to request, to the Kidee-Kidee.

13th.—The friends returned with the boats, and the best part of the property, which they have taken to the sisters. They report that the state of affairs at the Kidee-Kidee is very precarious, and that it is quite likely they will be served as we have been. They are, however, resolved to remain at their post until that is the case.

14th, (Sunday.)—The good friends wished me to preach for them this morning, and in attempting so to do, I found pretty good freedom in speaking from, "These are they which came out of great tribulation, and washed their robes, and made them white in the blood of the Lamb," &c. We afterwards partook together of the Lord's Supper. This was a profitable season for my soul.

The evening service was truly edifying to me. I baptized our infant son John Sargent; and I found the ordinance solemn and interesting. The Lord gave him to us, and we have now dedicated him to the Lord, and trust through grace we shall be enabled to train him up for the Lord's service here, or resign him back according to his righteous pleasure.

Just after service two boys arrived from the Kidee-Kidee with a letter from the brethren there, stating that they never saw themselves in such circumstances before. A messenger had just arrived there, bringing the information that Shonghi was dead, and that a party would be there immediately to strip them. They request a boat to be sent immediately to fetch to this station Mrs. Clarke and the children; for they do not think it prudent Mrs. C. should remain there in her situation. This report has created a strong feeling in the breasts of all at this station. If Shonghi be dead, I now view it as a great mercy that we have got away from Wangaroa; for we might not only have lost our property but our lives also. Praised be the Lord our God for all his goodness and mercy to us!

15th.—The boat returned from the Kidee-Kidee this morning, bringing Mrs. Clarke and the children. All is well at present, but they are in hourly expectation of a party coming against them. All here are as busy as possible, packing and sending their property on board. I have learned to day from Mrs. Clarke, that our buildings at Wangaroa are all burnt to the ground. Such is the pitiable end of our labour and toil at Wesley-Dale.

16th.—I accompanied the Rev. Henry Williams on board the Sisters, captain Duke, to see the captain respecting a passage to the colony. He intends sailing in a few days; and I have taken a passage in his ship the Sisters for myself and family, Luke Wade and his wife, and a native boy and girl, whom we are taking with us as servants.

Ware-Packa and Waikato, who have been over to Wangaroa for potatoes, bring most distressing accounts of our station. The dwelling house is burnt to the ground, and the various out houses also. Our barn, containing what would have supplied us with a twelvemonth's flour, is utterly de-

stroyed. They say there is nothing but the brick chimney standing; that Taniha danced in six blankets before Ware-Pocka, and asked him if he would not go and look for some; and that Shonghi's wife is dead, and was buried in four of our blankets. Some say that Shonghi laughed when he heard what had befallen us.

18th.—A letter from the Kidee-Kidee, received this evening, states that Shonghi is not dead, though severely wounded, a ball having entered his breast and passed out close to the back bone. He is now under the Pa of Matapo, laying siege to it. The Kidee-Kidee is yet untouched; but Shonghi's slaves say that if he dies, that place will suffer the same fate as Wesley-Dale; the church brethren there are therefore in a state of anxious uncertainty. Tinana is reported to have himself killed nearly a hundred women and children of the Ngatipo tribe, among whom there has been dreadful slaughter; but the men have mostly escaped by flight.

It is the decided opinion of all here, that my path of duty is to go to the colony, to lay the circumstances of our affairs before the brethren there. Our very kind friends here have furnished us with those articles of clothing necessary for our voyage to the colony.

Dear fathers and brethren, you now see our afflicted and pitiable situation; and I know you will not only sympathize with us, but readily assist us all you can by your prayers and counsel. There is one thing that affords our minds great satisfaction, namely, that no act of indiscretion or imprudence of our own whatever, has brought this upon us; nor could we possibly have avoided it, by any means we might have adopted. They were not our own people who made the attack upon us, but stragglers belonging to Shonghi's fighting party.

REV. MR. GREAVES' REPORT OF THE NEW-ORLEANS MISSION.

To the Rev. J. Emory, Corresponding Secretary of the Missionary Society of the Methodist Episcopal church.

New-Orleans, July 7, 1827.

Rev. and Dear Brother:—There has nothing very remarkable occurred in this mission since my last communication. I am happy however, to state, that our prospects are more flattering. On the 27th of April, we were visited by the Rev. Wm. Winans and J. C. Burruss, of the Mississippi conference, who remained until the 2d day of May. They preached several times apiece, and with considerable effect. Their congregations were large and respectable; the public attention was aroused, and a very considerable impetus was given to the wheels of Zion, which were almost at a stand.

From that time until the last of June, when, as is usual, many left the city, my congregations were large and respectable, or as much so as could be expected in such a place as this, where there are so few, comparatively, disposed to attend divine service, and where there are four Protestant churches opened at the same hour. There has been for some time past an increasing solemnity in the congregations, and often are the tears of contrition seen to steal down the cheeks of penitent sinners, while the word of life is dispensed. There has been no general excitement, but there are many things which induce us to look for better times. It is true that wickedness of almost every description abounds, that the holy sabbath is still openly profaned by many who have even been taught better things, and there are but few who are disposed, whatever their private sentiments are, openly and boldly to confess Christ, and to stand forth as the decided votaries of virtue and morality; still the leaven of the gospel is, we trust, spreading, and the time is not far distant when its salutary influence will be felt in some measure, by all. Our glorious Redeemer will, I hope and believe, defend his own cause, and will yet cause this dreary waste, this field of moral desolation, to "rejoice and blossom as the rose."

The members seem much united, and there appears in most a very great *hungering and thirsting after righteousness.* There is a greater attention to all the means of grace, especially to class meetings, which are often truly interesting and profitable. We sel-

dom meet without feeling sensibly the divine presence. I cannot, with many of my brethren in other places, tell of multitudes being converted and added to the church, yet I thank God for a few. The character and stability of the society have been much increased by the addition of a few old substantial members, who have been received by certificates from other places.

The prospect among the coloured people, is still very flattering. I have continued my labours among them in the afternoon of every sabbath, and the congregation has so increased in number that our church will scarcely contain all. The greatest decorum has been preserved among them, and though convictions have been deep and pungent, there has been but little of that fanaticism and unqualified zeal, which characterize their meetings generaly, seen among them. Between twenty and thirty have been received on trial during the last month, and the most of them profess to have found peace with God. The sabbath school instituted for their benefit, is still in successful operation. There are between seventy and eighty scholars belonging to it at present, and the most of them are making very considerable progress. Several of the senior classes read the New Testament with great facility, and there is scarcely one in the school who cannot repeat, without hesitation, the whole of the catechism. Considering the vast number of coloured people in this city, and the great influence they have in society, especially among the children of the rising generation, the value of such an institution can hardly be estimated.

I continued my labours among the mariners on board of the ships until some time about the first of June, when, in consequence of the hurry and confusion among them while in port, it was found difficult to obtain a vessel on which I could preach. During the time, however, that I did preach to them, I was much pleased with the prospect. The congregations were large and orderly, and often very serious. The seed sowed among them did not entirely all fall *by the way side.* Among some who became concerned for the salvation of their souls, there was one who made an open profession of it by attaching himself to our society in this place. He intends quitting the sea, as he thinks such a life would endanger his salvation. But no great calculations of success among them can be made so long as we are compelled to preach to them on board of vessels. Arrangements are now making to build a mariners' church here, and we hope it will not be long before we have one. A suitable lot of ground has been selected, and the most of the funds necessary for the building has been raised, and it will not be difficult, we trust, to raise the balance, when once the work is commenced. The inhabitants of this city appear to take a lively interest in it. There is, evidently, not a port in the United States, where such a church is more needed. Besides the vast number of seamen always in port, there are, at least during the winter and spring, several hundred boatmen and other persons from the up countries, who would gladly attend a mariners' church. In view then of the importance of such a church, let every man who fears God, open his heart, hands, and purse, in support of this object. Surely Christians of every denomination, and every man who loves the Saviour and the souls of perishing sinners will do something towards it.

I have preached regularly every week to about two hundred poor miserable wretches in the state prison, most of whom receive the word with great joy. I have occasionally distributed tracts among them, which they have received with every mark of gratitude. The greater part of them are among the most abandoned of mankind, yet they have souls that must be saved, or lost eternally, and the *grace* of God is sufficient to *change* and *purify* them. Though my labours among them may not produce an immediate effect on any, I am not without hope. The seed which is now sown among them may spring up and grow in the hearts of many of them, when they are brought out and set at liberty.—And to show that my hope is not without foundation, and to encourage others in their labours among such characters, I beg leave to mention the following circumstances:—

I was walking through the city not long since, and to my great surprise, a poor man about forty years old, of whom I had no distinct knowledge, accosted me, and with tears of joy said,

"Sir, I am glad to see you again. I thank God that I ever saw your face."

"Where," said I, "did you ever see me?"

He replied, he had seen me in the prison. "I am," said he, "a poor miserable wretch just set at liberty, after being confined seven years, and while you were preaching to the prisoners on such a day, from Zech. ix, 12, 'Turn ye to the strong holds, ye prisoners of hope,' it pleased God to open my eyes to see the dreadful ruin which hung over my head, and which threatened to bury me in everlasting destruction. I saw the dreadful deformity and mischief of sin; I trembled at the thought of having indulged it so long; I felt that I was in bondage to my own corrupt nature, and to the devil who had long *led me captive at his will.* I felt, however, that I was a *prisoner of hope;* that I still had an Advocate with the Father, and I resolved, that by his assistance I would seek the salvation of my soul, and I feel determined now to live and die a praying man."

Another said to me one day at the close of service among them, "Sir, we thank you for your attention to us. Think not that because we are here in irons, we are destitute of feeling. No. We are sensible of the importance of the truths which you deliver, and we derive much comfort from the gospel."

I was requested, some time in April, to preach occasionally at a place called the Port of Orleans, three miles above this, which I have done regularly on every Monday evening. The inhabitants of the place and its vicinity are quite numerous, but they are mostly butchers and such persons as get their living by attending the public markets in this city. My congregations soon increased in number, and I am happy to say that there is at present a prospect of much good being done among them. There are some who not only attend preaching there, but also in the city. I have held my meetings in a private house, but they now speak of fiting up some other place. Surely the time is not far distant when many of this people will come up from the neighbourhood of the brutes to the dignity of the sons of God.

The field of missionary labour is constantly enlarging; the Macedonian cry, "Come over and help us," is heard from almost every direction, and I would now call the attention of my brethren to a part of this country which has been too long neglected, namely, the towns and settlements above and below this city. The Mississippi river for thirty or forty miles below, and about one hundred miles above this, is lined on both sides by a numerous population who never once hear the glorious news of mercy and salvation through a Redeemer. Repeated applications have been made to me during this year to visit them occasionally; but in consequence of the extent of my labours here, I have not been able to do it. In the town of Donosonville itself, the seat of government for this state, a preacher might be successfully employed. The most of the inhabitants are Americans from the northern and eastern states, who know how to appreciate the blessings of the gospel and would cheerfully contribute to its support. There is another town containing several hundred inhabitants, about twenty miles west of Donosonville, on the bayou Lafourche, where a good congregation could be had. A citizen of that place called on me a few days ago, and informed me that there had a few Methodists settled there within the last year, and that a small society could be raised immediately. The French population is rapidly decreasing, and it is thought that it will not be long before the whole of the Mississippi valley will be owned and settled by Americans. The English language is now most generally spoken, particularly among the coloured people, who generally speak both English and French. The slave population is, I believe, more numerous in this section of the country than in any other part of the United States, and it is the wish of nearly all their owners, especially the Americans, to have regular preaching among them. I have endeavoured by inquiry, to obtain a correct knowledge of the moral state of this country, and I am clearly of opinion much good may be done by a prudent, zealous missionary. The field is now *white already to harvest,* and a more favourable time to send labourers into it, will not come soon if we neglect to improve the present opening. The call of this people is

pressing, and should be heard by us. They are living and dying in a state of ignorance and sin, and their blood is crying to heaven against us as Christians. Oh let us awake, let some general and decided effort be made by us, to send them the *gospel of peace;* let us endeavour to lead these poor ignorant slaves from the darkening and sensualizing vices which surround them to the glory and purity of the gospel. The same amount of funds which is yearly expended by us in support of missions in foreign lands, or among the savages in America, would produce among the people whose cause I am pleading, five times the effect.

I make these remarks in order, if possible, to bring my brethren, especially in this conference, to reflect on the destitute state of this people, and to make some effort to send them a preacher.

CANADA MISSION.

Letter from the Rev. W. Case to the Rev. J. Emory, corresponding secretary of the missionary society of the M. E. C., dated Yonge-street, June 17, 1827.

Rev. and Dear Sir,—The friends of Zion and the mission cause, have new occasions for gratitude and joy, in the conversion of the native Indians. The work of religion has commenced among one of the largest bodies of the Chippeways south of Lake Huron. To day we closed our camp meeting in this place by the holy communion and the baptism of 38 natives from Lake Simcoe, 26 of whom are adults, and came labouring with deep concern 30 miles to attend the meeting. They have now found the peace and hope of the gospel, and have left the camp for their present residence in New Market, near Lake Simcoe. They return with joy, and in hope of persuading others of their brethren to embrace the gospel. To strengthen them in their faith and to further this good work among the Simcoe Indians, Peter Jones and two other native teachers from the river Credit, accompany them to their brethren.—Our hearts and prayers go with them.

For some weeks past, several zealous members of the New Market missionary society, have been engaged in teaching the Indians to read, in a sabbath school which they have instituted on their account. And such is the solicitude of the children to learn, that we have ventured to engage a teacher. Br. Wm. Law, secretary of the New-Market missionary society, having offered his services, we have employed him, depending on the promise of God and his faithful people for means to defray the expense.

There are now 30 children ready to enter the school, and it will commence immediately.

The number of souls in this body is about 600, and we are praying and hoping that the glorious work may spread (as among those at the Credit, Bellville, and Rice Lake) throughout the whole body.

From the same, dated Grape Island, July 26, 1827.

Rev. and Dear Sir,—Being about to close my labours on this island for the present, to proceed on the duties of the district, I forward you the following statement of the condition of this people.

The number here is about 160, including those lately from Kingston. On the 15th inst. 34 of those from Kingston received baptism, 28 of whom are adults, and lately converted. The establishment is prospering finely. Beside other labours in building their houses, &c, the natives have planted 15 acres. Their corn, broom-corn, and vegetables in their gardens are well cultivated, and of handsome growth. They have a house for schools and meetings 30 feet by 25. Six houses on the foundation 18 feet by 20, mostly shingled. One yoke of oxen, 3 cows, a set of farming tools, and lumber, nails and glass for completing ten houses. This comprises about all their property. It will be gratifying to many of our friends to learn that the school is kept by Br. Wm. Smith, (30 scholars in the day school and 50 in the sabbath school.) The business of farming, &c, by Br. Phelps, and the

female department, in knitting, sewing, manufacturing straw hats, &c, is superintended by sister E. Barnes. The whole community appear very happy in their new situation, and they are often heard thanking God in their own language, that he has put it into the hearts of his people to give them such assistance in the means of instruction and the comforts of life. Indeed we cannot look upon this new people without pleasing emotions, and peculiar interest. Seventeen months ago, they had neither home, nor comforts,—poor, and lazy, and filthy,—made wretched and miserable by intoxication, and a "burden to all around them." There is now not one that takes the poisonous draught, not one but is an example in prayer and moral deportment. They have enough to eat, and houses are preparing by their own labour to screen them and their families from the storm. The conversion of this body and their hopeful state, are certainly striking instances of the power of grace, and the care of Providence. When we commenced the work last September, of assisting this poor people (the work when completed will cost about one thousand dollars,) we had not a dollar subscribed for the purpose. But since that, our subscriptions have furnished us with materials, and all we have wanted thus far in the undertaking.

The friends of missions in New-York, Brooklyn, Philadelphia, Utica, and elsewhere, would be more than rewarded for their late benevolence, if they could witness the happy change in this people, especially in some of their religious meetings. The silence of midnight is sometimes broken by the voice of gratitude and praise. At the break of morn lately, we were all awakened by a voice which we feared at first was that of distress, as we did not understand the language. We hastened from our chamber with much concern to know the cause. On coming into a wigwam, I saw an aged woman standing up, but trembling, and in great exercise, talking to those about her. I inquired of Sunday, the native exhorter, "Who is this woman, and what is the matter with her!" "Oh," said Sunday, "it is my mother. She very happy—she say she want to go now to heaven where Jesus is—she so happy all night, she can't sleep." Other instances of extraordinary ecstacy have occasionally occurred. The peace and happiness of our brother Moses, whom we have just committed to the grave, is, another instance of the power of grace on the Indian's heart. In some instance I have thought of Moses from the mount, for his face would appear to shine, such was the happy state of his mind. During his illness, for several months he was always resigned, and often expressed a desire to depart, that he might be with Christ!

WYANDOT MISSION.

Last quarterly report of the state of the Wyandot Mission, for the conference year, ending Sept. 19, 1827.

State of the farm:—We have fifty acres of corn now standing on the ground—moderately good; we have reaped twenty-five acres of wheat this last harvest—light on the ground, but good grain; we have three acres of oats—light, but good grain; five acres of flax—short strawed, and thin on the ground; ten acres of meadow—light in the swarth; we have now in the ground two and a half acres of potatoes, that appear as though they would be first rate; one and a half acres of field beans—excellent; two acres of snap beans—moderately good; seven acres of turnips—doubtful of their doing any good; ten acres of pumpkins—tolerably good; one and a half acres of melons and cucumbers—good; and about one thousand two hundred cabbages—first rate.

Since last fall we have sown about sixteen acres of timothy meadow, and will in a few days sow about four more. With God's blessing there will be enough on the farm to do us plentifully, the article of meat excepted. As for groceries, tea, coffee, sugar, &c, as we cannot raise them, we cannotget them for family use, without using the funds of the mission; and rather than do this we do without them; except what our friends occasionally send us.

The want of sheep is a great loss to this establishment; nor do I see how to help it, for we are not in possession

of means to get them. For the want of this article, many Indian girls are comparatively idle; and what is worse, their time is spending and they cannot obtain a sufficient knowledge of the manner of manufacturing their own clothing. Winter is now approaching and there is nothing on hand for clothing. If some of the friends of missions would forward means, so that next spring, there could be something like two hundred sheep procured, in time to get their fleece for next winter, it would do infinitely more good, than any collection of clothing articles could. For this reason, the children would be taught to manufacture their own clothing; and our farm is admirably calculated for sheep stock.

The state of religion is still prosperous. The majority of the members are uniform and pious Christians. There have been about forty added to the society this year, ten have been expelled, two dropped, and two have withdrawn. At our camp meeting, on the 5th, 6th, and 7th of Aug. we had a good time; there were some converted, and several reclaimed from a backslidden state. In point of behaviour the Indians far exceeded their white neighbours in general.

The Wyandots are thinking of adopting a system of written laws, for the government of the nation. If this can once be carried into effect, their entire civilization will be completed in time.

The principal part of the young men and women who were scholars, have received their education and gone home; some of whom promise to be ornaments to society. Those that now remain are promising children; and what is a most pleasing circumstance connected with these children, is, that many of them are the subjects of a gracious work in the soul. There was a pleasing circumstance took place the other evening. A poor afflicted little girl, so covered with scrofula sores, as scarcely to be able at times to walk, obtained a manifestation of grace, and exultingly rejoiced in God her Saviour. The fire ran—and blessed be God, the whole school seemed to partake of the heavenly repast. Although the young men and women have left the school there are numbers waiting to fill their place. The Delawares are also talking of sending some children to this school if all things are agreeable.

Our class leaders and exhorters are catching the missionary fire; they are talking of forming a kind of itinerancy among the Senecas, Shawnees, and Ottawas. How they will succeed is only known to God: but they appear at this time determined to make the attempt. The Seneca chiefs (I was informed by their agent,) have held a council among themselves, and have determined to abandon drunkenness. The thing was proposed to the tribe, and about thirty entered into the measure. The agent says, he has more hopes of these people receiving the gospel, than he has ever had.

JAMES GILRUTH.

POETRY.

From the Wesleyan Methodist Magazine.

TRUE HAPPINESS.

Long have I sought the wish of all,
True happiness to find;
Which some will wealth, some pleasure call,
And some a virtuous mind:

Sufficient wealth to keep away,
Of want the doleful scene,
And joy enough to gild the day,
And make life's course serene;

Virtue enough to ask the heart,
Art thou *secure* within?
Hast thou perform'd an *honest* part?
Hast thou no *private* sin?

This to perform, these things possess,
Must raise a noble joy,
Must constitute that happiness
Which nothing can destroy.—W. S. C.

GRIEF.

(From a new edition of Sonnets and other Poems, by D. L. Richardson.)

Oh! come not passion with the fiends of care,
And forms that haunt the midnight of the soul!
Raise not the fearful tempest of despair
Along my darkened path. Let faith control
Rebellious thoughts, and pangs that fiercely tear
The chords of life. There is a softer grief,
The lone and weary heart may learn to bear
Calm and resigned, 'till quick tears yield relief
To voiceless feelings, and the bosom teems
With holy consolation. Such may be
Tossed on the dark waves of life's stormy sea,
The good man's sorrow.—Soon hope's cheerful beam,
The trusting spirit from the strife shall free,
And gild the shadows of the mourner's dream.

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TO OUR SUBSCRIBERS.

According to a notice in our February number, (which see,) the present volume was to be concluded in ten numbers. This number, therefore, concludes the volume for this year, for the reasons assigned in the number for February. It will be perceived, however, that the full complement of pages is given as formerly. Our agents are requested to interest themselves as heretofore, to make the collections for the Magazine and Guardian, and where it is not convenient to remit by mail, to pay the amount to the presiding elders, or send it to the conferences.

THE

Pleasures of Poverty.

BY

SOLOMON SOUTHWICK.

" Sweet are the uses of adversity,
" Which like the toad, ugly and venomous,
" Wears yet a precious jewel in his head."

SHAKSPEARE.

" Let me embrace these sour adversities,
" For wise men say it is the wisest course."

IBID.

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1823.

NORTHERN DISTRICT OF NEW-YORK, *to wit;*

BE IT REMEMBERED, that on the twenty-sixth day of July, in the forty-eighth year of the independence of the United States of America, A. D. 1823, SOLOMON SOUTHWICK, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:

"The Pleasures of Poverty. By Solomon Southwick.

"Sweet are the uses of Adversity,
"Which like the toad, ugly and venomous,
"Wears yet a precious jewel in his head."
Shakspeare.

"Let me embrace these sour adversities,
"For wise men say it is the wisest course."
Ibid.

In conformity to the act of the congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the time therein mentioned;" and also, to the act entitled "An act supplementary to an act entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING, *Clerk*
of the Northern District of New-York.

Dedication.

To the children of Adversity, the following production is respectfully dedicated, with the sincere wish of the author, that they may find the "uses" of their condition as "sweet" as the bard of Avon has pronounced them to be: And this they certainly will do, if instead of cavilling and repining at the dispensations of Providence, they give themselves time to reflect, that he who quarrels with his condition, blasphemes his Creator, by madly calling in question that attribute of his divinity which sustains the moral order of the universe—eternal justice.

PREFACE.

At a time when the press abounds with so many poetical works of merit, both foreign and domestic ; and when the art of poetry has been cultivated by the brightest geniuses, in so high a degree as to leave scarcely an idea to enlarge upon, or a theme unsung ; it may be deemed presumption in one whose occupations and walks in life have been so exclusively prosaical, as have been those of the writer, to come before the public in the character of a bard—a character to which he feels deeply that he has so slender a claim.

But, recently, circumstances have been such as to throw upon his hands some few hours of leisure ; and the subject of the poem, if a poem it may be called, having become the theme of several conversations, the writer determined to record his opinion : and having done so, certain reasons were suggested for the publication, which the reader is left at liberty to infer.

The philosophy of the work, if there be any philosophy in it, is to shew that the stings of poverty are so many stimulii to excellence in the arts of life ; and that pleasure, in the rational sense of the term, is more equally diffused among mankind, than querulous, self-conceited, and discontented spirits, under the influence of mortified vanity, wounded pride, and narrow concep-

tions, are willing to admit. In short, to offer to suffering humanity the feeble but unaffected sympathies and consolations of the writer; and, in the language of the bard of Twickenham, *to vindicate the ways of God to man.*

I certainly aim at doing good. If I miss my aim, it will be my misfortune, and perhaps my fault. To professed critics I feel somewhat awkward in addressing myself. I cannot claim their charity; for that would be impeaching their justice: Neither can I ask their forbearance; for that would be an appeal to their charity. In one way I may escape them altogether. My little bark may not be descried, or if descried, be deemed too insignificant for particular notice, among the proud craft, the tall ships, by which she will find herself surrounded and eclipsed. There is your Admiral Byron, to be compared only with the Royal George.—Your Admiral Campbell, in no respect, perhaps inferior.—As also your Admiral Southey, who actually hoists the royal flag, and sails on the sea of Visions, in a style altogether unique, if not incomparable, and very much resembling Solomon's enigmatical way of a ship on the sea, and a serpent on the rock. Then there are your commodores Hogg, Hunt, Wordsworth, and other lighter craft, who make up the British fleet. Among all these, in the distant perspective, my little skiff must assume the appearance of a very small speck in the horizon, no bigger than a beach-bird skimming the wave with its wing.

If I say nothing of American captains, who have sailed on the sea of fiction, it is not because they are less worthy of being mentioned. But some how or other, and I write it with fearful apprehension of my own fate, (being the least favoured of the NINE, among the whole,) they have scarcely been permitted to touch upon the broad ocean of fame, having been kept pretty much in their snug harbours, where neither the world at large,

nor the little critical world—I don't mean little critics—has taken much if any notice of them. But let them be patient at their moorings. They may yet be called upon to hoist sail, with a fair wind, and cruise upon the open main, waving their "*strip'd bunting*" as proudly as the best of the British fleet ;excepting, perhaps, that mighty one, who rose upon the Avon, whence he traversed the world of imagination ; who might have wept, like Alexander, that he could go no further ; and whose equal it may take many ages to produce. I repeat it, let the American poetical fleet look forward to the time, when they may launch upon the Atlantic, and wave their flags upon the Thames and the Hellespont. But after all, what will they gain by it ? And what is that thing, called Fame, which the human soul is so fond of? And why so fond of it, when if we look back to Nineveh and to Babylon, and a thousand other mighty cities, we read—*so passeth away the glory of this world*—inscribed upon their fallen pillars, and their desolated walls ? And what has become of their authors, and the books they had written ? Are they not all, all alike lost in eternal oblivion, though the gloomy solitudes, which they once enlivened, and their mouldering ruins, like the voice of the sepulchre, still proclaim that such things were ? I can, perhaps, answer these questions no better, than by a frank avowal, that I am, nevertheless, anxious about the fate of this little work of mine, and that it is with fearful, if not trembling, solicitude, that I submit it to the public.

I am reluctantly compelled to account, as well as to apologise, for a discrepancy which appears on the face of this work. The reader will perceive a number of references, to which he will not find the corresponding notes. When, in June, it was first proposed to publish this Poem, it was stated at about six hundred lines, of which I had then written about four hundred.—But in preparing it for the press, it has grown upon my hands

into double the quantity of text proposed: And one of my notes, I mean that upon the character of BACON, has, in spite of every compression, to which I could think of subjecting it, swelled to such an extent, that, together with the increase of my text, it has reduced me to the dilemma, either to publish the work at a sacrifice, or omit a number of the notes. I have chosen the latter course, and rely upon the justice of my subscribers to confirm the decision.

Albany, July 4th, 1823.

ERRATA.

Page 26, instead of the 9th line from the top, as it there stands, read—
The wisest, brightest, best of human kind.(*l*)

Page 34, 2d line, for *Cresent*, read *Crescent*.

THE

Pleasures of Poverty.

PART I.

THE pleasures and the pains that memory brings,
When o'er the past her pensive eye she flings,
And musing on the days that long have fled,
Recalls each image of the slumb'ring dead;
Sees Empires rise, and flourish, and decay,
Monarchs and minions flash and fade away;
Ideal beauty all its bliss impart,
And love and joy expand the human heart;
Pale Sorrow bathe it in her burning tears,
Black Melancholy fill it with her fears,
Through ev'ry age in thy delightful strain—
Rogers—shall charm alike the sage or swain.(*a*)

THY pleasures, mighty Love! who hath not sung!
Of thee have hills, and vales, and mountains rung,
From that eventful day in Eden's bower,
When man first yielded to thy matchless power,
The solitude of nature to beguile,
And damn'd his race to win a woman's smile! (*b*)
The rosy vale of Sharon felt thy sway,
When Israel's monarch tun'd thy gentle lay; (*c*)
With thee the Muses ever lov'd to dwell,
To thee in Greece they sounded oft the shell;
There gentle Sappho sung thy sweetest strains,
And died that Phaon heeded not her pains;
In Rome, where Ovid wak'd his burning lyre,
To breathe in deathless lays thy genial fire,
Thy trials and thy triumphs grac'd the stage
And swell'd the glories of th' Augustan age.
But purer far thy pleasures and thy pains,
Where unsophisticated nature reigns,
Where the bold hunter roams thro' glen or grove,
Thy welcome smile, thy warm caress to prove.
O'er these, soul-breathing Ossian! thou hast flung
The simple beauties of thy wild-wood song,

Thou Bard of sylvan streams, and mountain floods,
Of caverns dark, deep vales and gloomy woods!

To that sweet inmate of the human breast,
Whose whisp'rings lull its cares, its woes to rest,
Whose cheering smile can o'er the darkest day,
Shed beams of Peace, and point to Heav'n the way—
All-soothing Power!—has Campbell tun'd his lyre, (*d*)
And breath'd upon the strings a Poet's fire;
Her pleasures painted with such magic hand,
What rival Bard will ever aim to stand
On the same height his bright-ey'd Muse hath trod,
With Hope, the friend of man, the child of God!

Since, then, the joys of Love I may not sing,
Or those that soothing Hope and Memory bring,
I'll chuse a theme, however rare it be,
A song to cheer the child of misery;

Along the gloomy path, the poor man's way,
To shed at least one solitary ray,
A lonely flower to plant, where nought before,
But thorns and briers the rugged barren bore!
If I can sing it as it should be sung,
'Twill do—if not, why let it then be flung
With kindred rubbish on the garret floor,
'Twill serve to stop a crack beneath a door,
Or thro' a broken window keep the rain
From pouring in, the whiten'd wall to stain,
To light a pipe, or pack a pound of snuff,
Or form a pattern for a lady's ruff,
If beauty's hand may thus but deign to use
The idle wand'rings of a lonely muse!

Come, then, sweet meditation to my aid,
Together let us seek some rural shade;
No cares that flow from wealth shall there
intrude,
To break the holy charm of Solitude.
No ship at sea, the Pirate's lust of prey,
To tempt, or sink beneath the billowy way,

Disturbs my dreams, or rouses selfish fears,
When sleep hath fled, and morning light appears:
No lands, no houses, claim me for their Lord,
No bonds, no scrip, no pelf have I to hoard;
No runner from a Bank, excites my fear,
With short-liv'd grace, and protest in the rear;
Not the same grace that Calvin's bosom fir'd,
Or Protest, such as Luther's pen inspir'd—
Far diff'rent things—for Midas and his crew,
Have nought with graceful themes like these to do!
No beggar soils the knocker of my door,
The child of rags, by instinct shuns the poor;
No midnight robber troubles my repose,
For who can steal, where there is nought to lose!

Pale Poverty! thy Pleasures be my theme!
With thee in life's young morn I learn'd to dream
Of faded robes, disease and racking pain,
And all the blessings that attend thy train!
Blessings! methinks I hear some Croesus cry,(*e*)
Who knows not how to live, nor dares to die!

Whose table spread with every dainty dish,
Fruits of the rarest kind, and flesh and fish,
Of every clime, which Luxury explores,
From India's Isles to Nova Zembla's shores,
Cries out to kindred spirits, if you please,
Come taste the sweets of gluttony and grease!
Each empty fool, and sycophantic knave,
Each Parasite, well fitted for a slave;
Each Epicurean gossip, skill'd in tales,
Whose appetite nor story never fails,
Rejoices at the call, and crowds the board:
What homage to the Lady and the Lord
They pay; while these, to baser natures blind,
Think the false-hearted throng grateful and kind,
Nor dream that when their wealth and credit's fled,
And they no more the festive board can spread,
The selfish sycophants and pliant tools
Will fly to find some other wealthy fools,
Alike dispos'd their bounty to display,
And fall alike of vanity the prey!
Thus when some gallant horse or rider slain

In battle falls upon the fatal plain,
Full on the corse the clam'rous vultures light,
And gorge with blood their rav'nous appetite.
Nor blood alone, but make the flesh their prey,
In mangled piece-meals tearing it away,
Till nought but a dire skeleton remains,
To bleach through winter snows and summer rains!

Now, round the festive board the gorging throng
Give scope to wine, and brandy, smut and song,
And smoke and puff, and proudly think the while,
No joys like these can Poverty beguile!
Ah! sons of Pride, how little do ye know,
From Poverty what high-born pleasures flow!
In sensual, gormandising scenes ye live—
But what the flimsy joys that these can give,
Compar'd with such as Poverty reveals
To all who glory in her scanty meals,
Her melancholy days, her secret tears,
Her wayward crosses, and her many fears,

Her thread-bare robes, like Harlequin's so gay,
As many colour'd as the flow'rs of May!
From these, which fools may wonder that I sing,
From these what great, what heav'n-like virtues spring!
Source of all beautiful, and all sublime,
Of all that mocks the sweeping hand of Time,
And lights the path across the drear abode,
Between the verge of earth and throne of God!

But let my theme be fairly understood,
All Poverty is not the source of good.
That which to vice and meanness is allied,
Which dwells with dullness, vanity, and pride,
I sing not! But the bright, heroic mind,
Alive to Fame, to all that's vicious blind—
On virtue bent—that courts no vain applause,
By nature guided, and her steady laws:
The feeling heart, whose sacred springs o'erflow,
Touch'd by the tale that tells of human wo,
That scorns the brutal, and delights to find,
Hearts like itself that kindle for mankind,

That glow with charity's celestial flame,
And spend their pity, where they can't reclaim.
Spirits like these Adversity may wound,
But ne'er subdues, or chains them to the ground.
O! no, to them a messenger of light,
Of love, she comes, and fits them for the fight,
The glorious strife, that every ill defies,
And bears them off victorious to the skies,
The welcome voice to hear—O! great reward!
Well done thou good and faithful, join thy Lord:
Enter thou into my celestial bowers,
Where bliss eternal wings the rosy hours,
While fame through endless ages shall proclaim,
On earth, th' unfading honours of thy name.
Spirits, like these, among mankind appear,
Like some lone flower upon a desert drear;
Yet such there are, the thought consoling proves,
To him, who 'spite of Fortune, virtue loves.
Such have I known—e'en lately as I stray'd,
To court the silent eve, by woodland shade,
A murmur reach'd my ear—I paus'd—again
It came upon the breeze a pensive strain,

The voice of one it was, whose brighter days,
Ere he had known misfortune's troubled ways,
Were spent in deeds exalted and refin'd,
To harmonize, improve, and bless mankind:
But keenly had he felt the shafts of wo,
And found himself forgot by all below,
Save the fond dog his lonely steps that tends,
Alas! that dogs are still the truest friends!
Yet while to Heaven he turn'd from dark despair,
He breath'd for frail humanity a prayer:
This was his theme, I caught it as it came,
Warm from the heart, like some celestial flame:

The Prayer.

Great God! *thy will be done*, tho' I am poor,
Thy chast'ning rod I hail! 'tis meet for me;
With wealth endow'd, the crowds that throng'd my door,
Left me not time to know myself or thee!

Led me from ev'ry grateful thought away,
Quench'd in my soul devotion's hallow'd flame,
Fraught was each hour, and each returning day,
With pleasure, pride and pomp's delusive game!

By petty Tyrants, and by treach'ry doom'd,
To feel the worst of ills that man can bear,
I look to Heaven, by Justice, Truth illum'd,
And rest my everlasting glory there!

Tho' shafts of wo have pierc'd me thro' and thro'
Yet will I scorn to yield to black despair;
But still the bolt of ruin calmly view,
What God inflicts, he bids me calmly bear!

Tho' friends forsake, and foes my steps pursue,
Shall foul ingratitude my bosom sting?
My soul shall hell-born malice e'er subdue,
Or o'er my path one shade of darkness fling!

Shall pale Misfortune, with her sister band,
Of Sorrow, Poverty, and Shame, betray,

Great God! my heart to murmur, or my hand,
To write one faithless word against thy sway!

Oh! no, be resignation still my theme,
Tho' Pride, tho' Power, unheeded pass me by,
Tho' wealth and honour vanish like a dream,
That flits across the brain, we know not why!

Father in Heaven! tho' fenc'd by ev'ry ill,
That man can feel, or feeling can deplore,
With smiles serene, I'll bend me to thy will,
Thy justice own—thy Providence adore!

Yes, gracious God! in thee alone I trust,
Be thou my mighty shield and buckler now;
Man may be false; but thou art ever just,
Eternal mercy shines around thy brow!

Receive my vows, my fainting frame sustain,
So shall my gratitude to thee belong;
No more I trust the world, base, faithless, vain,
But raise to thy pure throne the votive song!

Yet give me still with pity to behold
The faults, the frailties of our fallen race,
Their virtues write in characters of gold,
Their vices in the fleeting sand to trace!

Still be it mine to taste of nature's charms,
The softly beautiful, the sweet sublime,
The glow of friendship, gentle love's alarms,
And mild Philosophy that conquers time!

Each diff'ring creed with candour to survey,
Embrace the right—but leave the wrong to thee—
The mist of error, thou canst chase away,
Thy light alone must set the captive free!

Yes! on thy throne of everlasting light,
Elate, illum'd with hope, these eyes shall pour
Their dying beams, when death's cold hand shall blight
This earthly frame, and life's last dream is o'er!

Thus shall my soul, on wings of rapture rise,
Scorn the vile earth, by ev'ry reptile trod,

Expand, exult, amid celestial skies,
And on thy bosom rest, Eternal God! (*f*)

What! exclaims Pride, shall Poverty pretend
To find in God a father and a friend!
Shall he on whom no shower of gold is pour'd,
Dare to look up to Heaven's Eternal Lord!
The beauties of creation to survey,
With rapture to behold the rising day,
The verdant wild wood, and the mountain bare,
The blooming field that scents the ambient air,
With sweets from Nature's sweetest stores distill'd,
Till all the breathing world with joy is fill'd!
The still smooth lake, the flowing river's pride,
The gurgling stream, the cataract's roaring tide,
The blue expanse of sky, the boundless main,
The storms of winter, and sweet summer's reign,
The moon's mild beams that gild the rip'ling wave,
And stars that seem like worlds beyond the grave!

The awful cloud on which Jehovah rides,
When He the thunder hurls and lightning guides;
The bright, all beautiful, consoling hues,
The heavenly arch, the bow of promise, shews,
When thro' the storm its circling glories shine;
From God to man an everlasting sign! (*g*)

Yes! child of Pride, of Ignorance and Pelf,
Conceited as thou art, wrapt in thyself,
Know that to souls like thine, if it be given
To reap the fruits of earth; the smiles of heaven
To those belong who tread the thorny way
Of care, and want, and wo, from day to day, (*h*)
Who rise to speed a pilgrimage of fears,
And drench each night their pillows in their tears!

Whom the Lord loves, he chastens by his power,
Bear witness, all ye seers and saints of yore:
Lo! Hagar, in the solitary gloom
Of Beersheba bewails her wretched doom,

See the fair out-cast, bending o'er her child,
Her once lov'd features wo-begone, and wild!
Fruit of my faithful love! must I resign
Thy life! what mother's pangs can equal mine!
O! let me not behold its death, she cries,
And fearful, rais'd to Heaven her weeping eyes;
The Angel of the Lord look'd down and smil'd,
And sav'd the drooping mother and her child!(*i*)
So when the sons of Jacob, lur'd by pride,
Well nigh had stain'd their souls with fratricide,
See Joseph, to Egyptian bondage sold,
Come out at last like pure and polish'd gold!
Lo! Dives with his wealth to hell descend
Lo! Lazarus in the Saviour find a friend!
Not rich and poor did God his creatures frame
But male and female from his hand they came;
To man the noblest gift of mind he gave,
A form divinely stampt, a soul to save,
A spirit of immortal powers possess'd,
Tho' doom'd to animate a mortal breast;
Take courage, then, ye Poor, this truth to scan
Mind is with God the standard of the man;

Vice, Pride, and Folly flourish for a while,
Wisdom survives in Heaven's eternal smile!

Yet not on seers and saints of old alone,
Have Heaven's reflected rays of glory shone,
Thro' all the wild vicissitudes of Time,
Of moral darkness, and of light sublime!
Of Kepler's sainted spirit ask the cause,
That led him to unravel Nature's laws? (*k*)
The sage will tell you, from his seat on high,
That genius fill'd his soul, and fir'd his eye,
That Science taught him Nature to explore,
While pale ey'd Poverty beset his door!

See *Bacon* rise, by merit all his own,
Till nought eclips'd him, but his Sov'reign's throne,
The cloud of Poverty his youth o'ercast,
And keenly did he feel her bitter blast—
Rous'd at her call, with energy divine,
At length behold him on the wool-sack shine!

In every eye he stood the purest gem,
That shone around the Monarch's diadem:
Admir'd and reverenc'd by the truly great,
The little envious dar'd not shew their hate,
See those throng round him, these his presence shun,
The Eagle only soars to meet the sun!
Again, behold him from that height of power,
Fall like a meteor, to rise no more!
The greatest, best, and brightest of mankind,(*l*)
Made the bare butt of each malignant hind!
Coke's brutal rage, and faction's fiercest hate,
Combin'd to trample on his fallen state,
While the shrewd monarch, urg'd by courtly fears,
Dreading to hear his sighs, or heed his tears,
Stood trembling, half resolv'd t' arrest his fate,
And save the sage, who oft had sav'd the state!
Behold him, like Napoleon, forlorn, (*m*)
Of wealth, of honours, and of glory shorn,
Bearded by every Ass, by every slave
Insulted! driven to invoke the grave,

A refuge from the frowns of upstart power,
Dispens'd by tools, the insects of an hour!
Such is the faith of Princes, so we're told,
And warn'd to trust them not, by seers of old!(*n*)

Bacon, great Father of the Modern Schools,
Tho' once the taunt of knaves and jest of fools!
Well didst thou trust the honours of thy name,
To foreign nations, and to future fame!
No rival now, like Coke, by envy stung,
With mean, malicious heart and sland'rous tongue,
No villain, who solicited in vain,
By gifts, a foul, unhallowed cause to gain,
No treach'rous knave, who play'd a friendly part,
While dark revenge was rankling in his heart,
Can soil th' unrivall'd splendour of thy name,
Or steal one tittle of thy sainted fame!

Thy pangs, then, Poverty, let fools proclaim,
Strangers to all of glory but the name!

Cowards, who shrink from Heaven's all-wise decree,
And vainly murmur that they are not free
From penury and pain, and ev'ry wo,
That every grade of life is doom'd to know,
From him who sways an empire by his nod,
Down to the beetle in the dust that's trod!

Who nourish'd Cincinnatus to be great,
Who taught the sage to save a sinking state,
Did wealth, did luxury the boon impart,
That fir'd his mind, and nerv'd his dauntless heart!
No! 'twas the labour of the plough that gave
Strength to his arm, and that which made him brave,
The morning toil, the frugal meal at noon,
Grac'd by no silver cup, nor golden spoon,
No gilded plate, no gaudy shew was seen,
But gourd-shell bowls, and wooden dishes clean,
Serv'd the great Chief, whose valiant arm sustain'd
His country's rights, and her just laws maintain'd,

Whose eloquence the birth-proud Senate led,
Before whose sword the fierce barbarian fled!

Behold yon stately mansion, proud and high,
It rears its walls, as if to mock the sky,
Before it widely spreads a verdant lawn,
And various shrubs and trees its walks adorn,
Flowers of all hues send forth their fragrance there,
And fill with balmy sweets th' ambient air.
Now, if you ask, for whom is all this show,
To please whose senses all these flow'rets grow,
Whose pride to gratify these stately trees
Wave their high branches to the passing breeze:
Be patient, I'll the honest truth declare,
The while to hear it need not make you stare.
I hope you've learn'd enough at least to know,
That selfishness delights in empty show.
There dwells a Demagogue, of human kind
The foe—to all but low ambition blind;
Once he was humble, and amid the crowd
Could social seem, and no one tho't him proud—

Power was his aim—humility—he said—
Will serve ambition best, and that's my trade!
I'll court the populace with winning smiles,
Till I can catch the rascals in my toils;
And if among the crowd I chance to find,
Some one by nature gen'rous, just, and kind,
Some son of genius, him I'll make my friend,
And use his talents till I gain my end:
That, once obtain'd, remorseless from my door
I'll turn him off, nor wish to see him more.
Bid him begone, the simple honest fool,
Too candid friend, too independent tool:
'Tis thus we demagogues our debts repay,
Thus wipe old scores of gratitude away.
For every honest friend we turn adrift,
Some supple knave stands ready at a shift,
Our nod, our will to do, in what we please,
In dirty work to wade up to the knees,
Or deeper still, if we but say the word,
And make the caitiff sure of his reward!
The lab'ring hand is worthy of its hire,
And wretches that will labour in the mire

Of Faction foul, their country to betray,
Are ever sure of work and ready pay !
Say, son of honest Poverty confess'd,
Pale is thy cheek, and meanly art thou drest;
Yet on thy brow sits Pride that never bends
To sanctify a villain's treacherous ends !
Say, would'st thou not, all ragged as thou art,
And pale with want, disdain so vile a part,
In life's brief drama, as the Ingrate plays,
Who while he bribes his foe, his friend betrays !
By Heaven tho' pomp and power his steps attend,
And sycophants feel proud to call him friend;
Tho' fools do constant homage at his shrine,
And vainly dream their idol half divine,
Tho' knaves as false as hell around him throng,
And flatt'ry soothe him with her syren song,
Still humble, honest Poverty disdains
The wretch to flatter, or to wear his chains.

Avaro, say some sixty years ago,
Was born, tho' where it heeds us not to know;

But if yon brilliant, far fam'd spot of earth,
The soil of heroes, gave the creature birth,
We blush, and well we may, to think her fame
Should e'er be tarnish'd by so foul a name!
Among her worthies, Green and Perry shine,
And Williams, and a long illustrious line
Of patriots, heroes, chiefs, whose names reveal,
All that can glorify the common weal!
Pity, indeed, that genial spot of earth,
So fair, so fam'd, should give a miser birth;
Yet so it is—to him of whom I speak,
Each Christian virtue sounds like Heathen Greek,
He knows no glory, but the lust of gain,
No merit meets that does not give him pain:
In private, o'er his bags of paltry pelf
He sighs, they are so small—so like himself!
And yet without a sigh, he grinds the poor,
And turns the wretched beggar from his door!
That beggar who, like Lazarus, may rise,
To scenes of glory, 'mid celestial skies,

While the same fate, that Dives erst befell,
May be Avaro's in the shades of hell!

Ye sons of Penury no more repine,
If with Avaro, in each dirty mine,
Too proud to dig, you loathe each grov'ling art,
And scorn to act the mean oppressor's part!
If honest Fame, alone, ye still pursue,
And still despise the mercenary crew;
Why, then, rejoice that unto you is given,
The perils of the earth—the prize of Heaven!

Lo! to the wave of Ganges, pale and wild,
The hopeless mother brings her famish'd child;
Shrivell'd by want, the liquid fount is dry,
That should the tender infant's food supply!
Her spirit fails, she sits her down to weep,
In silent anguish views the child—the deep—
Alas! no friend appears, no arm to save,
She yields her infant to the yawning wave!
Such are thy triumphs o'er distracted minds,
Despair! more deaf than rocks or roaring winds!

Turn we to Europe, where the Black Sea laves
The Cresent soil, or where th' Atlantic waves
Roll on the shores of Holy Christian Kings,
And still the view no purer pleasure brings!
Here the poor peasant delves and toils in vain;
There the lorn captive hugs his galling chain:
Here Kings and Priests to crush mankind combine,
There the proud Turk pursues the same design,
Bathes in the blood of innocence his sword,
And calmly quotes the lying Prophet's word!
O! Greece, where has thine ancient glory fled,
Sleeps it forever with the mighty dead!
Mute in Demosthenes's narrow grave,
Thy eloquence that once could warm the brave!
Shall Scio's desolated walls proclaim,
That Spartan valour's but an empty name!
Shade of Leonidas! arise once more,
And drive th' fierce barbarian from thy shore!
Columbian Youth! your grateful voices raise,
With all the heart to shout Jehovah's praise!

To you fair Science opens all her stores,
Her Temples hail you welcome to their doors!
Here the poor 'prentice boy may freely learn
Science from Bacon, wit from Swift or Sterne; (*o*)
From Paley, how to act the moral part;
From Blair, the piety that warms the heart;
With Euclid trace each mathematic line,
With Newton soar where stars and planets shine!
Thrice happy youth! who form the rising age,
Shall penury repress your noble rage ?(*p*)
Perish the thought! aspire to glorious deeds,
Seek no dark covert, when your country bleeds;
Love wealth, but only as it aids to fame,
Be no mean art, no sordid vice your aim.
Is Poverty your lot, 'tis no disgrace,
Better be poor, than of a scoundrel race.
Let no vile demagogue your minds control,
Indignant spurn the servitude of soul;
Fetters and chains may curb the limbs in vain,
If free the current of the soul remain:
Honour yourselves, virtue and worth befriend,
With means and motives pure, fear not the end;

Tho' friends betray, and open foes prevail,
Tho' factious wrath, and tyrant power assail;
Still Truth maintain, nor heed the giddy throng,
By passion led, too often in the wrong;
Disdain their clamour, every ill defy,
For Truth to live, for Truth, if call'd, to die!
One theme, one mighty theme, demands your zeal,
Freedom, humanity, the common weal,
All cry aloud, O! listen to their voice,
And bid the captive's sinking heart rejoice!
Wipe from your statutes, ere another age
Shall pass, the barbarous, the feudal page,
That sanctions foul oppression of the poor,
And brings the honest debtor to the door,
Where crime alone should enter—there to feel
What 'tis with mercenary men to deal;
Men void of feeling, save their paltry hate,
Men who forget their former mean estate;
And puff'd with pride, with low revenge at heart,
Like Upstarts, play the petty tyrant's part;

Oppress their victim with a heavy hand,
With Shylock, still the pound of flesh demand!
How keen the pangs that rend the gen'rous soul,
Thro' barb'rous law that feels the base control
Of some rude, vulgar mind, no bliss that knows,
But such as from the love of lucre flows!
Who hears, but heeds not, the lorn captive's sigh,
Beholds unmov'd the tear that dims his eye!
Who severs ties, to love, to nature dear,
Vile slave of mammon, and of sordid fear!
O! would you, then, improve the rising age,
Blot from your laws, this foul, polluted page!
'Tis time 'twere done, already far too long
Has mean oppression triumph'd in its wrong!
Nor be alone to your peculiar kind,
Your zeal for Nature's lib'ral laws confin'd;
But bid the son of Afric break his chain,
And freely tread his native soil again;
Make each blind tyrant know, 'tis God's decree,
That Man, His image, is and shall be free!

END OF PART I.

THE

Pleasures of Poverty.

PART II.

Edmond was once his country's fav'rite child,
Of her alone he thought; for her he toil'd;
Each step of power successively attain'd,
And each successive step proudly maintain'd!
But count the cost; ambition rarely stays
To count how great the loss, the price she pays;
Lur'd by the distant height, that gilded seems,
With glittering wealth, and honour's brighter beams!
Ye Poor, behold, but envy not their state;
Ye little know what ills betide the great.
He who array'd in splendid pomp appears,
Instead of envy, rather claims your tears!

He knows no rest; forever round his door,
The throng of clamorous expectants pour,
Boasting of all, and more, that they have done,
To raise him to his present stepping stone.
For you, says one, I've toil'd thro' day and night,
And now, behold! I'm in a wretched plight,
My money gone, my credit, and my fame,
And all to gain for you a splendid name!
The braggart scarcely ends his vap'ring tale
Ere loud successive raps the door assail,
Another comes, with scars all cover'd o'er,
But then they are behind—not one before—
Yet loudly does he boast of deeds h:'s done,
Of sieges laid, towns storm'd, and battles won,
All by his mighty arm! But O! how stale
And flat to Edmond is the nauseous tale!
Full well he knows, but fails to speak his mind,
The bully that before him stands, is blind
To honest Fame, a coward at the best,
Of all the truly brave the standing jest;
Yet he in times of turbulence is bold,
Among the crowd, like Thersytes of old—

And leads some honest voters, simple tools,
To shout for whom he pleases at the polls!
And yet another, and another comes;
More clam'rous than a thousand trumps or drums
Their voices sound to him, who no repose,
No respite can obtain from such-like woes!
In vain he strives to go—he rings the bell—
Up comes a servant—Thomas, prithee tell
The coachman he must haste to tackle up;
For with a friend I go abroad to sup:
But still the waiting crowd of brawling knaves,
Refuse to take the hint—they are no slaves—
Not they—they must and will be heard!—O!
Lord,
If this be power, cries Edmond, take my word,
I'd rather fly to some wild desert shore,
To country, kindred, friends return no more!
Nor plagues, like these alone, perplex his mind,
He must be deaf by turns, by turns be blind;
Must wear a mask among the courtly tribe,
And stoop to flatter fools, and knaves to bribe;

At levees sweat, and simper with the crowd,
Whisper his honest thoughts, and speak aloud
The thing he thinks not! What a gilded slave!
Who would not rather fly to some deep cave
On tow'ring Andes, or some desert isle,
Than thus to bask in power's deceitful smile!
Yea! sooner chuse with Snakes a drear abode,
Or, blind and halting, beg upon the road,
Than thus to barter for an empty song—
A name among the base, intriguing throng—
Or popular applause—the honest joys,
That humble toil bestows—but pride destroys!

Lo! comes a storm to shake the moral world,
Her elements are in confusion hurl'd!
As the tall oak is by the tempest laid,
Whilst the low shrub in safety rears its head;(q)
So in the storms that revolutions bring,
Far safer is the peasant than the King!
See one his little flocks in safety feed,
The other on the scaffold doom'd to bleed!

Such was the tempest, the ill-fated land
That swept, where Edmond held his high command,
He saw the blast approach—and sav'd his head—
Tho' doom'd in Exile, foreign shores to tread;
To forfeit each bright hope, each high desire,
To walks of toil, and humble life retire!
But does he mourn his fate, ye simple poor,
Who envied his exalted state before!
No, happy change! his time is all his own,
He feels in life a charm before unknown:
Tho' stript of splendour, such as dazzles courts,
He finds true happiness in rural sports.
No palace, but a cottage, now affords
Shelter to him, who once with Kings and Lords
Associate, gave to fashions, laws, their tone;
Yet knew no peaceful moment as his own!
His calm retreat on yonder hill is seen,
And there his children sport upon the green.
His cottage door o'erlooks the lovely vale,
Thro' which fair Hudson winds: Each whiten'd sail,

Her bosom bears, sheds o'er the rural scene,
A magic influence, and a sweet serene,
Across the vale, what verdant beauties spread,
Till Catskill lifts aloft its awful head,
Its rocky wild, that storms and time defies,
Its everlasting towers that kiss the skies!
These o'er the landscape fling their bolder charms,
Sublime effect, that Edmond's bosom warms;
With pure devotion's flame inspires his breast,
And calmly points to Heaven's Eternal rest!
His arbour, blest with lovely woman's smile
He ne'er repines that he is doom'd to toil,
The smile that cheers the labour of the field,
Can still a purer bliss, a pleasure yield,
Unknown to courts; when turning to his muse,
Her trembling strings no wonted sound refuse,
Or when with mild Philosophy he holds
Converse that ever charms exalted souls:
Or still more blest, behold the happy pair,
Each Sabbath at the village church appear,

And with them to the holy altar bring
Their blooming flock, the praise of God to sing.
With pious awe they catch the pleasing sound,
As from the good man's lips it flows around,
And tells of blessings for the just to come,
Of everlasting joy beyond the tomb!
Is this not bliss, if bliss on earth there be,
From pride, parade, and selfish grandeur free,
To till the soil, made kind by genial showers,
To watch the budding fruits, the op'ning flowers,
To ramble freely thro' the blooming fields,
And count the joys the bounteous harvest yields,
To taste the sweets that scent each passing breeze,
With no foul wish, no cold intrigue, to freeze
The current of the soul, as warm it flows,
And now with love, and now with friendship glows!
Like Abram, leaning on his staff, to raise
To Heaven the song of gratitude and praise,
Or erst as Adam did, in Eden's bower,
Hold high communion with Eternal Power!

Where'er we ramble thro' her blissful fields,
We find no joy, no boon that nature yields,
That is not free to all who own her name,
Who from her stores parental bounty claim.
Love, friendship, filial faith, blest marriage ties,
Every sweet flower, that blooms beneath the skies!
Clasps not the poor man to his feeling breast,
The child he loves with full as warm a zest,
As he, who flush'd with pride, with wealth o'ergrown,
Vainly believes no offspring like his own!
Spirit of Selfishness, whence comest thou,
Fiend of the marble heart, and wrinkled brow!
To scowl at every blessing but thine own,
As though Heaven's gifts descend for thee alone,
Go, cease thy grovelling, malignant pain,
Or get thee to thy native hell again!

Imagination! what bright worlds are thine!
Skies ever smiling—Suns that ever shine—

Where are thy bounds ! Before thee oceans roll,
Thy range from Heaven to Earth, from pole to
pole.
Unfading Pleasure, thy wide Empire yields,
Eternal is the verdure of thy fields,
Thy fruits forever grow, and flow'rets bloom,
And undecaying is their sweet perfume.
The deeps their treasures keep not from thy
view,
Thine are Earth's hidden mines of golden hue ;
Thy visions into hell's dark shades extend,
Heaven's sweetest hues in thy bright halo blend !
Thy fairy realms—are they forbidden ground
To him who's doom'd to tread the toilsome
round
Of Poverty ! Is Pride, is Wealth alone,
Licens'd to bend and worship at thy throne !
O ! no, let Milton, Burns, and Shakspeare tell
How freely they have roam'd thro' ev'ry dell,
Paus'd at each blooming grove and flow'ry mead,
Each winding stream and glassy lake survey'd,

Of thy bright region ev'ry height explor'd,
At all thy altars worshipp'd and ador'd!

If melody delight the human mind,
Say, is the poor man to its beauty blind?
To him the song, the cymbal, is as free,
As to the child of proud prosperity.
Thrills not his bosom to the sounds he loves,
The organ's swell—the music of the groves—
The rain that patters on his humble wall,
The murmur of the winds, the surge's fall,
The flute's soft tones, the pipe's sweet minstrelsy,
Th' inspiring fife, the drum's loud reveille,
Or the hoarse trumpet's war resounding notes,
When on the gale the bloody banner floats!
Oh! is there not a sweet, but mournful tone,
Æolian harp, that's breath'd by thee alone?
Softly sublime, as tho' a seraph sung,
When on the silent eve thy voice is flung,
The requiem of departed bliss it seems;
And yet like Fancy's sweetest, wildest dreams

Of love, and hope, and melancholy joy,
It steals upon the soul! O! blest employ
Of broken hearts, to listen to its lay,
'Twill heal your wounds, 'twill chase your griefs
away!

The joys of Love, are they not doubly thine,
Ye poor! whose health, whose spirits ne'er
decline
Thro' luxury or vice, who never know
The nervous ills from indolence that flow.
Toil is your doom; but from that very toil,
Thro' your full veins behold the pure blood boil;
Your tender feelings know no base control,
Yours is the love that springs from soul to soul,
No marriage contract, seal'd by sordid pride,
E'er to your altars leads th' unwilling bride!
Yours is the generous, uncorrupted sigh,
The vow sincere, the rapture speaking eye,
The heart in love, that knows no selfish guile,
The ruddy face, that wears no treach'rous
smile,

Free as the air, your fond affections flow,
Dance in the veins, and in the warm cheek glow!
Yes! child of Poverty, be thine the strain,
To sing of Love's resistless, pleasing pain,
With nerves well strung, with spirits light and gay,
Briskly ye carol off the votive lay :—

To Love.

O! Love, thou smiling cherub bright,
My theme by day, my dream by night:
Welcome to me thy rosy chains,
Thrice welcome all thy tender pains :
As springs to thirsty travellers dear,
So is to me thy pensive tear ;
As summer showers to fields when dry,
So is to me thy gentle sigh :
As rays of light, in dungeons deep,
Are hail'd by wretches there that weep,

So are thy smiles to him who knows
How sweet thy pleasures and thy woes!

Be thou my solace whilst I live,
Give all the pleasure thou canst give;
And when the fatal hour shall come
That calls me to the silent tomb;
When at my side sits dark despair,
And frightful ghosts seem hovering near,
Be there my parting soul to soothe,
Be there to make my death-bed smooth,
Be there to prove that thou art true,
Be there to breathe a sweet adieu!
And ere my frame in dust be laid,
Think not thy last fond duty paid
Till thou hast sought some gentle steep,
Where vines of grape, and strawberry creep,
Whose verdant side, for ever gay,
Kiss'd by the parting beams of day,
In nature's bloom shall smile serene,
Whilst nature owns a smiling scene!

There gently lay my bones to rest,
And raise the green-sward o'er my breast:
There deck my grave with sweetest flowers
From garden gay and wild wood bow'rs!
Let there no deadly night-shade grow,
No weeping willow, bending low,
No sign of wail or wo be seen,
To break upon the sweet serene;
But there the early birds of spring
Alight their am'rous lays to sing,
At dawn of day, at twilight hour,
Still may the warbling songsters pour
Around that fane, to love so dear,
Such strains as love delights to hear,
And when the flowers of summer die,
Let evergreens their place supply,
That still thro' every changing scene
Of winter grey, or summer green,
That tranquil, hallow'd spot, may prove
The smiling monument of Love!(r)

Friendship—among the great an empty name,
What courtier ever felt thy steady flame ?
What heart to wild ambition wed, can feel
The calm delight, or share the gen'rous zeal,
Thy vot'ries know, when to thy hallow'd shrine
They come, each sordid motive to resign ;
To mingle soul with soul, and freely blend
Each ray of feeling in the name of Friend.
If e'er thy gen'rous, gentle reign be found
Among the sons of men on earthly ground,
Far from the walks and mansions of the great,
It seeks the silent vale, and humble state,
Lightens the soldier's march, the sailor's toil,
Wakes on the honest ploughman's face a smile,
Cheers the mechanic as he plies his trade,
Warms the fond bosom of the lowly maid,
'Circles the fire-side of the lab'ring poor,
Hovers around the peaceful cottage door!
O! heaven descended spirit, never leave
The gen'rous mind in solitude to grieve !
Diffuse thy healing balm to all who know,
But merit not to feel, the shafts of wo,

Bid the lorn heart resign its gloomy fear,
Wipe from the pallid cheek the trembling tear!
The fallen, broken spirit, raise, revive,
Bid it again to smile, rejoice and live!

Lo! swells the trump of Freedom on the plain,
The hills re-echo back the glorious strain,
Her votaries, exulting, catch the sound,
The cause! the cause! they cry, to arms they bound!
When once 'tis fix'd, to die, or live a slave,
Death has no sting, no terror for the brave!
Who then the strongest feels the gen'rous flame,
Who presses foremost to the field of fame!
Whose is the keenest pleasure when the song
Of triumph to her banners pours along
The distant vale? Let Andre's captors tell
How quickly did their peasant bosoms swell
With lofty scorn! O! with what high disdain,
When tempted to a treach'rous deed in vain,

They spurn'd the bribe the captive would have
giv'n,
Their country sav'd, and won the smile of
heav'n !(*s*)
Nor yet shall Andre's fate alone proclaim,
How dear to Poverty is Freedom's name—
How " a brave yeomanry, their country's pride,"
Fought by her banners, by her banners died !
Humble their names, their property but small,
Yet glorious was the risk, it was their all !
Long shall the hillocks of their lowly graves,
Rise, the reproach of tyrants and of slaves !
O ! for a muse of energy and fire,
An angel's voice to breathe upon the lyre,
To sing th' immortal names that swell the train
Of those, who doom'd to penury and pain,
Still bravely strove to aid the common weal,
And died their love of liberty to seal !
Lo ! Socrates the deadly drug defy,
And Cicero in exile doom'd to die !(*t*)
See Sidney's patriot blood the scaffold stain,
And mark the melancholy fate of Paine !(*u*)

Paine! at thy name what splendid visions rise!
Once we could hail, and laud it to the skies,
Chain'd to a tyrant's car, we strove in vain,
Till thy electric touch dissolv'd the chain!
O! hadst thou then the debt of nature paid,
What incense still would rise to greet thy shade!
No bigot's wrath would light upon thy tomb,
But freedom's laurel there for ever bloom!
Soil'd by no slander, venomous and rude,
Free from the blight of foul ingratitude!
Ungrateful still, if Princes ever prove,
Who can secure a fickle people's love!
Of those in SEVENTY-SIX who led the van,
And bravely struggled for the rights of man,
Not Paine alone was doom'd to feel the dart
Of curst ingratitude transfix the heart!
Brave, but eccentric Lee, ill-fated name!
Tho' dear to virtue, liberty and fame;(*v*)
Sincere as brave, not form'd to act a part,
Of open, gen'rous, unsuspecting heart;
When danger press'd, not ling'ring in the rear,
Stain'd by no treach'rous guilt, no coward fear,

For one mistake alone, and that were all,
At worst, O ! fickle fortune ! doom'd to fall !
To feel the weight of persecution's blow,
And sink, alas ! beneath a cloud of wo !
By friends forsaken, and by foes pursu'd,
That mighty heart, at last by grief subdu'd :
O ! that I were a dog ! the hero cried,
That might not man my brother call ! and died !
Died in a hovel, he that once had shone
The pride of courts, to love and glory known,
Ere to Columbia's shores he bent his way,
To fight for Freedom, and to fall the prey
Of vile ingratitude, the foulest crime,
So stampt in ev'ry age, and ev'ry clime !
If it be true that God beholds with pride,
A great man bravely struggling with the tide
Of adverse fortune, on a stormy sea,
The joys of Heaven are thine, immortal Lee !

When Adam from the blooming bow'r was driv'n
With her for whom he lost the joys of heaven ;

When all was gloom, Hope lent her cheering ray
To light the rebel wand'rers on their way;
And thro' life's path, Affliction still hath found
In Hope a soothing balm for ev'ry wound.
On you, ye Poor, her peaceful rays descend,
In her you ever find a constant friend.
The rich are e'er pursu'd by haggard Fear,
While Hope attends your darkest day to cheer:
They dream of Ruin, and her sable train,
And know no pleasure unalloy'd by pain:
While you to visions of delight resign
The solitude of night: O! bliss divine!
When dreams of glory hover round the bed,
Where the lorn child of Sorrow rests his head!
Yes! child of Penury, Hope is thine own,
Bright as she came from Heaven's eternal throne,
To light her fires in the desponding breast,
And guide the weary to the realms of rest!

One stream of light, of everlasting joy,
Pleasure unmingled, bliss without alloy,
Descends upon the poor man's path to shine,

Yes! unto him alone, by *right divine*,
The legacy belongs: To him 'tis giv'n,
Religion, brightest, eldest born of heaven!
Thus runs the high bequest—rejoice to whom
It comes, your dark sojourning to illume—
Bless'd be ye poor, no longer weep nor sigh,
Yours is the kingdom, founded, built on high,(*w*)
Whose mansions know not care, nor want, nor wo,
Whose rivers of delight for ever flow;
Whose broad, eternal turrets rise and shine,
Around the throne of Him who is Divine!
Seize, child of Poverty, the precious boon,
With rapture seize, and make its joys your own:
And while with *Faith* you clasp it to your breast,
Pity the rich, for whom no heavenly rest,
But wo, and wo alone, the lines proclaim,
As flowing from the Saviour's lips they came:
Wo unto you that now your revels keep,
The time shall come, when *ye shall mourn and weep!*
Hope of immortal life! of source divine,
The joy from thee that springs who would resign!

O! who could bear from kindred souls to part,
If that dread word—ETERNAL !—on the dart
Of death emblazon'd—spoke the Almighty will,
The spirit with its earthly frame to kill!
For ever! O! for ever! to resign
The lover and the friend to death's dark mine!
What Stoic could sustain the shock and live,
What heart so cold, that could the blow survive!
Belov'd Orlando! once my earthly joy!
LOST! but not LOST FOR EVER! brilliant boy!
Can I the fond, delightful hope resign,
That thy blest spirit yet may meet with mine.
O, no! that hope destroy'd, a pang would give,
'Twere worse to feel, than with the damn'd to live!

AND thou sweet Solitude, of aspect mild,
Dear are thy tranquil shades to Sorrow's child,
The soothing balm thy silent bowers bestow
On all who're doom'd to taste the cup of wo!
Who can deny to Penury's sad train,
Or drive them to the sneering world again,

When pale and lonely, to enjoy the sweets
Of pensive thought, they seek thy calm retreats!
Devotion's friend! Devotion's sister thou!
Without thee she is but an empty show;
But when she comes within thy hallow'd shade,
Then are her vows with holy rapture paid;
Lur'd by no revel, no profane employ,
God is her only source of peace and joy!
Thus shall she ever in thy footsteps tread;
Give us, we pray, this day, our daily bread:
Go ye, said Christ, and breathe this prayer alone,
Sure proof—Devotion—Solitude—are one!(*x*)

If, then, the sympathies, the loves that flow
From Nature, in the poor man's bosom glow,
Warmer than those that wealth's proud puppet feels,
Whose heart the love of filthy lucre steels:
Why mourn the loss of artificial joys,
Pride's empty bubbles, Folly's tinselled toys,

Why sigh to leave the quiet, humble shade,
Where no rude jars of avarice invade:
But calmly blissful passes off the day;
Night brings no care to steal its sleep away;
No thorn to pierce its pillow of repose,
No dream of present or of dreaded woes!
Say, what true advocate of Nature's dower—
Sweet Liberty!—what foe of lawless power—
What friend of human rights, of human ties,
What candidate for bliss beyond the skies—
A lot so mild, so happy, would exchange,
Amid the selfish, jarring world to range;
But for the glorious triumph that attends
His name who fearlessly his race befriends,
Who plays his part, not for himself alone,
Not like the worthless demagogue or drone:
But soaring far above all meaner aims,
By the great good he does, his glory claims!

Companion of the toil-worn son of want,
Can tyrant power thy gallant spirit daunt!

Conscious of worth, tho' Pride may pass thee by,
It cannot quench the fire that lights thine eye ;
It cannot make thee bend thy manly brow,
Nor chill the crimson current in its flow
Thro' the brave heart that warms thy gen'rous breast,
That heart alive to woes that know no rest ;
Yet scorning still to sink beneath the weight
Of man's ingratitude, or woman's hate,
Sees some bright star beam o'er the land or wave,
That leads it on to glory or the grave !

Lo ! from thy humble floor see Franklin rise,
And bend his way exulting to the skies !
By Heaven design'd thy triumphs to make known
To distant shores, to shake a mighty throne !
The fearless boy, without a friend to guide
His wand'ring way, forsook a mother's side,
O'er the wide world to seek for glorious fame,
Or sink into the grave without a name.

Who then his guide, his guardian angel prov'd,
Who sav'd from ev'ry snare the boy she lov'd;
'Twas Poverty that urg'd, and led the way,
His pillar o' fire by night, and cloud by day!
But ah! had wealth around his cradle spread
Her glitt'ring charms—full o'er his infant head
Her laurels thrown—her poppy wreaths entwin'd—
Laurels and wreaths, that blast the fire of mind!
Had luxury led him in her favour'd bowers,
As youth advanc'd, to sacrifice his hours
To wanton sports—had pale Want never known,
Or claim'd the child of Genius for her own;
Oh! where had been the glory of his name,
Where the immortal pillars of his Fame!
What trembling tyrant e'er had felt his frown;
What thought of his had brought the lightning down,
From Heaven's eternal sphere, to guide its course,
Disarm its fury, and resist its force!

The world had known him not, Columbia's pride,
Without a deed, or name, had liv'd and died!
But not with Franklin, shall thy triumphs end,
O! Poverty! celestial guide and friend
Of worth, of genius! still some mighty name,
From age to age, thy glory shall proclaim!
Some sage, like Milton, seize it for his own,
Till the bright record reach th' eternal throne!
And seraphs their harmonious voices raise
To chaunt thy fame in everlasting lays!

Yet must impartial truth forbid the muse,
The well-earn'd meed of justice to refuse;
To slander wealth, or libel honest fame,
She scorns—more just, more gen'rous is her aim.
There are, there have been, 'mid wealth's glitt'ring train,
Pure hearts, to feel for penury and pain,
To yield sweet solace to the child of wo,
Minist'ring messengers of Heaven below!
One splendid name now rises to my lay,
O! could my feeble muse that name pourtray,

Fair as it beam'd on earth, bright as it shone,
Ere Heaven reclaim'd, and made the gift its own!
Collins! can I forget thy sainted shade,(*y*)
No! let the debt of gratitude be paid!
Pride of my native Isle, she knew thee well,
How many of her sons thy worth can tell!
Patron of genius! thine the orphan's prayer;
The poor man's gen'rous wish; the widow's tear
Of gratitude; bright gem of pearly hue,
Heaven's witness what to earth's best friend is due!
Thou, like Mæcenas, cull'd each modest flower,
From the cold shade, to deck the genial bower:
Bade them in warm, unclouded skies to bloom,
And breathe upon the world their sweet perfume.
My Father! once a poor, unletter'd boy,
A lonely orphan, 'reft of ev'ry joy,
Ow'd to thy goodness all that grac'd his name,
Fair science, public worth, and honest fame.
To Poverty, shall I then strike the lyre,
Forgetful of my lov'd, lamented sire;

Or thee, one fond, one grateful strain refuse,
No! perish first the minstrel and the muse!
Yon lovely isle still mourns the fatal day,
When, weeping, she beheld thee borne away,
To join the dead, in earth's cold bosom laid,
While Heaven's bright portals hail'd thy fleeting shade!
Well may she mourn, where'er she turns her eyes,
She sees some graceful monument arise,
Rear'd by thy bounty, to adorn her name,
Improve her virtues, and exalt her fame!
Be thou, O! lovely isle, for ever true,
To him, who more than faithful prov'd to you!
Each fond, each bright memorial of his fame,
Preserve with pious care: Let not his name
Be lost, amid the wreck that time shall bring.
But ever with th' fairest flowers of spring
Deck the green sod, that o'er his bosom blooms;
And when the passing stranger seeks your tombs—
Point to the consecrated spot where lies—
Collins—the just, the gen'rous, and the wise,

Cease now my strain, my solitary song,
Henceforth far diff'rent toils to me belong;
Yet be it not despis'd—The Poor Man's Lay—
If to one heart the moral find its way:
If but one child of Poverty my page
Urge to a deed that shall adorn the age:
If some bright youth, of high and gen'rous aim,
Shall inspiration catch from Franklin's name,
And bravely struggling with each adverse tide,
Shine forth his country's patron and her pride;
Contented let me die! tho' o'er my lowly tomb
No prouder trophy wave, no brighter laurel bloom!

THE END.

NOTES.

NOTE A.

Rogers—shall charm alike the sage or swain.

Samuel Rogers, a British poet, of the present day, and author, among others, of two fine poems, the one entitled *The Pleasures*, the other *The Pains of Memory.*

NOTE B.

And damn'd his race to win a woman's smile.

Whether love, as some learned commentators have suggested, on the part of our common mother Eve, was the real cause or not, of our fallen state, it does not become us to decide. We leave the spiritual sense of that portion of Scripture, to those whose peculiar province it is, to unfold the mysteries of religion. Admitting we are right, however, and the following portrait be correctly drawn ; and forbid it, all ye Loves and Graces, that we should think otherwise ; a stronger plea for the man of Eden can scarcely be framed on principles of charity : It is said to be an extract from an old play, entitled *Cupid's Whirligig* :—" Who would abuse your sex that knows it ? O woman, were we not born of you—should we not then honour you ? Nursed by you, and not regard you ? Made for you, and not seek you ? And since we were made before you, should we not live and adore you as the last and most perfect work of nature ? *Man was made when Nature was but an apprentice, but Woman when she was a skilful mistress of her art.* By your love we live in double breath, even in our offspring after death. Are not all vices masculine, and virtues feminine ? Are not the Muses the loves of the learned ? Do not all noble spirits follow the Graces because they are women ? There is but one phœnix, and she is a female. Was not the princess and foundress of good arts, Minerva, born of the brain of highest Jove, a woman ? Has not a woman the face of love, the tongue of persuasion, and the body of delight ? O divine perfectioned woman, if to be of thy sex is so excellent, what is it then to be a woman enriched by nature, made excellent by education, noble by birth, chaste by

virtue, adorned by beauty !—a fair woman, which is the ornament of heaven, the grace of earth, the joy of life, and the delight of all sense, even the very *summum bonum* of man's existence."

NOTE F.

A part of this prayer I wrote and published in the Plough Boy of June 24, 1820, under the signature of H. H. Jr.

NOTE L.

The wisest, greatest, best of *human kind.*

The indifference of too many to what is excellent in human nature, on the one hand ; the envy, malice, and ingratitude, which rarely fail to persecute it on the other ; were never, perhaps, more strikingly exemplified than in the fate of Francis Bacon; who held the office of chancellor in England, under the reign of James I. and whose unrivalled genius and profound learning were the admiration of mankind, so far as they were known both at home and abroad.

When we open Pope, and read these lines—

> "Do parts allure thee, learn how Bacon shin'd,
> "The wisest, greatest, *meanest* of mankind,"

we are shocked at the *mean* spirit of the Poet, which, after the mighty sage had slumbered so long in the tomb, could thus conceive and hand down to posterity, a calumny which faction alone had fixed upon the character of Bacon, at a time when the splendour of his genius eclipsed every competitor, and when the native dignity and generosity of his soul were displayed in such exalted deeds of beneficence, as are rarely, indeed, to be met with in the annals of mankind.

As our admiration of Bacon has increased with every perusal of his works, which stand unrivalled in the literary and scientific world ; and as every view of his character, which we have been able to take, has exalted it in our estimation, we are determined to leave on record our humble protest—humble, indeed, we admit, but not the less sincere and ardent—against the standing calumny of Pope : We say the standing calumny of Pope, because although he borrowed the spirit of his slanderous epigram from historical records ; yet these records, being the offspring of faction, may be lost in oblivion, when his verse will remain to charm the ear of taste, while it perverts the principles of justice, in every circle into which a ray of refinement shall have found its way.

Had we no other evidence to prove the couplet of Pope a gross and infamous aspersion upon one of the best, and certainly the bright-

est, of men, that the land of our fathers ever produced, the words of Bacon's will, which is now before us, would stamp it a libel of the most despicable cast. " My name and memory," says he, " I leave to men's charitable speeches, and to foreign nations, and the next ages." What, we ask, but a great soul, conscious of its own worth ; a noble spirit, which soared with majestic flight above the vulgar herd of sycophants and courtiers, who envied what they could not emulate, and strove to extinguish the light whose beams were too brilliant for their puny optics to encounter : What, we demand, but a spirit pure and unsullied in its own estimation, and far above the low pursuits of mean ambition or mercenary gain, could calmly and deliberately, in the contemplation of approaching dissolution, appeal to posterity and to foreign nations, for that justice, which the envy and malignity of his own countrymen, in his own times, so unjustly denied ! Departed, sainted sage ! Proud star of genius, and heir of eternal fame !— Thou art now mingling with the *spirits of just men made perfect !* But the benign bequest thou hast left to posterity, they must receive with gratitude. They will justify thy confidence, by exalting thy memory, and guarding it from every invasion of malice, detraction, and revenge !

But we shall not rest upon declamation, in this attempt to vindicate from aspersion, the character of a man, whose genius exhausted the fountains of philosophy, and shed a halo of glory, unfading as time, around the spot which gave him birth.

Thus far we had written in 1821, as introductory to several essays intended for the Plough Boy. But certain unavoidable avocations intervened, and prevented us from proceeding at that time with our contemplated essays, in vindication of the long persecuted, and much injured memory of Bacon. We did not then dream of writing *The Pleasures of Poverty ;* and it cannot be expected we should bring into a note like this, what we intended should fill several essays. Besides, the subject has since been handled by a superior pen. The editor of the North American Review has written a masterly vindication of the persecuted chancellor, in a review of his life, by Mallet. The reader will find it in the 39th number of that valuable publication, which does honour to the literary character of our country. We shall, therefore, at present content ourselves with rebutting the epigram of Pope, by quoting what has been said of Bacon, by those who were, to say the least, full as capable of forming a correct opinion of his

character as the author of that epigram ; and shall close with a few brief observations pertinent to the occasion.

Among the eulogists of Bacon,—and in opposition to the slanders of one *Howell*, *Weldon*, and other libellers, from whom Pope caught his unfounded opinion—we find the illustrious names of Sir Walter Raleigh ; Ben Johnson ; Sir Henry Walton ; Bishop Sprat ; Archbishop Williams ; Mr. Boyle ; Dr. Power ; Bishop Nicholson ; Mr. Addison ; John Sheffield, Duke of Buckinghamshire ; Mr. Verture ; Grotius ; Puffendorf ; Buddeus ; D'Alembert ; Voltaire ; and several others ; all distinguished by literary fame ; all known in the annals of science and philosophy ; and, generally speaking, as famous for private as for public virtue. These are all zealous, nay enthusiastic, in their approbation of the genius and talents of Bacon ; and not one of them stoops to hint any thing in disparagement of his virtue. Sir Walter Raleigh speaks of him as one of the most eloquent of men, as well as the ablest of writers. Ben Johnson says—" My conceit of his person " was never increased towards him by his place and honours,—but I " have, and do reverence him for the greatness that was only proper " to himself, in that he seemed to me, by his works, one of the " greatest men, and most worthy of admiration that had been in many " ages. In his adversity I ever prayed, that God would give him " strength ; for greatness he could not want ; neither could I condole " in a word or syllable for him, as knowing no accident could do " harm to virtue, but rather help to make it manifest." Archbishop Williams speaks of him as the author of matchless works. Sir Henry Walton writes to him, in relation to his *Novum Organum*, thus :—" Your Lordship hath done a great and everlasting benefit to all the " children of nature, and to nature herself, in her utmost extent of " latitude, who never before had so noble, nor so true an interpre- " ter." Bishop Nicholson styles him " the incomparable sir Francis " Bacon." John Sheffield, duke of Buckinghamshire, asserts " That " all his works are for expression, as well as thought, the glory of our " nation, and of all latter ages." *After his fall*, the university of Oxford wrote him a flattering letter, in which he was compared to some mighty Hercules in learning. Cowley, as great a poet as Pope, " did him all the justice that could be expected from one vast genius " to another." Mr. Boyle, himself an eminent philosopher, styles " Bacon " an illustrious philosopher." Puffendorf calls him the chief writer of his age. Voltaire styles him " the father of experimental " philosophy ;" and D'Alembert eulogises him in a strain of eloquence

of the most vigorous as well as beautiful cast, and the more beautiful for being founded in truth. Mr. Addison, in his Saturday numbers of the *Spectator* and *Tatler*, generally chose some theme connected with religion, as appropriate to the approaching Sabbath. In No. 367 of the *Tatler*, for *Saturday*, Dec. 23, 1710, he undertakes to show that those who had, in all ages, been most conspicuous for genius and acquirements, had also been the most eminent for their adherence to the religion of their country. "I shall," says he, "in this paper, "instance Sir FRANCIS BACON, a man, who for the greatness of genius, "and compass of knowledge, did honour to his age and country; I "could almost say to human nature itself. He possessed at once all "those extraordinary talents which were divided amongst the greatest "authors of antiquity. He had the sound, distinct, comprehensive "knowledge of Aristotle, with all the beautiful lights, graces, and em- "bellishments of Cicero. One does not know which to admire most "in his writings, the strength of reason, force of style, or brightness "of imagination. I was infinitely pleased to find among the works of "this extraordinary man, a prayer of his own composing, which, for "the elevation of thought, and greatness of expression, seems rather "the devotion of an angel than a man. His principal fault seems to "have been the excess of that virtue which covers a multitude of faults. "This betrayed him into great indulgence towards his servants, "who made so corrupt a use of it, that it stripped him of all those "riches and honours, which a long series of merits had heaped upon "him. But in this prayer, at the same time that we find him prostrat- "ing himself before the great Mercy Seat, and humbled under afflic- "tions which at that time lay heavy upon him, we see him supported "by the force of his integrity, his zeal, his devotion, and his love to "mankind, which gave him a much higher figure in the minds of "thinking men, than that greatness had done, from which he was fall- "en."

We perfectly agree with Mr. Addison, in relation to the prayer, which he gives at length; "not being able," he says, "to furnish my "readers with an entertainment more suitable to this solemn time." Nor can we add any thing so appropriate as this prayer, as an appendix to a work, intended to console the poor man in his poverty, as well as to warn the rich against that security and confidence, with which they are too apt to repose upon their wealth.

THE PRAYER.

" Most gracious Lord God, my merciful Father ; from my youth up, my Creator, my Redeemer, my comforter. Thou, O Lord, soundest and searchest the depths and secrets of all hearts ; thou acknowledgest the upright of heart ; thou judgest the hypocrite ; thou ponderest men's thoughts and doings as in a balance ; thou measurest their intentions as with a line ; vanity and crooked ways cannot be hid from thee.

" Remember, O Lord ! how thy servant hath walked before thee ; remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies, I have mourned for the divisions of thy church, I have delighted in the brightness of thy sanctuary. This vine, which thy right hand hath planted in this nation, I have ever prayed unto thee that it might have the first and the latter rain, and that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes ; I have hated all cruelty and hardness of heart ; I have (though in a despised weed) procured the good of all men. If any have been mine enemies, I thought not of them ; neither hath the sun almost set upon my displeasure ; but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but thy Scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples.

" Thousands have been my sins, and ten thousands my transgressions, but thy sanctifications have remained with me, and my heart (through thy grace) hath been an unquenched coal upon thine altar.

" O Lord, my strength ! I have since my youth met thee in all my ways, by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible Providence, as thy favours have increased upon me, so have thy corrections ; so as thou hast been always near me, O Lord ! And ever as my worldly blessings were exalted, so secret darts from thee have pierced me ; and when I have ascended before men, I have descended in humiliation before thee. And now when I thought most of peace and honour, thy hand is heavy upon me, and hath humbled me according to thy former loving kindness, keeping me still in thy fatherly school, not as a bastard, but as a child. Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies ; for what are the sands of the sea ? Earth, Heavens, and all these, are

nothing to thy mercies. Besides my innumerable sins, I confess before thee, that I am debtor to thee for the gracious talent of thy gifts and graces, which I have neither put into a napkin, nor put it (as I thought) to exchangers, where it might have made best profit, but mispent it in things for which I was least fit: So as I may truly say, my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Saviour's sake, and receive me unto thy bosom, or guide me in thy ways."

From the concurring testimony of so many illustrious men, to the genius of Bacon, not one of whom makes the slightest attack upon his virtue; it is fair to presume, that they had sufficient reason to believe, as we do, that the charges of bribery and corruption, which produced his downfall, were the offspring of faction and personal malice. It is true, that the several historians of England, not excepting even Hume, have concurred in condemning him. But this, in our estimation, is but another proof of the gross fallacy of History, which rarely combines cause and effect, and almost for ever leads astray, instead of enlightening those who look to it for correct and impartial views. Hume acknowledges, "that it had been usual for some Chancellors to take presents." He then adds, "and it is *pre-* "*tended* that Bacon, who followed the same dangerous practice, had "still in the seat of Justice, preserved the integrity of a judge, and "had given just decrees against those very persons, from whom he "had received the wages of iniquity." "It is *pretended!*" says Mr. Hume; but how could so accute an historian talk of that as a mere *pretence*, which has been shewn by indubitable evidence to have been solemn matter of fact. It is not *pretended;* for we boldly assert it as a fact, confirmed by every history of the times, that whatever presents Bacon may have received from suitors, *no decree of his was ever set aside by the House of Lords, on the grounds of partiality or corruption;* and it is not possible, therefore, to fix corruption upon him, without involving the monstrous improbability, that the House of Lords, or the principal members, were co-partners in his crime, and equal sharers of the profits! Away then, for ever, with this infamous calumny; and let the truth be known, which is, that Bacon was too great to be safe in such times, and among such men as surrounded him. The mean malice of Coke, a mere lawyer, destitute of genius, and at the same time devoured with ambition, could not brook a rival near the throne. The Cecils, whose influence with Elizabeth was great, partook of the same mean, cold, phlegmatic

spirit as that which actuated Coke. They represented Bacon as a *visionary*, speculative man; in the same manner that such men as Thomas Jefferson, Edmond C. Genet, and the learned Dr. Mitchell, have been represented as *visionary*, in our times, by the most stupid and selfish literary and political aspirants. But when in spite of all their efforts, this "*visionary*" genius rose and continued to soar above them, their malice lost all bounds, and combining with a factious spirit, worked at last the overthrow of their illustrious rival, the latchets of whose shoes not one of his persecutors was worthy to unloose.

There is in fact a letter of Bacon's extant, which of itself furnishes no slight evidence, that he fell a victim to the spirit of the times, and not to the spirit of rapacity or fraud within his own breast: And though a letter, written by himself, may be objected to as evidence in this case; yet considering the spirit which it breathes, we look upon it as a very strong, if not conclusive proof of his innocence. It was addressed to Buckingham, and contains the following eloquent passage :—"Your Lordship spoke of Purgatory. I am now in it. "But my mind is in a calm; *for my fortune is not my felicity. I know* "*I have clean hands and a clean heart.* But Job himself, or whoso- "ever was the justest judge, by such hunting for matters against him, "as hath been used against me, may for a time seem foul, especially "in a time when greatness is the mark, and accusation is the game." But no protestations of his own, nor proofs on the part of others, however forcible, could avail against the predominant spirit of faction, and of personal envy and malice. For reasons of State, which may, perhaps, for ever remain among the dark and inexplicable phenomena of cabinet intrigue, he was forced in another place, and on a different occasion, to confessions, which were construed into proof of guilt. And as on this ground of his own confessions, his enemies have made their firmest stand, we shall briefly remark, that with every confession he made, he adduced explanatory and palliating circumstances, satisfactory to every impartial and candid investigator; that, as before observed, his confessions were extorted by a power which had the control of his destiny: And moreover, let it be recollected that every man, however great in intellect, is not equally firm in trying times. The immortal Sidney, under like circumstances, declared, and acted up to the declaration, that when God had brought him into a situation, in which he must either tell a lie, or lose his life, he should chuse the block sooner than forfeit his word! But

how many are there, who with perhaps greater virtues, in some respects, than Sidney possessed, would find their courage fail, when brought to the test, with the appalling instruments of death full in view. It is not, then, a matter of surprise, that a man of Bacon's mild, amiable, and benevolent temper, should shrink from the severe trials which he had to encounter, and even stoop to admit, under such circumstances, what, though it were not literally and strictly true, might contribute to allay the popular fury, and save his head. There are men whose brutal, or animal courage, will bear them to the cannon's mouth ; but who are destitute of every moral virtue, and every generous feeling, or shining talent; there are others, timid almost as the hare, but endowed with every gift and grace of virtue, and of talent that can adorn and dignify human nature. Of the latter Cicero was an example—of the former, examples are every day before us. The courage of the former may perhaps be styled *mental ferocity;* that of the latter, so far as they possess any, *mental philosophy.*

Nor are we to wonder at the fate of this extraordinary and high-gifted man, when we reflect that three of the greatest and best of the ancients—Demosthenes, Cicero, and Seneca—were condemned and punished as criminals pretty much in the same way : And when we look around us in our own times, and in our own country, and see misguided multitudes, or deceived, or partial executives, frequently elevating men of inferior capacity, and depressing at the same time the greatest geniuses we have among us : When, for some slight difference of opinion, or venial error, at the worst, we see talents and virtue excluded from public employment, and ignorance, if not profligacy, perched upon high places : When we see mean artifice, low cunning, and dark intrigue, rise superior to candour, wisdom, and integrity. In short, when we see a Pickering, one of the early founders of our Republic, driven, in the decline of life, to the labours of the field for daily bread ; and behold at the same time, a Van Ness, that warm-hearted, generous man ; that exalted genius, the ornament of Jurisprudence, a Demosthenes at the Forum, a Mansfield on the Bench, sink into a premature grave, the victim of popular prejudice and relentless persecution ; we are no longer surprised that Bacon, whose benevolence embraced the welfare of the human race, whose mind was enlightened by the wisdom of ages, and whose genius seems to have caught its all-pervading fire directly from the throne of the Eternal ; should have fallen a sacrifice to the stu-

pid envy of the owl, and the ass, united to the cruel malignity of the serpent and the tiger! It was because the reptile of Eden could not endure the erect and noble attitude, the superior gifts and graces of Adam, that he insinuated his fatal poison into the ear of Eve, and made her weakness contribute to the gratification of his stupid infernal malignity; the downfall of his rival; the ruin of a world!

NOTE P.

Shall penury repress your noble rage.

Chill penury repress'd their noble rage,
And froze the genial current of the soul. *Gray.*

NOTE R.

This Address to Love, I wrote and published in the Plough-Boy of July 15, 1820, under the signature of H. H. Jr.

NOTE U.

And mark the melancholy fate of Paine!

No page in history, stained as it is with treachery and falsehood, or cold-blooded indifference to right and wrong, exhibits a more disgraceful instance of public ingratitude, than that which Thomas Paine experienced from an age and country, which he had so faithfully served. As the Tyrtæus of the revolution, and it is no exaggeration to style him such, we owe everlasting gratitude to his name and memory. Why then was he suffered to sink into the most wretched poverty and obscurity, after having in both hemispheres so signally distinguished himself as the friend of liberty and mankind? Was his religion, or rather his want of religion, the real or affected cause? Did not those who feared his talents, make his religion a pretext not only to treat him with cold neglect, but to strip him, if possible, of every laurel he had won, in the political field, as the brilliant, undaunted, and successful advocate of Freedom? As to his religion, or no religion, God alone must be the judge and arbiter of that. No human being, no human tribunal, can claim a right even to censure him for it; much less to make it the pretext for defrauding him, either in life or in death, of the reward, due to his patriotism, or the legitimate fame of his exertions in the cause of oppressed humanity. Had Thomas Paine ever been guilty of any crime, we should be the last to eulogise his memory. But we cannot find, that he ever was guilty of any other crime, than that of advancing his opinions freely upon all subjects connected with public liberty and happiness. If

he erred in any of his opinions, since we know that his intentions were pure, we are bound to cover his errors with the mantle of charity. We cannot say here, all that we could wish to say. A brief note is insufficient, and this note must necessarily be brief, to do justice to so important a subject. We may, however, safely affirm that Mr. Paine's conduct in America was that of a real patriot. In the French convention he displayed the same pure and disinterested spirit; there his humanity shone forth in his exertions to save, at the risk of his own head, the unfortunate Louis the XVIth. from the scaffold. His life, it is true, was written by a ministerial hireling, who strove in vain to blacken his moral character. The late Mr. James Cheetham likewise wrote his life; and we have no hesitation in saying, that we knew perfectly well at the time the motives of that author for writing and publishing a work which we have every reason to believe is a libel, almost from beginning to end. In fact, Mr. Cheetham had become tired of this country, and had formed a plan to return to England, and become a ministerial Editor in opposition to Mr. Cobbett; and his life of Paine was written to pave his way back again. We presume he acted upon the principle, that the end justified the means; and besides we believe, that he had totally changed his political principles from conviction, and felt the same zeal against every thing republican, that he had before felt against every thing that belonged to aristocracy or monarchy; and hence was the more easily led to believe in all the calumnies propagated against Mr. Paine; to whose memory we feel bound, by truth and justice alone, to pay the feeble tribute which this note conveys. Had Thomas Paine been a Grecian or a Roman patriot, in the olden times, and performed the same public services as he did for this country, he would have had the honour of an apotheosis. The Pantheon would have been opened to him; and we should at this day, perhaps, regard his memory with the same veneration that we do that of Socrates or Cicero. But posterity will do him justice. Time that desroys Envy and establishes Truth, will clothe his character in the habiliments that justly belong to it. In fact at this moment, the one half, or more, of New-England, where he has been the most abused on account of his religion, have adopted a creed so much resembling his, that they have not the same ground as formerly, to quarrel with his memory on that account. Believing the gospel of Christ the purest fountain of religion and morality that ever the world witnessed, we do not approve of Mr. Paine's public attacks upon the character and

principles of its great author. But as we have already remarked, that account Mr. Paine must settle at that tribunal from which there is no appeal. In the mean time, we cannot resist the disposition to say, that in suffering the tomb of the author of *Common Sense*, *The Crisis*, and *The Rights of Man*, to lie neglected in the first place, and secondly, in permitting it to be violated, and his bones shipped off to a foreign country, contrary to all the laws of decency and civilization; we have added nothing to the justice or dignity of our national character; and shall rejoice if impartial history tax us not with a gross departure from both.

NOTE V.

Brave, but eccentric Lee, ill-fated name!

Charles Lee, Major General, and second in command to General Washington, during the revolution. This gentleman was an Englishman by birth, and a soldier by profession. As early as 1759, we find him Major of the 44th regiment at Albany. He afterwards returned to Europe, and served in 1762, with distinction, under General Burgoyne, in the service of Portugal. He made subsequently the tour of Europe, and became a favourite of the brave and popular, but unfortunate Stanislaus, King of Poland. He embarked voluntarily, and with enthusiasm, in the cause of this country as early as 1773. At the battle of Monmouth, he had the misfortune to differ with General Washington, and was in consequence tried and convicted by a court-martial for disobedience of orders, &c. and was driven into obscurity, after having with the greatest magnanimity and generosity, exhausted a large portion of his fortune, besides the repeated risk of his life in the most gallant manner, in the cause of American Freedom. Many of the most distinguished men of the revolution concurred in believing his sentence wholly unjust; and whoever investigates the subject, free from illusion and partiality, will be of the same opinion. This illustrious hero and philanthropist, died at an obscure tavern in Philadelphia, on the 2d of October, 1782. For further particulars, the reader is referred to his Memoirs, Essays, &c. an edition of which was published by Richard Scott, New-York, 1813.

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